
RALPH NEVILL EARL OF WESTMORLAND





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OBSERVATIONS

ON

POPULAR ANTIQUITIES:

CHIEFLY

ILLUSTRATING THE ORIGIN OF OUR

VULGAR CUSTOMS, CEREMONIES,

AND

SUPERSTITIONS.

By JOHN BRAND, M.A.
FELLOW AND SECRETARY OF THE SOCIETY OF ANTIQUARIES OF LONDON:

ARRANGED AND REVISED, WITH ADDITIONS,

By HENRY ELLIS, F.R.S. Sec. S.A.
KEEPER OF THE MANUSCRIPTS IN THE BRITISH MUSEUM.

VOL. II.

"Multitudo Vulgi, more magis quam judicio, post alium alius quasi prudentiorem sequitur."
SALLUST. ad CÆS.

"Somnia, Terrores magicos, Miracula, Sagas,
Nocturnos Lemures, Portentaque Thessala rides?" HORAT. EPIST. Lib. ii.

"Yet in the Vulgar this weak humor's bred,
They'll sooner be with idle Customs led,
Or fond opinions, such as they have store,
Than learn of Reason or of Vertue's lore." WYTHERS.

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OBSERVATIONS

ON

Popular Antiquities.

Customs and Ceremonies.

CHILD-BEARING, CHURCHING, AND CHRISTENING CUSTOMS.

LADY IN THE STRAW.

IT should seem that the expression of "*the Lady in the Straw*," meant to signify the Lady who is brought to bed[a], is derived from the circumstance that

[a] There appear to have been some ceremonies antiently used when the Lady took her Chamber. It is stated, that when the Queen of King Henry the Seventh took her Chamber in order to her delivery, "the Erles of Shrewsbury and of Kente hyld the Towelles, whan the Quene toke her Rightes*; and the Torches ware holden by Knightes. When she was comen into hir great Chambre, she stode undre hir Cloth of Estate: then there was ordeyned a Voide of Espices and swet Wyne: that doone, my Lorde, the Quene's Chamberlain, in very goode wordes desired in the Quene's name, the pepul there present to pray God *to sende hir the goode Oure:* and so she departed to her inner Chambre." Strutt, vol. iii. p. 157, from a MS. in the Cotton Library.

* In "A New Dialogue, &c." 8vo. Lond. pr. by Ihon Day and William Sheres, signat. B 8, we read: "Yf the Masse and the Supper of ye Lord be al one thyng, *the Rightes*, the Housell, the Sacramente of Christes bodye and bloude, and the Supper of the Lord are all one thyng."

all beds were antiently stuffed with straw, so that it is synonymous with saying "the Lady in Bed," or that is confined to her bed[b].

It appears that even so late as King Henry the Eighth's time there were directions for certain persons to examine every night *the Straw of the King's Bed*, that no daggers might be concealed therein.

In "Plaine Percevall, the Peace-maker of England," printed in the time of Queen Elizabeth, we find an expression which strongly marks the general use of Straw in Beds during that reign: "These high-flying Sparks will light on the Heads of us all, and kindle in *our Bed-Straw*."

Some have thought, but I cannot be induced to accede to the opinion, that the term "Lady in the Straw" takes its rise from *a Straw-Mattress* necessarily made use of during the time of delivery[c].

Henry, in his History of Britain, 4to. vol. i. p. 459, tells us, that "amongst the antient Britons, when a Birth was attended with any difficulty, they put certain Girdles made for that purpose, about the Women in labour, which they imagined gave immediate and effectual relief. Such Girdles were kept with care, till very lately, in many families in the Highlands of Scotland. They were impressed with several mystical figures; and the ceremony of binding them about the Woman's waist, was accompanied with words and gestures, which shewed the custom to have been of great antiquity, and to have come originally from the Druids[d].

---

[b] In the old Herbals we find Descriptions of a Herb entitled "*The Ladies Bed-Straw*."

[c] In the "Child-bearer's Cabinet," in "a rich Closet of Physical Secrets collected by the elaborate paines of four severall Students in Physick, &c." 4to. Lond. printed by Gartrude Dawson, no date, p. 9, we read "How, and wherewith, the Child bed Woman's Bed ought to be furnished. A large Boulster, made of linnen Cloth, must be *stuffed with Straw*, and be spread on the ground, that her upper part may lye higher than her lower; on this the woman may lye, so that she may seem to lean and bow, rather than to lye drawing up her feet unto her that she may receive no hurt."

[d] Levinus Lemnius, English translat. fol. 1658, p. 270, tells us, that "the Jewel called Ætites, found in an Eagle's nest, that rings with little stones within it, being applied to the Thigh of one that is in labour, makes a speedy and easy delivery; which thing I have found true by experiment *.

* Lupton, in his second book of "Notable Things," 52, says, "*Ætites*, called the Eagles stone, tyed to the left arm or side; it brings this benefit to Women with child, that they shall not be delivered before their time:

The following is an extract from a rare work entitled "Wits, Fits, and Fancies," *b. l.* which I have more than once had occasion to quote:

"A Gentlewoman in extremitie of Labour sware that if it pleased God she might escape Death for that once, she would never in all her life after hazard

---

From an antient MS. Quarto, formerly in the Collection of the late Mr. Herbert, and now in my Library, dated 1475, I transcribe the following Charm, or more properly Charect, to be bound to the Thigh of a lying-in Woman:

"For Woman that travelyth of Chylde
bynd thys Wryt to her Thye.

"In Nomine Patris ✠ et Filii ✠ et Spiritus Sancti ✠ Amen. ✠ Per Virtutem Domini sint Medicina mei pia Crux et Passio Christi. ✠. Vulnera quinque Domini sint Medicina mei. ✠. Sancta Maria peperit Christum. ✠. Sancta Anna peperit Mariam. ✠. Sancta Elizabet peperit Johannem. ✠. Sancta Cecilia peperit Remigium. ✠ Arepo tenet opera rotas*. ✠. Christus vincit. ✠. Christus regnat. ✠ Christus dixit Lazare veni foras. ✠. Christus imperat. ✠. Christus te vocat. ✠. Mundus te gaudet. ✠. Lex te desiderat. ✠ Deus ultionum Dominus. ✠. Deus Preliorum Dominus libera famulam tuam N. ✠ Dextra Domini fecit virtutem. a. g. l. a. ✠ Alpha ✠ et Ω. ✠. Anna peperit Mariam, ✠ Elizabet precursorem, ✠ Maria Dominum nostrum Jesum Christum, sine dolore et tristicia. O Infans sive vivus sive mortuus exi foras ✠ Christus te vocat ad lucem. ✠. Agyos. ✠ Agyos. ✠ Agyos. ✠ Christus vincit. ✠ Christus imperat. ✠ Christus regnat. ✠ Sanctus ✠ Sanctus ✠ Sanctus ✠ Dominus Deus. ✠ Christus qui es, qui eras, ✠ et qui venturus es. ✠ Amen. bhurnon ✠ blictaono. ✠ Christus Nazarenus ✠ Rex Judeorum fili Dei ✠ miserere mei ✠ Amen."

The following Customs of Child-birth are noticed in the "Traité des Superstitions" of M. Thiers:

"Lors qu'une femme est preste d'accoucher, prendre *sa ceinture*, aller à l'Eglise, *lier la Cloche* † *avec cette ceinture* et la faire sonner trois coups a fin que cette femme accouche heureusement.

besides that, it brings love between the Man and the Wife: and if a Woman have a painfull Travail in the Birth of her Child, this stone tyed to her Thigh, brings an easy and light Birth."

Ibid, Book iv. 27. "Let the Woman that travels with her Child, (is in her labour,) be girded with the skin that a Serpent or Snake casts off, and then she will quickly be delivered." Tortola.

* SATOR
AREPO
TENET
OPERA
ROTAS.

† The following passage from "The Lucky Idiot, or Fools have Fortune," from the Spanish of Don Quevedo de Alcala, by a person of quality, 12mo. Lond. 1734, mentions this Custom in Spain: "I remember once that in the dead time of the night there came a Country-Fellow to my Uncle in a great haste, intreating him to give order for *knocking the Bells, his Wife being in Labour, (a thing usual in* SPAIN,) my good Curate then waked me out of a sound sleep, saying, Rise, Pedro, instantly, and *ring the Bells for Child-birth* quickly, quickly. I got up immediately, and as Fools have good memories, I retained the words quickly, quickly, and knocked the Bells so nimbly, that the Inhabitants of the Town really believed it had been for Fire." p. 13.

herselfe to the like daunger againe; but being at last safely delivered, she then said to one of the Midwives, 'So, now *put out* THE HOLY CANDLE, *and keepe it till the next time.*'"

Martin de Arles, Archidiacre de Pampelonne, (Tract. de Superstition.) asseure que cette Superstition est fort en usage dans tout son pais: 'Superstitiosum est quod ferè in omni hac nostra patria observatur, ut dum femina est propinqua partui, novam [zonam?] vel Corrigiam qua præcingitur, accipientes, ad Ecclesiam occurrunt, et Cymbalum modo quo possunt Corrigia illa vel Zona circumdant, et ter percutientes Cymbalum, sonum illum credunt valere ad prosperum partum, quod est superstitiosum et vanum.' Tom. i. p. 320.

Ibid. p. 327. "Quand une femme est en mal d'Enfant, luy faire mettre le haut de Chausse de son Mari, afin qu'elle accouche sans douleur."

Ibid. p. 329. "Mettre les pieds et les mains des Enfans dans la Glace, ou, s'il n'y a point de Glace, dans l'eau froide, aussi-tost qu'ils sont nez & avant qu'ils ayent receu le Baptesme, pour empescher, qu'ils n'ayent l'ongleè aux pieds ou aux mains: et leur faire boire du vin aussi-tost qu'ils sont venus au monde, pour empecher qu'ils ne s'enyvrent."

Ibid. p. 327. "Fendre un Chesne, et faire passer trois fois un Enfans par dedans, afin de la guerir de la Hergne. Le pere & la mere de l'Enfant doivent estre à chacun un costè du Chesne."

Ibid. p. 332. "Percer le toit de la Maison d'une femme qui est en travail d'Enfant, avec une pierre, ou avec une fleche, dont on aura tuè trois animaux, sçavoir un homme, un sanglier, et une ourse, de trois divers coups, pour la faire aussi-tost accoucher: ce qui arrive encore plus asseurement quand on perce la Maison avec la Hache ou le Sabre d'un Soldat arrachè du corps d'un homme, avant qu'il soit tombè par terre."

Ibid. p. 334. "Chasser les Mouches lorsqu'une femme est en travail d'Enfant, de crainte qu'elle n'accouche d'une fille."

The subsequent Poem, founded on a singular custom, is from "Lucasta: Posthume Poems of Richard Lovelace, Esqr." 8vo. Lond. 1659, p. 27.

"*To a Lady with Child that ask'd an old Shirt.*

"And why an honour'd ragged Shirt, that shows
Like tatter'd Ensigns, all its Bodies blows?
Should it be swathed in a vest so dire,
It were enough to set the Child on fire.
But since *to Ladies 't hath a Custome been*
Linnen to send, that travail and lye in;
To the nine Sempstresses, my former Friends,
I su'd but they had nought but shreds and ends.
At last, the jolli'st of the three times three,
Rent th' apron from her Smock, and gave it me·
'Twas soft and gentle, subtly spun, no doubt.
Pardon my boldness, Madam; Here's the Clout."

In the Injunctions at the Visitation of Edmunde (Bonner) Bishop of London from September the 3d 1554 to October 8th 1555, 4to. printed by John Cawood, we read, (Signat. B v.) " A Mydwyfe (of the diocesse and jurisdiction of London) shal not use or exercise any Witchecrafte, Charmes[e], Sorcerye, Invocations, or Praiers, other then suche as be allowable and may stand with the Lawes and Ordinances of the Catholike Churche."

In the "Articles to be enquired in the Visitacyon in the fyrst yeare of Queen Eliz." 1559, the following occurs: "Item, whether you knowe anye that doe use Charmes, Sorcery, Enchauntmentes, Invocations, Circles, Witchecraftes, Southsayinge, or any lyke Craftes or Imaginacions invented by the Devyl, and *specially in the tyme of Women's travayle.*"

It appears from Strype's Annals of the Reformation, vol. i. p. 537, under Anno 1567, that then Midwives took an Oath, inter alia, not to "suffer any

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[e] In John Bale's "Comedye concernynge thre Lawes." A. D. 1538, signat. B. iii b. Idolatry says:

"Yea but now ych am a she
And a good MYDWYFE perde,
Yonge Chyldren can I *charme*,
With whysperynges and whysshynges,
With crossynges and with kyssynges,
With blasynges * and with blessynges,
That Spretes do them no harme."

In the same Comedy, signat. E. iii. Hypocrysy is introduced mentioning the following foreign Charms against Barrenness:

"In Parys we have the Mantell of Saynt Lewes,
Which Women seke moch, for helpe of their Barrennes:
For be it ones layed upon a Wommanys bellye,
She go thens with chylde, the myracles are seene there daylye.

"And as for Lyons, there is the length of our Lorde
In a great pyller. She that will with a coorde
Be fast bound to it, and *take soche chaunce as fall*,
Shall sure have Chylde, for within it is hollowe all †."

* See Moresini Papatus. p. 72.

† In Mr. Nichols's History of Leicestershire. Hist. and Antiq. of Leicester, p. 225. a Note informs us that "upon the dissolution of the Monasteries at Leicester, a multitude of false miracles and superstitious relicks were detected. Amongst the rest, *Our Ladies Girdle* shewn in eleven several places, and her *Milk* in eight; the Penknife of St. Thomas of Canterbury, and *a Piece of his Shirt*, much reverenced by big-bellied women," &c.

other Bodies Child to be set, brought, or laid before any Woman delivered of Child in the place of her natural Child, so far forth as I can know and understand. Also I will not use any kind of Sorcery[f] or Incantation in the time of the Travail of any Woman."

GROANING CAKE *and* CHEESE.

Against the time of the good Wife's delivery, it has been every where the Custom for the Husband to provide a large Cheese and a Cake[a]. These, from time immemorial, have been the objects of antient superstition.

It is customary at Oxford to cut the Cheese (called in the North of England, in allusion to the Mother's complaints at her delivery, "the Groaning Cheese") in the middle when the Child is born, and so by degrees form it into a large kind of Ring, through which the Child must be passed on the Day of the Christening[b].

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[f] In the Collection intitled, "Sylva or the Wood," p. 130, we read that "a few years ago, in this same village, the women in labour used to drinke the urine of their husbands, who were all the while stationed, as I have seen the Cows in St. James's Park, and straining themselves to give as much as they can."

[a] It was not unusual to preserve for many years, I know not for what superstitious intent, pieces of "the Groaning Cake." Thus I read in Gayton's Festivous Notes upon Don Quixot, p. 17, "And hath a piece of the Groaning Cake (as they call it) which she kept religiously with her Good Friday Bun, full forty years un-mouldy and un-mouse-eaten."

Misson, in his Travels in England, translated by Ozell, p. 35, says: "The Custom here is not to make great Feasts at the Birth of their Children. They drink a Glass of Wine, and eat a Bit of *a certain Cake*, which is seldom made but upon these occasions."

In the Descriptive Account of Eastbourne in Sussex, p. 123, there is a very singular Custom recited under the name of Sops and Ale, which still prevails in that place, after any Lady, or respectable Farmer or Tradesman's Wife, is delivered of a Child.

[b] In other places the first Cut of the sick Wife's Cheese (so also they call the Groaning Cheese) is to be divided into little pieces, and tossed in the Midwife's Smock, to cause young Women to dream of their Lovers.

Bartholinus informs us that the Danish women, before they put the new-born Infant into the Cradle, place there, or over the Door, as Amulets, to prevent

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Slices of the first Cut of the Groaning Cheese are in the North of England laid under the pillows of young persons for the above purpose.

In the old play of "The Vow-Breaker, or the Fayre Maid of Clifton," 4to. 1636, signat. H. in a scene where is discovered "a Bed covered with white, enter Prattle, Magpy, Long-tongue, Barren with a child, *Anne in bed;*" Boote says, "Neece bring *the groaning Cheece,* and all requisites, I must supply the Father's place, and bid God-fathers."

In "A Voyage to Holland, being an Account of the late Entertainment of King William the Third and the several Princes there, by an English Gentleman attending the Court of the King of Great Britain," 12mo. 1691, p. 23, we read: "Where the Woman lies in *the Ringle of the Door does pennance,* and is lapped about with Linnen, either to shew you that loud knocking may wake the Child, or else that for a month the Ring is not to be run at: but if the Child be dead there is thrust out a Nosegay tied to a stick's end; perhaps for an Emblem of the Life of Man, which may wither as soon as born; or else to let you know, that though these fade upon their gathering, yet from the same stock the next year a new shoot may spring."

So, in an old Translation of Erasmus's Dialogues, by William Burton, 4to. *b. l.* in that of the Woman in Child-bed occurs the following passage. "*Eut.* By chaunce *I* (passing by these Houses) *sawe the Crowe,* or *the Ring of the Doore bound about with a white linnen Cloth,* and I marvelled what the reason of it should be. *Fab.* Are you such a stranger in this Countrey that you doe not know the reason of that? doe not you knowe that *it is a Signe that there is a Woman lying in* where that is?"

In Poor Robin's Almanack for the Year 1676, that facetious but very observing writer, noting the Expences of breeding Wives to their Husbands, introduces the following Items:

"For a Nurse, the Child to dandle,
Sugar, Sope, *Spic'd Pots,* and Candle,
A Groaning Chair *, and eke *a Cradle.* —
Blanckets of a several scantling
Therein for to wrap the bantling:
Sweetmeats from Comfit-maker's trade
When the Childs a Christian made —
Pincushions and such other knacks
A Child-bed Woman always lacks,
Caudles, Grewels, costly Jellies, &c."

* An Essayist in the Gent. Mag. for May 1732, vol. ii. p. 740, observes: "Among the Women there is the *Groaning Chair* in which the Matron sits to receive Visits of Congratulation. This is a kind of *Female Ovation* due to every good Woman who goes through such eminent perils in the service of her Country."

the Evil Spirit from hurting the Child, Garlick, Salt, Bread, and Steel, or some cutting instrument made of that metal [c].

In Scotland, Children dying unbaptized (called Tarans) were supposed to wander in woods and solitudes, lamenting their hard fate, and were said to be often seen [d]. In the North of England it is thought very unlucky to go over their Graves. It is vulgarly called going over "unchristened ground [e]."

In the Highlands of Scotland, as Mr. Pennant informs us, Children are watched till the Christening is over, lest they should be stolen or changed by the Fairies [f].

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[c] In his Century of rare Anatomical Histories, p. 19. "Mulierculæ superstitiosæ nostrates statim antequam Infantem nuper natum in Cunis reponunt, huic Caprimulgo (a Spirit so called that is supposed to hurt Infants) occurrunt Allio, Sale, Pane et Chalybe, vel Instrumento incisorio ex Chalybe, s ve in Cunis posito, sive supra Ostium."

We read also in Bartholinus's Treatise de Puerperio Veterum, p. 157, "Pueris, sive ante lustrationem sive post, dormientibus Caprimulgus insidiatur et Lilith, item Sagæ seu Stryges variis fascinis, quæ vel Allio, vel Alysso, vel re turpi in Collo ex Annulo appensa abiguntur. Res illa turpis non Satyri fuit species, sed Priapi. Fascinus erat res turpicula e collo pueris appensa, teste Varrone." Lib. vi.

Something like this obtained in England. Gregory, in his Posthuma, p. 97, mentions "an ordinarie Superstition of the old Wives, who dare not intrust a Childe in a Cradle by itself alone without a Candle." This he attributes to their fear of Night-Hags.

[d] See Pennant's Tour in Scotland. 8vo. 1769, p. 157.

[e] In the Gentle Shepherd, Bauldy describing Mause as a Witch, says of her:

"At midnight hours o'er the Kirk-yard she raves,
And howks unchristen'd Weans out of their Graves." Act ii, sc. 2.

[f] To this notion Shakspeare alludes when he makes King Henry the Fourth, speaking of Hotspur, in comparison with his own profligate son, say as follows:

"O that it could be prov'd
That some night-tripping Fairy had exchang'd,
In Cradle-cloaths our Children where they lay,
And call'd mine Percy, his Plantagenet!
Then would I have his Harry, and he mine."

Hen. IV. P. i. act i. sc. 1.

Spenser has the like thought:

"From thence a Fairy thee unweeting reft
There as thou slep'st in tender swadling band,
And her base Elfin brood there for the left,
Such men do CHANGELINGS call, so chang'd by Fairy theft."

Fairy Qu. B. i. c. x. l. 35.

It appears antiently to have been customary to give a large Entertainment at

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See Grey's Notes on Shakspeare, vol. i. p. 257.

It was thought that Fairies could only change their weakly and starveling Elves for the more robust Offspring of Men *before Baptism*, whence the above Custom in the Highlands.

One of the methods of discovering whether a Child belongs to the Fairies or not, is printed in a Book entitled "A pleasant Treatise of Witchcraft." See Grose's Account.

The word CHANGELING, in its modern acceptation, implies one almost an Idiot, evincing what was once the popular Creed on this subject, for as all the Fairy Children were a little backward of their tongue and seemingly Idiots, therefore stunted and idiotical Children were supposed Changelings. This superstition has not escaped the learned Moresin: "Papatus credit albatas Mulieres, et id genus Larvas, pueros integros auferre, aliosque suggerere monstruosos, et debiles multis partibus; aut ad Baptisterium cum aliis commutare, aut ad Templi introitum." Papatus, p. 139.

Mr. Pennant, in his History of Whiteford, &c. p. 5, speaking of "the Fairy Oak," of which also he exhibits a portrait, relates this curious circumstance respecting it:

"In this very century, a poor Cottager, who lived near the spot, had a Child who grew uncommonly peevish; the parents attributed this to the Fairies, and imagined that it was a CHANGELING. They took the Child, put it in a Cradle, and left it all night beneath the Tree, in hopes that the *tylwydd tèg*, or *Fairy family*, or *the Fairy folk*, would restore their own before morning. When morning came, they found the Child perfectly quiet, so went away with it, quite confirmed in their belief."

Waldron, in his Description of the Isle of Man (Works, fol. 1731, p. 128) tells us: "The old story of Infants being changed in their Cradles, is here in such credit, that Mothers are in continual terror at the thoughts of it. I was prevailed upon myself to go and see a Child, who, they told me, was one of these Changelings, and indeed must own was not a little surprized as well as shocked at the sight. Nothing under Heaven could have a more beautiful face: but tho' between five and six years old, and seemingly healthy, he was so far from being able to walk or stand, that he could not so much as move any one joint: his limbs were vastly long for his age, but smaller than an Infant's of six months: his complexion was perfectly delicate, and he had the finest hair in the world: he never spoke nor cryed, eat scarce any thing, and was very seldom seen to smile; but if any one called him a Fairy-Elf he would frown, and fix his eyes so earnestly on those who said it, as if he would look them through. His Mother, or at least his supposed Mother, being very poor, frequently went out a Chairing, and left him a whole day together: the neighbours out of curiosity, have often looked in at the window to see how he behaved when alone, which, whenever they did, they were sure to find him laughing, and in the utmost delight. This made them judge that he was not without Company more pleasing to him than any mortal's could be; and what made this conjecture seem the more reasonable, was, that if he were left ever so dirty, the Woman, at her return, saw him with a clean face, and his hair combed with the utmost exactness and nicety."

the Churching, and previous to that at the Christening[g].

He mentions, Ibid. p. 132, "Another Woman, who, being great with Child, and expecting every moment the good hour, as she lay awake one night in her bed, she saw seven or eight little Women come into her Chamber, one of whom had an Infant in her arms. They were followed by a Man of the same size, in the habit of a Minister." A mock Christening ensued, and "they baptized the Infant by the name of Joan, which made her know she was pregnant of a Girl, as it proved a few days after, when she was delivered."

[g] See Dr. Whitaker's History of Craven, p. 220, where Master John Norton "gate leave of my old Lord to have half a Stagg for his Wife's Churching:" On which he observes in a Note, "Hence it appears that Thanksgivings after Child-Birth were anciently celebrated with feasting. For this Custom I have a still older authority; "In iibus Hogsheveds Vini albi empt' apud Ebor. erga purificationem Dominæ, tam post partum Mag'ri mei nuper de Clifford, quam post partum Mag'ri* mei nunc de Clifford. lxvis. viij*d*." (Compotus Tho. Dom. Clifford a° 15 Hen. VI. or 1437.)

Harrison, in his Description of Britain in Holinshed's Chronicles, complains of the excessive feasting, as well at other festive meetings, as at "Purifications of Women."

In "the pleasant Historie of Thomas of Reading," 4to. Lond. 1632, *b. l.* signat. H. iii. we read: "Sutton's Wife of Salisbury, which had lately bin delivered of a Sonne, against her going to Church prepared great cheare: at what time Simon's Wife of Southampton came thither, and so did divers others of the Clothiers Wives, onely to make merry at this *Churching-Feast*."

In "The Batchellor's Banquet," Lond. 1677, the Lady (A. 3.) is introduced telling her Husband: "You willed me (I was sent for) to go to Mistress M. *Churching*, and when I came thither *I found great Cheer* and *no small company of Wives*." And at C. 2. Ibid. the Lady is asked: "If I had ever *a new Gown to be churched in*."

Among Shipman's Poems, 8vo. Lond. 1683, is one dated 1667, and entitled "*The Churching Feast*,—to Sr Clifford Clifton *for a fat Doe*." p. 123. I have, in my Library, *a printed* CHURCHING SERMON.

The Poem entitled "Julia's Churching, or Purification," however, in Herrick's Hesperides, p. 339, makes no mention of the Churching Entertainment:

"Put on thy Holy Fillitings and so
To th' Temple with the sober Midwife go.
Attended thus (in a most solemn wise)
By those who serve the Child-bed misteries.
Burn first thine Incense; next, when as thou see'st
The candid Stole thrown o'er the pious Priest;
With reverend Curtsies come, and to him bring
Thy free (and not decurted) offering.

* Master is here used in the Scottish sense for the heir apparent of the family.

CHRISTENING CUSTOMS.

The learned Dr. Moresin informs us of a remarkable Custom, which he himself was an eye-witness of in Scotland: they take, says he, on their return from Church, the newly-baptized Infant, and vibrate it three or four times

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All Rites well ended, with faire auspice come
(As to the breaking of a Bride-Cake) home:
Where ceremonious Hymen shall for thee
Provide a second Epithalamie."

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In the first volume of Proclamations, &c. folio, remaining in the Archives of the Society of Antiquaries of London, p. 134, is preserved an original one, printed in black letter, and dated the 16th of November, 30 Hen. VIII. in which, among many "laudable Ceremonies and Rytes" enjoined to be retained, is the following: "Ceremonies used at Purification of Women delyvered of Chylde, and offerynge of theyr Crysomes."

In a most rare Book, entitled "A Parte of a Register, contayninge sundrie memorable Matters, written by divers godly and learned in our time, which stande for and desire the Reformation of our Church, in discipline and ceremonies, accordinge to the pure Worde of God and the Lawe of our Lande," 4to. said by Dr. Bancroft to have been printed at Edinburgh by Robert Waldegrave, (who printed most of the puritan Books and Libels in the latter end of Queen Elizabeth's reign,) p. 64, in a List of "grosse poyntes of Poperie, evident to all Men," is enumerated the following: "The Churching of Women with this Psalme, *that the Sunne and Moone shall not burne them:*" as is Ibid. p. 63. "The Offeringe of the Woman at hir Churching."

Lupton, in his first Book of "Notable Things," edit. 1660. p. 49, says: "If a Man be the first that a Woman meets after she comes out of the Church, when she is newly churched, it signifies that her next Child will be a Boy: if she meet a Woman, then a Wench is likely to be her next Child. This is credibly reported to me to be true."

In Sir John Sinclair's Statistical Account of Scotland, vol. xxi. p. 147, Parish of Monquhitter, it is said: "It was most unhappy for a Woman, after bringing forth a Child, to offer a visit, or for her Neighbours to receive it, till she had heen duly churched. How strongly did this enforce gratitude to the Supreme Being for a safe delivery? On the day when such a Woman was Churched, every Family, favoured with a call, were bound to set Meat and Drink before her: and when they omitted to do so, they and theirs were to be loaded with her hunger. What was this but an obligation on all who had it in their power to do the needful to prevent a feeble Woman from fainting for want?"

gently over a Flame, saying, and repeating it thrice, "Let the Flame consume thee now or never[a]."

Grose tells us there is a superstition that a child who does not cry when sprinkled in Baptism will not live[b]. He has added another idea equally well founded,

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[a] "Atque hodie recens baptizatos Infantes (ut vidi fieri ab Anicula in Scotia olim qui sui papatus reliquias saperet) statim atque Domum redierint in limine oblatis eduliis bene venire dicunt, statimque importatos, Anicula, sive Obstetrix fuerit, fasciis involutos accipit, et per flammam ter quaterve leniter vibrant, verbis his additis, 'Jam te flamma, si unquam, absumat, terque verba repetunt." Papatus, p. 72.

Borlase, from Martin's Western Islands, p. 117, tells us: "The same lustration, by carrying of fire, is performed round about women after child-bearing, and round about children *before they are christened*, as an effectual means to preserve both the mother and infant from the power of evil spirits."

It is very observable here, that there was a feast at Athens, kept by private families, called Amphidromia, on the fifth day after the birth of the child, when it was the custom for the gossips to run round the fire with the infant in their arms, and then, having delivered it to the nurse, they were entertained with feasting and dancing.

[b] In "Memorable Things noted in the Description of the World," 8vo. p. 113, we read: "About children's necks the wild Irish hung the beginning of St. John's Gospel, a crooked nail of an horse-shoe, or a piece of a wolve's-skin, and both the sucking child and nurse were girt with girdles finely plated with woman's hair: so far they wandered into the ways of errour, in making these arms the strength of their healths*."

Ibid. p. 111. it is said: "Of the same people Solinus affirmeth, that they are so given to war, that the mother, at the birth of a man child, feedeth the first meat into her infant's mouth upon the point of her husband's sword, and with heathenish imprecations wishes that it may dye no otherwise then in war, or by sword†." Giraldus Cambrensis saith, "At the baptizing of the infants of the wild Irish, their manner was not to dip their right arms into the water, that so as they thought they might give a more deep and incurable blow." Here is a proof that the whole body of the child was antiently *commonly* immersed in the baptismal font.

In the Statistical Account of Scotland, 8vo. Edinb. 1793, vol. vii. p. 560. Parishes of Kirkwall and St. Ola, we read that the inhabitants "would consider it as an unhappy omen, were they by any means disappointed in getting themselves married, or their children baptized, on the very day which they had previously fixed in their mind for that purpose."

Ibid. vol. xiv. p. 261, 8vo. Edinb. 1795, Parish of Kilfinan, Argyleshire, we read: "There is one pernicious practice that prevails much in this parish, which took its rise from this scource,

* See also Gough's edit. of Camden, fol. Lond. 1789, vol. iii. p. 658. Camden relates, in addition to this, that, "if a child is at any time out of order, they sprinkle it with the stalest urine they can get."

† Mr. Pennant informs us, that in the Highlands midwives give new-born babes a small spoonful of earth and whisky, as the first food they take.

that children prematurely wise are not long-lived, that is, rarely reach maturity[c]; a notion which we find quoted by Shakspeare, and put into the mouth of Richard the Third.

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which is, that of carrying their children out to baptism on the first or second day after birth. Many of them, although they had it in their option to have their children baptized in their own houses, by waiting one day, prefer carrying them seven or eight miles to church in the worst weather in December or January, by which folly they too often sacrifice the lives of their infants to the phantom of superstition."

Ibid. vol. xv. p. 311. The Minister of the parishes of South Ronaldsay and Burray, two of the Orkney Islands, describing the manners of the inhabitants, says: "Within these last seven years, the Minister has been twice interrupted in administering Baptism to a female child, *before the male child*, who was baptized immediately after. When the service was over, he was gravely told he had done very wrong, for, as the female child was first baptized, she would, on her coming to the years of discretion, most certainly have a strong beard, and the boy would have none."

In the above work, vol. v. 8vo. Edinb. 1793, p. 83. The Minister of Logierait, in Perthshire, describing the superstitious opinions and practices in that parish, says: "When a child was baptized privately, it was, not long since, customary to put the child upon a clean basket, having a cloth previously spread over it, with bread and cheese put into the cloth; and thus to move the basket three times successively round the iron crook, which hangs over the fire, from the roof of the house, for the purpose of supporting the pots when water is boiled, or victuals are prepared. This might be anciently intended to counteract the malignant arts which witches and evil spirits were imagined to practise against new-born infants."

[c] Bulwer, in his Chirologia, p. 62, remarks, that "There is a tradition our midwives have concerning children borne open-handed, that such will prove of a bountiful disposition and frank-handed."

The following occurs in the Second Part of Dekker's Honest Whore, 4to. Lond. 1630, Signat. F. b. "I am the most wretched fellow: *sure some left-handed priest christened me*, I am so unlucky."

In Herrick's Hesperides, p. 336, we have the following charms:

"Bring the holy crust of bread,
Lay it underneath the head;
'Tis a certain Charm to keep
Hags away while Children sleep."

"Let the superstitious wife
Neer the child's heart lay a knife;
Point be up, and haft be down,
(While she gossips in the towne,)
This, 'mongst other mystick Charms
Keeps the sleeping Child from harmes."

It appears to have been antiently the custom at Christening entertainments, for the guests not only to eat as much as they pleased, but also, for the ladies, at least, to carry away as much as they liked in their pockets[d].

The following Scottish modern Superstitions respecting new-born children are introduced into "Helenore, or the Fortunate Shepherdess, a Poem in the broad Scotch dialect, by Alexander Ross, A. M. Schoolmaster at Lochlee," 12mo. Aberd. 1778, p. 12:

"Gryte was the care, and tut'ry that was ha'en,
Baith night and day about the bony Weeane,
The Jizzen-bed* wi' rantry leaves† was sain'd‡,
And sik like things as the auld Grannies kend,
Jeans paps *wi' sa't and water washen clean,*
Reed§ that her milk get wrang, fan it was green.
Neist the first hippen to the green was flung,
And thereat seeful‖ words baith said and sung.
A clear brunt coal wi' the het Tongs was ta'en
Frae out the Ingle-mids fu' clear and clean,
And throw the *corsy-belly*¶ letten fa,
For fear the weeane should be ta'en awa;
Dowing** and growing, was the daily pray'r,
And Nory was brought up wi' unco care."

[d] In "The Batchellor's Banquet," already quoted, 4to. Lond. 1677, Signat. B. iii. we read: "What cost and trouble it will be—to have all things fine against the Christning Day; what store of sugar, biskets, comphets, and caraways, marmalet, and marchpane, with all kind of sweet suckers and superfluous banquetting stuff, with a hundred other odd and needless trifles, which at that time *must fill the pockets* of dainty dames." I find the mother called here "the child-wife."

In Strype's edition of Stow's Survey of London, Book i. p. 260, accounts are given of two great Christenings, in 1561 and 1562. After the first was "a splendid banquet at home;" and the other, we read, "was concluded with a great banquet, consisting of wafers and hypocras, French, Gascoign, and Rhenish wines, with great plenty, and all their servants had a banquet in the hall, with divers dishes."

Waldron, in his Description of the Isle of Man, (Works, p. 170,) speaking of the Manks' Christenings, says: "The whole country round are invited to them; and, after having baptized the child, which they always do in the church, let them live ever so distant from it, they return to the house, and spend the whole day, and good part of the night, in feasting."

In "Whimzies, or a new Cast of Characters," 12mo. Lond. 1631, p. 192, speaking of a yealous

* The Linnen Bed.
† I suppose meaning Rowen Tree.
‡ Blessed.
§ For fear.
‖ Pleasant.
¶ An Infant's first Shirt.
** Thriving.

Hutchinson, in his History of Northumberland, tells us that Children in that County[e], when first sent abroad in the arms of the nurse to visit a neighbour, are presented with an egg, salt, and fine bread[f].

(jealous) neighbour, the author says: "Store of bisket, wafers, and careawayes, hee bestowes at his Child's Christning, yet are his cares nothing lessned: he is perswaded, that he may eate his part of this babe, and never breake his fast."

At the Christening entertainments of many of the poorer sort of people in the North of England, (who are so unfortunate as to provide more mouths than they can with convenience find meat for,) great Collections are oftentimes made by the guests, and such as will far more than defray the expences of the feast of which they have been partaking *.

[e] It is customary there also for the Midwife, &c. to provide two slices, one of bread and the other of cheese, which are presented to the first person they meet in the procession to Church at a Christening. The person who receives this homely present must give the Child in return three different things, wishing it at the same time health and beauty. The gentleman who informed me of this, happening once to fall in the way of such a party, and to receive the above present, was at a loss how to make the triple return, till he bethought himself of laying upon the Child which was held out to him, a Shilling, a Halfpenny, and a Pinch of Snuff. When they meet more than one person together, it is usual to single out the nearest to the woman that carries the child.

There is a singular Custom prevailing in the Country of the Lesgins, one of the Seventeen Tartarian Nations. "Whenever the Usmei, or Chief, has a son, he is carried round from village to village, and alternately suckled by every woman who has a child at her breast, till he is weaned. This custom by establishing a kind of brotherhood between the Prince and his subjects, singularly endears them to each other." See the Europ. Mag. for June 1801, p. 408.

[f] Vol. ii. p. 4. ad finem. He observes that "the Egg was a sacred emblem, and seems a gift well adapted to infancy." Mr. Bryant says, "An Egg, containing in it the elements of life, was thought no improper emblem of the ark, in which were preserved the rudiments of the future world: hence in the Dionusiaca and in other Mysteries, one part of the nocturnal ceremony consisted in the consecration of an Egg. By this, as we are informed by Porphyry, was signified the World. It seems to have been a favourite symbol, and very antient, and we find it adopted among many nations. It was said by the Persians of Orosmasdes, that he formed Mankind and inclosed them in an Egg. Cakes and Salt were used in religious rites by the antients. The Jews probably adopted their appropriation from the Egyptians: "And if thou bring an oblation of a Meat-offering baken in the oven, it shall be unleavened Cakes of fine flour," &c. Levit. ii. 4.—"With all thine offerings thou shalt offer Salt." Ibid. p. 13.

* There was an antient Customcalled *Bid-Ale*, or *Bidder-Ale*, from the Saxon word biddan to pray or supplicate, when any honest man, decayed in his estate, was set up again by the liberal benevolence and contributions of friends at a feast, to which those friends were bid, or invited. It was most used in the West of England, and in some counties called a *Help-Ale*.

It was antiently the Custom for the Sponsors at Christenings to offer gilt Spoons as presents to the Child: these Spoons were called Apostle Spoons, because the figures of the Twelve Apostles were chased or carved on the tops of the handles. Opulent Sponsors gave the whole twelve. Those in middling circumstances gave four; and the poorer sort contented themselves with the gifts of

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Cowel in his Law Dictionary in the word "Kichell" says: "It was a good old custom for God-fathers and God-mothers, every time their God-children asked them blessing to give them a Cake, which was a Gods-Kichell: it is still a proverbial saying in some Countries, "Ask me a blessing, and I will give you some plumb-cake*."

Among superstitions relating to Children, the following is cited by Bourne in the Antiquitates Vulgares, chap. xviii. from Bingham on St. Austin: "If when two friends are talking together a Stone, or a Dog, or a Child, happens to come between them, they tread the Stone to pieces as the divider of their friendship, and this is tolerable in comparison of beating an innocent Child that comes between them. But it is more pleasant that sometimes the Children's quarrel is revenged by the dogs: for many times they are so superstitious as to dare to beat the Dog that comes between them, who turning again upon him that smites him, sends him from seeking a vain remedy, to seek a real physician indeed."

g See Reed's edit. of Shakspeare, vol. xv. p. 197. In the year 1560, we find entered in the Books of the Stationers' Company: "a Spoyne, of the gyfte of Master Reginold Wolfe, all gylte with the pycture of *St. John*." Ben Jonson also in his Bartholomew Fair mentions Spoons of this kind: "And all this for the hope of a couple of *Apostle Spoons* and a Cup to eat Caudle in."

So, in Middleton's Comedy of a Chaste Maid of Cheapside, 1620. "*Second Gossip.* What has he given her? What is it Gossip?—3. *Gos.* A faire high-standing Cup and two great '*Postle Spoons*."—"One of them gilt."

Again, in Sir William Davenant's Comedy of "The Wits," 1639:

"My pendants, carcanets, and rings,
My Christning Caudle-cup and *Spoons*,
Are dissolved into that lump."

Again, in the "Noble Gentleman," by Beaumont and Fletcher:

"I'll be a Gossip. Bewford,
I have an odd *Apostle Spoon*."

In Shipman's "Gossips," 1666. (See his Poems, 8vo. Lond. 1683. p. 113,) we read:

"Since friends are scarce, and neighbours many,
Who will lend mouths, but not a penny;

* The following singular superstition concerning a child's bread and butter will be thought uncommonly singular: "Si puerulo panis cadat in butyrum, indicium [est] vitæ infortunatæ, si in alteram faciem, fortunatæ." Pet. Molinæi Vates, p. 154.

one, exhibiting the figure of any Saint in honour of whom the Child received

I, (if you grant not a supply)
Must e'en provide a *Chrisome Pye.*"

i. e. serve up the Child in a Pie.

Our author is pleasant on the failure of the old Custom of giving *Apostle Spoons*, &c. at Christenings:

"Especially since Gossips now
Eat more at Christnings, than bestow*.
Formerly when they us'd to troul
Gilt Bowls of Sack, they gave the Bowl;
Two Spoons at least; an Use ill kept;
'Tis well now if our own be left."

With respect to the "Crisome Pye" it is well known that "Crisome signifies properly the white cloth, which is set by the Minister of Baptism upon the head of a Child newly anointed with Chrism (a kind of hallowed ointment used by Roman Catholics in the Sacrament of Baptism and for certain other unctions, composed of oyl and balm) after his Baptism. Now it is vulgarly taken for the white cloth put about or upon a Child newly christened, in token of his Baptism; wherewith the women used to shrowd the Child, if dying within the month; otherwise it is usually brought to Church at the Day of Purification†." Blount's Glossographia in *v.*

We find ibid. under "Natal or Natalitious Gifts" among the Grecians, the fifth day after the Child's birth, the neighbours sent in Gifts, or small Tokens; from which custom, that among Christians of the Godfathers sending gifts to the baptized infant, is thought to have flown: and that also of the neighbours sending gifts to the mother of it, as is still used in North Wales."

In "The Comforts of Wooing," &c. p. 163. "The Godmother, hearing when the Child's to be *coated*, brings it a gilt Coral, a silver Spoon, and Porringer, and a brave new Tankard of the same metal. The Godfather comes too, the one with a whole piece of flower'd silk, the other with a set of *gilt Spoons*, the gifts of Lord Mayors at several times."

In Howes's edition of Stowe's Chronicle, fol. 1631. p. 1039. speaking of the Life and Reign of king James, he observes: "At this time, and for many yeares before, it was not the use and cus-

* M. Stevenson, in "The Twelve Moneths," 4to. Lond. 1661. p. 37, speaking of the Month of August, observes: "*The new Wheat makes the Gossips Cake*, and the Bride-Cup is carryed above the heads of the whole parish."

† In Strype, ut supra, vol. i. p. 215. A. D. 1560. it is said to have been enjoined that, "to avoid contention, let the curate have the value of the Chrisome, not under the value of 4*d.* and above as they can agree, and as the state of the parents may require."

In the Account of Dunton Church, in Barnstable Hundred, in Morant's Essex, vol. i. p. 219, is the following remark: "Here has been a custom, time out of mind at the churching of a woman, for her to give a white Cambrick Handkerchief to the Minister as an offering. This is observed by Mr. Lewis in his History of the Isle of Thanet, where the same custom is kept up."

In Articles to be enquired of in Chichester Diocese, A. D. 1638. occurs the following: "Doth the Woman who is to be churched use the antient accustomed habit in such cases, *with a white vail or kerchiefe upon her head?*"

its name[h].

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tome (as now it is) for Godfathers and Godmothers, generally to give plate at the Baptisme of Children, (as *Spoones*, Cupps, and such like; but onely to give *Christening Shirts*, with *little Bands and Cuffs*, wrought, either with silke or blew threed, the best of them, for chiefe persons weare, edged with a small lace of blacke silke and gold, the highest price of which for great men's children, was seldom above a Noble, and the common sort, two, three, or foure, and five shillings a piece.

Strype, in his Annals of the Reformation, vol. i. p. 196. A. D. 1559, informs us that "on the 27th of October that year, the Prince of Sweden, the Lord Robert and the Lady Marchioness of Northampton, stood sureties at the christening of Sir Thomas Chamberlaynes son, who was baptized at St. Benet's Church, at Paul's Wharf. The church was hung with cloth of arras: and after the Christening were brought wafers, comfits, and divers banqueting dishes, and Hypocras and Muscadine wine, to entertain the guests."

There was formerly a custom of having *Sermons at Christenings*. I had the honour of presenting to the Earl of Leicester one preached at the Baptism of Theophilus Earl of Huntingdon.

[h] The well-known toy, with bells, &c. and a piece of CORAL at the end, which is generally suspended from the necks of infants to assist them in cutting their teeth, is with the greatest probability supposed to have had its origin in an antient superstition, which considered Coral as an Amulet or Defensative against Fascination: for this we have the authority of Pliny: "Aruspices religiosum Coralli gestamen amoliendis periculis arbitrantur: et Surculi Infantiæ alligati tutelam habere creduntur." It was thought too to preserve and fasten the teeth in men.

Reginald Scot, in his Discovery of Witchcraft, p. 166, says: "The Coral preserveth such as bear it from fascination or bewitching, and in this respect they are hanged about children's necks. But from whence that superstition is derived, or who invented the lye I know not: but I see how ready the people are to give credit thereunto by the multitude of corrals that were employed."

Steevens, (see Reed's edition of Shakspeare, vol. vii. p. 308.) informs us that there appears to have been an old superstition that Coral would change its colour and look pale when the wearer of it was sick. So in the Three Ladies of London, 1584.

"You may say Jet will take up a straw, Amber will make one fat,
CORAL *will look pale when you be sick*, and Chrystal will stanch blood."

In Bartholomeus de Proprietatibus Rerum, edit. fol. Berthel. 1536. fol. 229. we read "Wytches tell, that this stone (*Coral*) withstondeth lyghtenynge.—It putteth of lyghtnyng, whirlewynde, tempeste and stormes fro shyppes and houses that it is in.—The Red [Corall] helpeth ayenst the fendes gyle and scorne, and ayenst divers wonderous doyng, and multiplieth fruite and spedeth begynnyng and ending of causes and of nedes."

Coles, in his "Adam in Eden," speaking of Corall, says: it helpeth Children to breed their teeth, their gums being rubbed therewith; and to that purpose they have it fastened at the ends of their mantles."

And Plat, in his "Jewel-House of Art and Nature," p. 232. says, "Coral is good to be hanged about

MARRIAGE CUSTOMS

and

CEREMONIES.

MOST profusely various have been the different Rites, Ceremonies, and Customs adopted by the several Nations of the Christian World, on the performance of that most sacred of Institutions by which the Maker of Mankind has directed us to transmit our Race [a].

The inhabitants of this Island do not appear to have been outdone by any other people on this occasion.

Before we enter upon the discussion of these, it will be necessary to consider distinctly the several Ceremonies peculiar to betrothing by a verbal contract of Marriage, and promises of Love previous to the Marriage union.

Children's necks, as well to rub their gums, as to preserve them from the falling sickness: it hath also some special simpathy with nature, for the best Coral being worn about the neck, will turn pale and wan, if the party that wears it be sick, and comes to its former colour again, as they recover health."

In a most rare work entitled, "The French Garden, for English Ladyes and Gentlewomen to walke in: or a Sommer Dayes Labour," &c. by Peter Erondell and John Fabre, 8vo. Lond. 1621. Signat. H. 2. in a Dialogue relative to the Dress of a Child, we have another proof of the long continuance of this custom: "You need not yet give him *his* CORALL *with the small golden Chayne*, for I beleeve it is better to let him sleepe untill the afternoone."

In a curious old book *b. l.* 12mo. 1554, fol. 8. entitled, "A short Description of Antichrist," &c. (see Herbert's edit. of Ames's Typogr. Antiq. p. 1579.) is this passage: "I note all their Popishe traditions of Confirmacion of yonge Children with oynting of oyle and creame, and with *a Ragge knitte aboute the necke of the yonge Babe*," &c.

a "As Marriage is the nearest and most endearing tie, and the foundation of all other relations, certain Ceremonies have been used at the celebration of it, in almost every country. These Ceremonies, in the first stages of society, were commonly few and simple." Henry's Hist. of Great Britain, 4to. vol. i. p. 457.

BETROTHING CUSTOMS.

THERE was a remarkable kind of Marriage-Contract among the antient Danes called *Hand-festing*[b]. It is mentioned in Ray's Glossarium Northanhymbricum in his Collection of local Words.

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b "*Hand-fæstning*, promissio, quæ fit stipulata manu, sive cives fidem suam principi spondeant, sive mutuam inter se, matrimonium inituri, a phrasi *fæsta hand*, quæ notat dextram dextræ jungere." Glossar. Suio-Gothicum, auctore I. Ihre in voce. vid. Ibid. in *v.* Bröllop. Brudkaup.

In "The Christen State of Matrimony," 8vo. Lond. 1543, p. 43 b. we read: "Yet in thys thygne also must I warne everye reasonable and honest parson, to beware that in contractyng of Maryage they dyssemble not, ner set forthe any lye. Every man lykewyse must esteme the parson to whom he is *handfasted*, none otherwyse than for his owne spouse, though as yet it be not done in the Church ner in the Streate.—After the *Handfastynge* and *makyng of the Contracte* ye Churchgoyng and Weddyng shuld not be differred to longe, lest the wickedde sowe hys ungracious sede in the meane season. Into this dysh hath the Dyvell put his foote and mengled it wythe many wycked uses and coustumes. For in some places ther is such a maner, wel worthy to be rebuked, that *at the* Handefasting *ther is made a greate feaste and superfluous Bancket, and even the same night are the two handfasted personnes brought and layed together, yea certan wekes afore they go to the Chyrch.*"

In Sir John Sinclair's Statistical Account of Scotland, vol. xii. 8vo. Edinb. 1794, p. 615. The Minister of Eskdalemuir, in the County of Dumfries, under the head of Antiquities, mentioning an annual Fair held time out of mind at the meeting of the Black and White Esks, now entirely laid aside, says: "At that Fair it was the custom for the unmarried persons of both sexes to choose a companion, according to their liking, with whom they were to live till that time next year. This was called *Hand-fasting*, or hand in fist. If they were pleased with each other at that time, then they continued together for life: if not they separated, and were free to make another choice as at the first. The fruit of the connection, (if there were any) was always attached to the disaffected person. In later times, when this part of the country belonged to the Abbacy of Melrose, a Priest, to whom they gave the name of Book i'bosom, (either because he carried in his bosom a Bible, or perhaps a register of the marriages,) came from time to time to confirm the marriages. This place is only a small distance from the Roman encampment of Castle-oe'r. May not the Fair have been first instituted when the Romans resided there? and, may not the 'Hand-fasting' have taken its rise from their manner of celebrating Marriage, *ex usu*, by which, if a woman, with the consent of her parents, or guardians, lived with a man for a year, without being absent three nights, she became his wife? Perhaps, when Christianity was introduced, this form of Marriage

Strong traces of this remain in our villages in many parts of the Kingdom. I have been more than once assured from credible authority on Portland Island that something very like it is still practised there very generally, where the inhabitants seldom or never intermarry with any on the main-land, and where the young women, selecting lovers of the same place, (but with what previous Rites, Ceremonies, or Engagements, I could never learn,) account it no disgrace to allow them every favour, and that too from the fullest confidence of being made wives, the moment such consequences of their stolen embraces begin to be too visible to be any longer concealed.

It was antiently very customary, among the common sort of people, to break a piece of Gold or Silver in token of a verbal contract of marriage and promises

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may have been looked upon as imperfect, without confirmation by a Priest, and therefore, one may have been sent from time to time for this purpose."

In a book of great curiosity entitled, "A Werke for Housholders, &c. by a professed Brother of Syon, Richarde Whitforde, 8vo. Lond. 1537. Signat. D. 7. is the following caution on the above subject: "The ghostely Enemy doth deceyve many persones by the pretence and coloure of Matrimony in private and secrete contractes. For many men when they can nat obteyne theyr unclene desyre of the woman, wyll promyse Maryage and ther upon make a contracte promyse and gyve fayth and trouth eche unto other, sayng "*Here I take the Margery unto my wyfe*, and therto I plyght the *my troth. And she agayne unto him in lyke maner.* And after that done, they suppose they maye lawfully use theyr unclene behavyoure, and sometyme the acte and dede dothe folowe, unto the greate offence of God and their owne souls. It is a great jeopardy therefore to make any suche Contractes, specially amonge them selfe secretely alone without *Recordes*, which muste be *two at the lest.*

In Strype's Annals of the Reformation, vol. i. Append. p. 57. among the Interrogatories for the Doctrine and Manners of Mynisters, &c. early in the reign of Queen Elizabeth, is the following, which clearly implies the then use and abuse of Betrothing.

"28. Whether they have exhorted yong Folke *to absteyne from privy Contracts*, and not to marry without the consent of such their Parents and Fryends as have auctority over them; or no."

I have no doubt but that in every of the privy Contracts to be cautioned against by the above, there was a "mutual Interchangement of Rings," and the fullest indulgence of every sexual familiarity.

"The antient Frenchmen had a ceremonie, that when they would marrie, the Bridegrome *should pare his nayles and send them unto his new Wife:* which done, they lived together afterwards as man and wife." Vaughan's Golden Grove, 8vo. Lond. 1608, Signat. O 2 b.

of love; one half whereof was kept by the woman, while the other part remained with the man[c]. Mr. Strutt, in his Manners and Customs[d], has illus-

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In the old play, "A Woman's a Wether-Cocke," Scudmore, Act ii. sc. 1. tells the Priest who is going to marry his Mistress to Count Fredericke,

"She is *contracted*, Sir, nay *married*
Unto another man, though it want forme:
And such strange passages and mutuall vowes,
'Twould make your short haire start through your blacke
Cap, should you but heare it."

[c] The Dialogue between Kitty and Filbert in the "What d'ye call it," by Gay, is much to our purpose:

"Yet, Justices, permit us, ere we part,
To break this Ninepence as you've broke our heart."

"*Filbert* (breaking the ninepence)—As this divides, thus are we torn in twain.

"*Kitty* (joining the pieces)—And as this meets, thus may we meet again."

A MS. in the Harleian Library, No. 980. cited by Strutt, states that, "by the Civil Law, whatsoever is given ex sponsalitia Largitate, betwixt them that are promised in Marriage, hath a condition (for the most part silent) that it may be had again if Marriage ensue not; but if the man should have had a Kiss for his money, he should lose one half of that which he gave. Yet, with the woman it is otherwise, for, kissing or not kissing, whatsoever she gave, she may ask and have it again. However, this extends only to Gloves, Rings, Bracelets, and such like small wares." Strutt's Manners and Customs, vol. iii. p. 153.

Camden, in his Antient and Modern Manners of the Irish, says, that "they are observed to present their lovers with Bracelets of women's hair, whether in reference to Venus' Cestus or not, I know not." Gough's Camden, vol. iii. p. 658. See also, "Memorable Things noted in the Description of the World," p. 113.

In the old Play, entitled, "The Dutch Courtezan," a pair of lovers are introduced plighting their troth as follows: "Enter Freeville. Pages with Torches. Enter Beatrice above." After some very impassioned conversation, Beatrice says: "*I give you faith;* and prethee, since, poore soule! I am so easie to beleeve thee, make it much more pitty to deceive me. *Weare this sleight favour in my remembrance*" (throweth down a ring to him.)

"*Frev.* Which, when I part from,
Hope, the best of life, ever part from me!
—— Graceful Mistresse, *our nuptiall day holds.*
"*Beatrice.* With happy Constancye a wished day. *Exit.*"

Of gentlemen's presents on similar occasions, a Lady, in Cupid's Revenge, (a play of Beaumont and Fletcher's,) says:

trated this by an extract from the old play of the Widow. From this it also appears that no *dry bargain* would hold on such occasions. For on the Widow's

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"Given Earings we will wear;
Bracelets of our Lovers hair,
Which they on our arms shall twist
(With their names carv'd) on our wrist."

In Greene's "Defence of Conny-Catching," Signat. C. 3. b. is the following passage: "Is there not heere resident about London, a crew of terryble Hacksters in the habite of gentlemen wel appareled, and yet some weare bootes for want of stockings, *with a locke worne at theyr lefte eare for their Mistrisse Favour.*"

The subsequent is taken from Thomas Lodge's "Wit's Miserie and the Worlde's Madnesse, discovering the Devils Incarnat of this Age," 4to. Lond. 1596, p. 47: "When he rides, you shall know him by his Fan: and, if he walke abroad, and misse *his Mistres favor about his neck, arme,* or *thigh,* he hangs the head like the soldier in the field that is disarmed."

Among affiancing customs, the following will appear singular. Park, in his Travels in the Interior of Africa, tells us, "At Baniseribe—a Slatee having seated himself upon a mat by the threshold of his door, a young woman (his intended bride) brought a little water in a calabash, and, kneeling down before him, desired him to wash his hands: when he had done this, the girl, with a tear of joy sparkling in her eye, drank the water; this being considered as the greatest proof of her fidelity and love."

We gather from Howes's Additions to Stow's Chronicle, that, in the reign of Queen Elizabeth, it was "the custome for maydes and gentilwomen to give their favorites, as tokens of their love, little Handkerchiefs of about three or foure inches square, wrought round about, and with a button or a tassel at each corner, and a little one in the middle, with silke and threed; the best edged with a small gold lace, or twist, which being foulded up in foure crosse foldes, so as the middle might be seene, gentlemen and others did usually weare them in their hatts, as favours of their loves and mistresses. Some cost six pence apiece, some twelve pence, and the richest sixteene pence."

In the old play of "The Vow-Breaker, or the fayre Maid of Clifton," 4to. Lond. 1636, Act. I. sc. i. Miles, a miller, is introduced telling his sweetheart, on going away to the wars: "Mistress Ursula, 'tis not unknowne that I have lov'd you; if I die, it shall be for your sake, and it shall be valiantly: *I leave an hand-kercher with you;* 'tis wrought with blew Coventry: let me not, at my returne, fall to my old song, *she had a clowte of mine sowde with blew Coventry,* and so hang myself at your infidelity."

The subsequent passage from "The Arraignment of lewd, idle, froward, and unconstant Women," 4to. Lond. 1632. points out some of the Vagaries of lovers of that age: "Some thinke, that if a woman smile on them she is presentlie over head and eares in love. One must *weare her Glove,* another *her Garter,* another her *Colours of delight,*" &c. pp. 31, 32. As does the following epigram of a still earlier date:

complaining that Ricardo had artfully drawn her into a verbal Contract, she is asked by one of her suitors, "Stay, stay,—you broke no Gold between you?" To which she answers, "We broke nothing, Sir." And, on his adding, "Nor drank to each other?" she replies, "Not a drop, Sir." Whence he draws this conclusion; "that the contract cannot stand good in Law."

The latter part of the Ceremony seems alluded to in the following passage in Middleton's play of "No Wit like a Woman's:"

"Ev'n when my lip touch'd the *contracting* Cup."

We find, in Hudibras, that the piece broken between the contracted Lovers must have been a crooked one:

"Like Commendation Ninepence crook't,
With to and from my Love it lookt[c]."
Part I. Canto i. l. 48.

"In Pigmeum.

"Little Pigmeus weares his mistris Glove,
Her Ring and Feather (favours of her love),
Who could but laugh to see the little dwarfe
Grace out himselfe with her imbrodered Scarfe,
'Tis strange, yet true, her Glove, Ring, Scarfe, and Fan,
Makes him (unhansome) a well favour'd man."

House of Correction, or certayne satyricall Epigrams, written by J. H. gent. 8vo. Lond. 1619.

[c] Bowed money appears antiently to have been sent as a Token of love and affection from one relation to another. Thus we read in "The Third Part of Conny-Catching," (a Tract of Queen Elizabeth's reign,) signat. B. 2. b. "Then taking fourth *a bowed Groat*, and an *olde Pennie bowed*, he gave it her as being sent from her uncle and aunt."

In "The Country Wake," a comedy by Dogget, 4to. Lond. 1696, Act. v. sc. i. Hob, who fancies he is dying, before he makes his last will and *testimony*, as he calls it, when his Mother desires him to try to speak to Mary, "for she is thy *wife*, and no other," answers, "I know I'm sure to her—and I do own it before you all; I ask't her the question last Lammas, and at Allhollow's-tide *we broke a piece of money*; and if I had liv'd till last Sunday we had been ask'd in the church."

Mr. Douce's MS Notes say: "Analogous to the Interchangement of Rings seems the custom of breaking a piece of money. An example of this occurs in Bateman's Tragedy, a well-known penny history, chap. v.

Swinburne on Spousals, p. 10, says: "Some Spousals are contracted by Signs, as the giving and receiving a Ring, others by words."

a circumstance confirmed also in the Connoisseur, No. 56, with an additional Custom, of giving locks of hair woven in a true lover's knot. "If, in the course of their amour, the mistress gives the dear man her hair wove in a true lover's knot, or breaks a crooked ninepence with him, she thinks herself assured of his inviolate fidelity."

This "bent Token" has not been overlooked by Gay:

—— "A Ninepence bent
A Token kind to Bumkinet is sent."

Fifth Pastoral, l. 129.

In the play of "The Vow-Breaker," already quoted, Act i. sc. 1. Young Bateman and Anne, we read:

"*Ba.* Now, Nan, heres none but thou and I; thy love
Emboldens me to speake, and cheerfully
Here is a peece of gold, 'tis but a little one,
Yet big enough to ty and seale a knot,
A jugall knot on earth, to which high Heaven
Now cryes Amen, say thou so too, and then
When eyther of us breakes this sacred bond,
Let us be made strange spectacles to the world,
To heaven, and earth.
An. Amen, say I;
And let Heaven loth me when I falsifie."

Afterwards, on young Bateman's return from the wars, during whose absence Anne has been induced by her father to marry another person, Anne says, "I am married.

"*Ba.* I know thou art, to me, my fairest Nan:
Our vowes were made to Heaven, and on Earth
They must be ratifide: in part they are,
By giving of a pledge, *a peice of Gold:*
Which when we broke, joyntly then we swore,
Alive or dead, for to enjoy each other,
And so we will, spight of thy father's frownes."

And afterwards, Act iii. sc. 1. Anne, seeing the ghost of young Bateman, who had hanged himself for her sake, exclaims:

"It stares, beckons, *points to the peece of Gold*
We brake betweene us, looke, looke there, here there!"

In the "Scourge for Paper Persecutors," 4to. 1625, p. 11, we find the penance for anti-nuptial fornication:

"Or wanton rig, or letcher dissolute,
Doe *stand at Paul's-Crosse in a sheeten-sute.*"

It appears to have been formerly a Custom also for those who were betrothed to wear some flower as an external and conspicuous mark of their mutual engagement: the conceit of choosing such short-lived emblems of their plighted Loves cannot be thought a very happy one.

That such a Custom however did certainly prevail, we have the testimony of Spenser in his Shepherd's Calendar for April, as follows:

> "Bring Coronations and *Sops in Wine*
> Worn of Paramours."

Sops in Wine were a species of Flowers among the smaller kind of single Gilli-flowers or Pinks[f].

A Joint Ring appears to have been antiently a common Token among betrothed Lovers[g]. These, as we gather from the following beautiful passage in

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[f] Lyte's Herbal 1578, cited in Johnson and Steevens's Shakspeare, vol. x. p. 319.
In Quarle's Shepheard's Oracles, 4to. Lond. 1646, p. 63. is the following passage:

> "The Musick of the *Oaten Reeds* perswades
> Their hearts to mirth,—
> And whilst they sport and dance, the love-sick swains
> Compose *Rush-rings* and *Myrtleberry* chains,
> And stuck with glorious *King-cups*, and their Bonnets
> Adorn'd with *Lawrell-slips*, chaunt their Love-sonnets,
> To stir the fires and to encrease the flames
> In the cold hearts of their beloved *dames*."

[g] In Codrington's Second Part of "Youth's Behaviour, or Decency in Conversation amongst Women," &c. 8vo. Lond. 1664, p. 33. is the following very remarkable passage: "It is too often seen that young gentlewomen by gifts are courted to *interchange*, and to return the courtesie: *Rings* indeed and Ribbands are but trifles, but believe me, they are not trifles that are aimed at in such exchanges: let them therefore be counselled that they neither give nor receive any thing that afterwards may procure their shame," &c.

In "Whimzies, or a new Cast of Characters," 12mo. Lond. 1631. the unknown author, in his Description of a Pedlar, Part ii. p. 21. has the following passage: can it allude to the custom of interchanging betrothing Rings? "*Saint Martin's Rings** and counterfeit Bracelets are commodi-

* In a rare Tract entitled "The Compters Commonwealth," 4to. Lond. 1617, p. 28, is the following passage: "This kindnesse is but like Alchimy, or *Saint Martin's Rings*, that are faire to the eye and have a rich outside, but if a man should breake them asunder and looke into them, they are nothing but brasse and copper."
So also in "Plaine Percevall the Peace-maker of England," *b. l.* 4to. (No date, but on the subject of Martin

Dryden's Play of Don Sebastian, (4to. Lond. 1690, p. 122.) were by no means confined to the lower orders of Society :

"A curious Artist wrought 'em,
With Joynts so close as not to be perceiv'd ;
Yet are they both each others counter-part.
(Her part had *Juan* inscrib'd, and his had *Zayda*.
You know those names were theirs :) and, in the midst,
A Heart divided in two halves was plac'd.
Now if the rivets of those Rings, inclos'd,
Fit not each other, I have forg'd this lye :
But if they join, you must for ever part [h]."

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ties of infinite consequence. They will passe for current at *a May-pole*, and purchase a favour from their *May-Marian*."

[h] It appears from other passages in this play that one of these Rings was worn by Sebastian's Father : the other by Almeyda's Mother, as pledges of Love. Sebastian pulls off his, which had been put on his finger by his dying father : Almeyda does the same with hers which had been given her by her mother at parting : and Alvarez unscrews both the Rings, and fits one half to the other.

In Herrick's Hesperides, p. 201, a "*Jimmall Ring*" is mentioned as a Love-token :

"*The Jimmal Ring, or True-love-knot.*

Thou sent'st to me a True-love-Knot ; but I
Return'd a Ring of Jimmals, to imply
Thy Love had one knot, mine *a triple-tye* *.

Marprelate), Signat. B. ii b. we read : "I doubt whether all be gold that glistereth, sith *Saint Martin's Rings* be but copper within, though they be gilt without, sayes the Goldsmith."

* *Jimmers* (*S.* a local word) jointed Hinges. Bailey. Ray explains it "jointed Hinges," among his North Country Words, and adds : "in other parts called Wing-hinges."

In the Comedy of Lingua, 1657, Act. ii. sc. 4. Anamnestes (Memory's Page) is described as having, amongst other things, "a Gimmal Ring with *one link* hanging." Morgan, in his Sphere of Gentry, lib. iii. fol. 21. mentions *three triple Gimbal Rings* as born by the name of Hawberke. Co. Leicest. See Randal Holme, B. iii. chap. 2. p. 20. No. 45.

The following remarkable passage is to be found in Greene's Menaphon, Sign. K. 4 b. : "'Twas a good world when such simplicitie was used, sayes the olde women of our time, when a Ring of a Rush would tye as much love together as *a Gimmon of Gold*."

I have heard it supposed, and certainly with probability, that *Gimmal* is derived from Gemelli, *twins*. Mr. Douce's MS Notes say : "Gemmell or Gemow Ring, a Ring with two or more Links. Gemellus. See Minsheu."

To the betrothing Contract under consideration must be referred, if I mistake not, and not to the Marriage Ceremony itself (to which latter, I own, however, the person who does not nicely discriminate betwixt them will be strongly tempted to incline,) the well-known passage on this subject in the last scene of Shakspeare's Play of Twelfth Night. The Priest, who had been privy to all that had passed, is charged by Olivia to reveal the circumstances, which he does in the following lines :

" A contract of eternal Bond of Love,
Confirm'd by mutual joinder of your hands,
Attested by the holy close of lips,
Strengthen'd by interchangement of your Rings ;
And all the ceremony of this Compáct
Seal'd in my function, by my testimony.

All this too had been done at Olivia's express request, who, in a former part of the play, is introduced as thus addressing Sebastian :

" Blame not this haste of mine : If you mean well,
Now go with me and with this holy man,
Into the chantry by : there, before him,
And underneath that consecrated roof,
Plight me the full assurance of your faith[i] ;

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i The difference between the betrothing or affiancing ceremony, and that of Marriage, is clearly pointed out in the following passages : " *Sponsalia non sunt de essentia Sacramenti Matrimonii,* possuntque sine illius præjudicio omitti, sicut et pluribus in locis revera omittuntur," dit le Rituel d'Evreux de l'annee 1621. Le Concile Provincial de Reims en 1583 dit : *Sponsalia non nisi coram Parocho,* vel ejus Vicario deinceps *fiant, idque in Ecclesia & non alibi.*" Les Statuts Synodaux de

Greenwood, in his English Grammar, p. 209, says : " So a Gimmal or Gimbal, *i.e.* a double or twisted Ring, from Gemellus : hence Gimbal and Jumbal are applied to other things twisted and twined after that manner."

Swinburne, on Spousals, p. 208, tells us : " I do observe, that in former ages it was not tolerated to single or unmarried persons to wear Rings, unless they were Judges, Doctors, or Senators, or such like honourable persons : so that being destitute of such dignity, it was a note of vanity, laciviousness, and pride, for them to presume to wear a Ring, whereby we may collect how greatly they did honour and reverence the sacred estate of wedlock in times past, *in permitting the parties affianced to be adorned with the honourable ornament of the Ring.*

[Some remarks on a Gimmal Ring, (apparently of the time of Queen Elizabeth,) found at Horsley-down in Surrey in 1800, will be found in the Archæologia of the Society of Antiquaries, vol. xiv. p. 7,"]

That my most jealous and too doubtful soul
May live at peace: he shall conceal it
Whiles you are willing it shall come to note;
What time we will our celebration keep
According to my birth.—What do you say?
Seb. I'll follow this good man, and go with you;
And, having sworn truth, ever will be true[k]."

Sens, en 1524. "*Possunt prius et debent dare fidem inter se de Matrimonio contrahendo, et hoc palam in Ecclesia et in præsentia Sacerdotis,* &c." Traité des Superstitions, par M. Jean Baptiste Thiers, 8vo. Par. 1704. tom. iv. p. 470.

[k] I am at present by no means satisfied with the learned Comment of Mr. Steevens on these passages, though at first I had hastily adopted it. But I will always dissent with great deference from such an authority. After my most painful researches, I can find no proof that in our antient ceremony at Marriages the Man received as well as gave the Ring: nor do I think the Custom at all exemplified by the quotation from Lupton's first book of Notable Things. The expression is equivocal, and "his Maryage Ring" I should think means no more than the Ring used at his Marriage, that which he gave and which his wife received: at least we are not warranted to interpret it at present any otherwise, till some passage can actually be adduced from the antient Manuscript Rituals to evince that there ever did at Marriages take place such "Interchangement of Rings," a custom which however certainly formed one of the most prominent features of the ancient *betrothing Ceremony*.

A MS Missal as old as the time of Richard the second, formerly the property of University College in Oxford, gives not the least intimation that the Woman too gave a Ring. I shall cite this afterwards under Marriage-Ceremonies.

The following passage from Coats's Dictionary of Heraldry, 8vo. Lond. 1725. *v.* ANNULUS, would bear hard against me, were it supported by any other authority than that of an ipse dixit: "But, for my part, I believe *the Rings married people gave one another* do rather denote the Truth and Fidelity they owe to one another, than that they import any servitude." And yet concession must be made that the Bridegroom appears to have had a Ring given him as well as the Bride in the Diocese of Bourdeaux in France. "Dans le Diocese de Bourdeaux on donnoit, comme en Orient, au futur Epoux et a la future Epouse, chacun un Anneau en les epousant. Au moins cela est-il préscrit par le Rituel de Bourdeaux (pp. 98, 99.) de 1596. *Benedictio Annulorum.* Benedic Domine, *hos Annulos,* &c. Aspergat Sacerdos *Annulos* arras et circumstantes aqua benedicta. Deinde Sacerdos accipit alterum Annulum inter primos tres digitos, dicens, *Benedic Domine hunc Annulum,* &c. *et infigit* illum in *digitum quartum dextræ manus Sponsi,* dicens, *In nomine Patris,* &c. Pari modo alterum Annulum accipit et benedicit ut supra, & *tradit eum Sponso, qui accipiens illum tribus digitis, infigit illum in quarto digito manus dexteræ ipsius Sponsæ,* &c." Traitè des Superstitions, tom. iv. p. 512. The following, too, occurs Ibid. p. 513, "Certaines Gens en vûe

In Sir John Sinclair's Statistical Account of Scotland, vol. ii. 8vo. Edinb. 1792, p. 80, the Minister of Galston, in Ayrshire, informs us of a singular Custom there: "When a young Man wishes to pay his Addresses to his Sweetheart, instead of going to her Father's, and professing his passion, he goes to a public-house; and having let the Landlady into the secret of his attachment, the object of his wishes is immediately sent for, who never almost refuses to come. She is entertained with Ale and Whisky, or Brandy; and the Marriage is concluded on. The second day after the Marriage *a Creeling*, as it is called, takes place. The young wedded pair, with their friends, assemble in a convenient spot. A small Creel, or Basket, is prepared for the occasion, into which they put some stones: the young Men carry it alternately, and allow themselves to be caught by the Maidens, who have a kiss when they succeed. After a great deal of innocent mirth and pleasantry, the Creel falls at length to the young Husband's share, who is obliged to carry it generally for a long time, none of the young Women having compassion upon him. At last, his fair Mate kindly relieves him from his burden; and her complaisance, in this particular, is considered as a proof of her satisfaction with the choice she has made. The Creel goes round again; more merriment succeeds; and all the Company dine together and talk over the feats of the field.

"Perhaps the French phrase, 'Adieu panniers, vendanges sont faites,' may allude to a similar Custom."

I heard a Gentleman say that he was told by Lord Macartney, that on the Day previous to the Marriage of the present Duke of York (by proxy) to the Princess of Prussia, a whole heap of potsherds was formed at her Royal Highness's door, by persons coming and throwing them against it with considerable

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de se garentir de malefice, *font benir plusieurs Anneaux*, quand ils trouvent des prêtres assés ignorans, ou assés complaisans pour le faire, et *les mettent tous dans le doigt annulaire de la maine gauche ou de la main droite de leurs Epouses*, car en certains Dioceses c'est à la main droite & en d'autres c'est a la main gauche, qu'on le donne aux nouvelles mariées, quoique le quatrieme Concile Provincial de Milan en 1576. ordonne qu'on le mette à la main gauche. (Constit. p. 3. n. 9.) Mais ils ne sçauroient mettre ce mauvais Moien en pratique sans *tomber dans la Superstition* de la vaine observance, et dans celle *de l'observance des Rencontres*."

violence, a Custom which obtains in Prussia, with all ranks, on the Day before a Virgin is married; and that during this singular species of battery the Princess, every now and then, came and peeped out at the door.

RING *and* BRIDE-CAKE.

AMONG the Customs used at Marriages, those of the RING and BRIDE-CAKE seem of the most remote antiquity.

Confarreation and the Ring [a] were used antiently as binding Ceremonies by the Heathens [b], in making Agreements, Grants [c], &c. whence they have doubtless been derived to the most solemn of our engagements.

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[a] "*Annulus Sponsæ dono mittebatur a viro qui pronubus dictus.* Alex. ab Alexandro, lib. ii. cap. 5. Et, *mediante Annulo contrahitur Matrimonium Papanorum.*" Moresini Papatus. p. 12.

It is farther observable that *the joining together of the right Hands* in the Marriage Ceremony, is from the same authority: "Dextra data, acceptaque invicem, Persæ et Assyrii fœdus Matrimonii ineunt. Alex. ab Alexandro. lib. ii. cap. 5. Papatus retinet." Ibid. p. 50.

[b] Quintus Curtius tells us, Lib. i. de Gest. Alexandri M. "Et Rex medio Cupiditatis ardore jussit afferri patrio more PANEM (hoc erat apud Macedones *sanctissimum coeuntium pignus) quem divisum gladio uterque libabat.*

The ceremony used at the solemnization of a Marriage was called *Confarreation,* in token of a most firm Conjunction between the Man and the Wife, with a Cake of *Wheat* or *Barley.* This, Blount tells us, is still retained in part, with us, by that which is called the Bride Cake used at Weddings.

Dr. Moffet, in his Health's Improvement, p. 218, informs us that "the English, *when the Bride comes from Church, are wont to cast Wheat upon her Head;* and when the Bride and Bridegroom return home, one presents them with a Pot of Butter, as presaging plenty, and abundance of all good things."

This ceremony of Confarreation has not been omitted by the learned Moresin: "SUMANALIA, *panis erat ad formam Rotæ factus:* hoc utuntur Papani *in Nuptiis,* &c." Papatus p. 165. Nor has it been overlooked by Herrick in his Hesperides. At p. 128, speaking to the Bride, he says:

"While some repeat
Your praise, and bless you, *sprinkling you with Wheat.*"

See, also, Langley's Translation of Polydore Vergil, fol. 9 b.

[c] [See note c in next page.]

The supposed Heathen origin of our Marriage Ring[d] had well nigh caused the

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It was also a Hebrew Custom. See Selden's Uxor Hebraica, lib. ii. cap. xv. Opera. tom. iii. p. 633. In the same volume, p. 668, is a passage much to our purpose: "Quanquam sacra quæ fuere in Confarreatione paganica, utpote Christianismo plane adversantia, sub ejusdem initia, etiam apud Paganos evanuêre—nihilominus *farris ipsius Usus* aliquis *solennis* in *libis conficiendis, diffringendis, communicandis,* locis saltem in nonnullis semper obtinuit. Certè frequentissimus apud Anglos est et antiquitus fuit liborum admodum grandium in nuptiis usus, quæ BRIDE-CAKES, id est, liba sponsalitia seu nuptialia appellitant. Ea quæ tum a Sponsis ipsis confecta tum ab propinquis amicisque solenniter muneri nuptiali data."

The connection between the Bride Cake and Wedding is strongly marked in the following Custom, still retained in Yorkshire, where the former is cut into little square pieces, thrown over the Bridegroom's and Bride's Head, and then put through the Ring. The Cake is sometimes broken over the Bride's head, and then thrown away among the Crowd to be scrambled for. This is noted by the Author of the Convivial Antiquities in his Description of the Rites of Marriages in his country and time: "Peracta re divina Sponsa ad Sponsi domum deducitur, indeque Panis projicitur, qui a pueris certatim rapitur." fol. 68.

In the North, Slices of the Bride-Cake are put through the Wedding Ring: they are afterwards laid under pillows, at night, to cause young persons to dream of their Lovers. Mr. Douce's MS Notes say, this Custom is not peculiar to the North of England, it seems to prevail generally. The pieces of the Cake must be drawn nine times through the Wedding Ring.

[Aubrey, in "the Remains of Gentilisme and Judaisme," MS. Lansd. Brit. Mus. 8vo. Cat. No. 226, fol. 109 b. says: "When I was a little Boy, (before the Civil Wars) I have seen, according to the Custome then, the Bride and Bridegroome kisse over the Bride-Cakes at the Table. It was about the latter end of Dinner: and the Cakes were layd one upon another, like the picture of the Shew-Bread in the old Bibles. The Bridegroom waited at Dinner."]

[c] The following extract is from an old Grant, cited in Du Cange's Glossary, *v.* CONFARREATIO. "Miciacum concedimus et quicquid est Fisci nostri intra Fluminum alveos et *per sanctam Confarreationem et Annulum* inexceptionaliter tradimus."

[d] The following thought on the Marriage Ring, from Herrick's Hesperides, p. 72, is well expressed:

"And as this round
Is no where found
To flaw, or else to sever:
So let our love
As endlesse prove;
And pure as Gold for ever."

The allusion both to the form and metal of which it is composed is elegant. Were it not too long, it would be the best *Posie* for a Wedding Ring that ever was devised.

abolition of it, during the time of the Commonwealth. The facetious author of Hudibras gives us the following chief reasons why the Puritans wished it to be set aside:

"Others were for abolishing
That Tool of Matrimony, a Ring,
With which th' unsanctify'd Bridegroom
Is marry'd only to a Thumb;
(As wise as ringing of a Pig
That us'd to break up Ground, and dig)
The Bride to nothing but her Will,
That nulls the After-Marriage still."

P. 3, c. ii. l. 303.

The Wedding Ring is worn on the fourth Finger of the left Hand, because it was antiently believed, though the opinion has been justly exploded by the Anatomists of modern times, that a small Artery ran from this Finger to the Heart. Wheatley, on the authority of the Missals[e], calls it a Vein. "It is,"

Vallancey, in his Collectanea de Rebus Hibernicis, No. xiii. p. 98, says that "there is a passage in Ruth, chap. iv. v. 7, which gives room to think the Ring was used by the Jews as a Covenant." He adds, that the Vulgate have translated *Narthick* (which ought to be a Ring) a Shoe. "In Irish Nuirt is an Amulet worn on the Finger, or Arm, a Ring." Sphæra Solis est Narthick, says Buxtorf in his Chaldee Lexicon.

Leo Modena, in his "History of the Rites, Customes, and Manner of Life of the present Jews throughout the World," translated by Edm. Chilmead, 8vo. Lond. 1650, p. 176, speaking of their Contracts and manner of Marrying, says that before the Writing of the Bride's Dowry is produced and read, "the Bridegroom putteth a Ring upon her Finger, in the presence of two Witnesses, which commonly use to be the Rabbines, saying withal unto her: 'Behold, thou art my espoused Wife, according to the Custome of Moses and of Israel'."

In Swinburne's Treatise of Spousals, p. 207, we read: "The first Inventor of the Ring, as is reported, (he cites Alberic de Rosa in suo Dictionar. *v.* Annulus) was one Prometheus. The workman which made it was Tubal-Cain: and Tubal-Cain, by the counsel of our first parent Adam, (as my Author telleth me) gave it unto his Son to this end, that therewith he should espouse a Wife, like as Abraham delivered unto his Servant Bracelets and Ear-rings of Gold. *The form of the Ring being circular, that is round and without end,* importeth thus much, *that their mutual love and hearty affection should roundly flow from the one to the other as in a Circle, and that continually and for ever.*"

[e] In the Hereford, York, and Salisbury Missals the Ring is directed to be put first upon the Thumb, afterwards upon the second, then on the third, and lastly on the fourth Finger, where it is to remain, "quia in illo digito est quedam vena procedens usque ad Cor."

says he, "because from thence there proceeds a particular Vein to the Heart. This, indeed," he adds, "is now contradicted by experience: but several eminent authors, as well Gentiles as Christians, as well Physicians as Divines, were formerly of this opinion, and therefore they thought this Finger the properest to bear this pledge of love, that from thence it might be conveyed, as it were, to the Heart[f]."

It is very observable that none of the above Missals mention the Hand, whether right or left, upon which the Ring is to be put. This has been noticed by Selden in his Uxor Hebraica: "Digito quarto, sed non liquet dexteræ an sinistræ manus."

The Hereford Missal enquires: "Quæro quæ est ratio ista, quare Anulus ponatur in quarto digito cum pollice computato, quam in secundo vel tercio? Isidorus dicit quod quædam vena extendit se a digito illo usque ad Cor, et dat intelligere unitatem et perfectionem Amoris."

It appears from Aulus Gellius, lib. x. cap. 10, that the antient Greeks and most of the Romans wore the Ring "in eo digito qui est in manu sinistra minimo proximus." He adds, on the authority of Appion, that a small Nerve runs from this Finger to the Heart: and that therefore it was honoured with the office of bearing the Ring, on account of its connexion with that master mover of the vital functions.

Macrobius (Saturnal. lib. vii. cap. 13.) assigns the same reason: but also quotes the opinion of Ateius Capito, that the right hand was exempt from this office, because it was much more used than the left hand, and therefore the precious stones of the Rings were liable to be broken: and that the Finger of the left Hand was selected, which was the least used.

Gent. Mag. for Sept. 1795, vol. lxv. p. 727.

For the Ring's having been used by the Romans at their Marriages consult Juvenal, Sat. vi. v. 27.

[f] Wheatley on the Common Prayer, 8vo. Lond. . . . p. 437. Levinus Lemnius tells us, speaking of the Ring-finger that "a small branch of the Arterie, and not of the Nerves, as Gellius thought, is stretched forth from the Heart unto this Finger, the motion whereof you shall perceive evidently in Women with Child and wearied in Travel, and all Affects of the Heart, by the touch of your fore finger. I use to raise such as are fallen in a Swoond by pinching this Joynt, and by rubbing the Ring of Gold with a little Saffron, for by this a restoring force that is in it, passeth to the Heart, and refresheth the Fountain of Life, unto which this Finger is joyn'd: wherefore it deserved that honour above the rest, and Antiquity thought fit to compasse it about with Gold. Also the worth of this Finger that it receives from the Heart, procured thus much, that the old Physitians, from whence also it hath the name of *Medicus*, would mingle their Medicaments and Potions with this Finger, for no Venom can stick upon the very outmost part of it, but it will offend a Man, and communicate itself to his Heart." English Translat. fol. Lond. 1658, p. 109.

To a Querist in the British Apollo, fol. Lond. 1708, vol. i. No. 18. "Why is it that the Person to be married is enjoyned to put a Ring upon the fourth Finger of his Spouse's left Hand?" it is answered, "There is nothing more in this, than that the Custom was handed down to the present

Many married Women are so rigid, not to say superstitious, in their notions[g] concerning their Wedding Rings, that neither when they wash their Hands, nor at any other time, will they take it off from their Finger, extending, it should seem, the expression of "till Death us do part" even to this golden circlet, the token and pledge of Matrimony[h].

There is an old Proverb on the subject of Wedding Rings, which has no doubt been many a time quoted for the purpose of encouraging and hastening the Consent of a diffident or timorous Mistress:

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age from the practice of our Ancestors, who found the left Hand more convenient for such Ornaments than the right, in that it's ever less employed, for the same reason they chose the fourth Finger, which is not only less used than either of the rest, but is more capable of preserving a Ring from bruises, having this one quality peculiar to itself, that it cannot be extended but in company with some other Finger, whereas the rest may be singly stretched to their full length and streightness.

"Some are of the Ancients' opinion in this matter, *viz.* that the Ring was so worn, because to that Finger, and to that only, comes an Artery from the Heart. But the politer knowledge of our modern Anatomists having clearly demonstrated the absurdity of that notion, we are rather inclined to believe the continuance of the Custom owing to the reason above-mentioned."

See also the British Apollo, Vol. i. No. 3. Supernumerary for June.

[g] In a scarce Tract in my Collection, entitled "A Briefe Discourse of a Disease called the Suffocation of the Mother: written upon Occasion which hath beene of late taken thereby, to suspect possession of an evill Spirit, or some such like supernatural power, &c. by Edward Jorden, Doctor in Physicke," 4to. Lond. 1603, (Dedicated to the College of Physicians of London,) the learned Author in a list of "superstitious Remedies which have crept into our Profession," mentions a whimsical Superstition relating to the Wedding Ring, which need not be repeated.

[h] This may have originated in the popish HALLOWING *of this Ring*, of which the following Form occurs in "The Doctrine of the Masse Booke, from Wyttonberge by Nicholas Dorcastor, 8vo. 1554, Signat. C. 6. b. "*The Halowing of the Woman's Ring at Wedding.* 'Thou Maker and Conserver of Mankinde, Gever of spiritual Grace and Graunter of eternal Salvation, Lord, *send thy* ✠ *blessing upon this Ring,*" (Here the Protestant Translator observes in the margin, "Is not here wise geare?") "*that she which shall weare it, maye be armed wyth the vertue of heavenly defence,* and that it maye profit her to eternall Salvation, thorowe Christ, &c.

'A Prayer.

✠ 'Halow thou Lord this Ring which we blesse in thy holye Name: *that what Woman soever shall weare it, may stand fast in thy peace, and continue in thy wyl, and live and grow and waxe old in thy love,* and be multiplied into that length of daies, thorow our Lord, &c.'

"Then let holy Water be sprinkled upon the Ryng."

"As your Wedding-Ring wears,
Your Cares will wear away."

Columbiere, speaking of Rings, says: "The Hieroglyphic of the Ring is very various. Some of the Antients made it to denote Servitude, alledging that the Bridegroom was to give it to his Bride, to denote to her that she is to be subject to him, which Pythagoras seemed to confirm, when he prohibited wearing a streight Ring, that is, not to submit to over-rigid servitude[1]."

Rings appear to have been given away formerly at Weddings. In Wood's Athenæ Oxonienses, vol. i. p. 280. we read in the Account of the famous Philosopher of Queen Elizabeth's days, Edward Kelley, "Kelley, who was openly profuse beyond the modest limits of a sober Philosopher, did give away in *Gold-wire-Rings*, (or Rings twisted with three gold-wires,) at the marriage of one of his Maid-Servants, to the value of £4000." This was in 1589, at Trebona.

In Davison's Poetical Rapsody, 8vo. Lond. 1611, p. 93. occurs the following beautiful Sonnet:

"*Upon sending his Mistresse a Gold Ring, with this Poesie,*
PURE *and* ENDLESSE.

"If you would know the love which I you beare,
Compare it to the Ring which your faire hand
Shall make more precious, when you shall it weare:
So my Love's nature you shall understand.
Is it of mettall pure? so you shall prove
My Love, which ne're disloyall thought did staine.
Hath it no end? so endlesse is my Love,
Unlesse you it destroy with your disdaine.
Doth it the purer waxe the more 'tis tri'de?
So doth my Love: yet herein they dissent,
That whereas Gold the more 'tis purifide,
By waxing lesse, doth shew some part is spent.
My Love doth waxe more pure by your more trying,
And yet encreaseth in the purifying."

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[1] Coats. Dict. of Heraldry, *v.* Annulet.

A still more beautiful allusion to the emblematical properties of the Wedding Ring occurs in a "Collection of Poems," 8vo. Dubl. 1801. p. 118.

"*To S* * * * D* * * * * * with a Ring.*

"Emblem of Happiness, not bought, nor sold,
Accept this modest Ring of virgin Gold.
Love in the small, but perfect, Circle, trace,
And Duty, in its soft, though strict embrace.
Plain, precious, pure, as best becomes the Wife;
Yet firm to bear the frequent rubs of Life.
Connubial Love disdains a fragile Toy,
Which Rust can tarnish, or a Touch destroy;
Nor much admires what courts the gen'ral gaze,
The dazzling Diamond's meretricious blaze,
That hides, with glare, the anguish of a Heart
By Nature hard, tho' polish'd bright by Art.
More to thy Taste the ornament that shows
Domestic bliss, and, without glaring, glows.
Whose gentle pressure serves to keep the mind
To all correct, to one discreetly kind.
Of simple elegance th' unconcious charm,
The holy Amulet to keep from harm;
To guard at once and consecrate the Shrine,
Take this dear pledge—It makes and keeps thee mine[k]."

A remarkable Superstition still prevails among the lowest of our Vulgar, that a Man may lawfully sell his Wife to another, provided he deliver her over with a Halter about her Neck. It is painful to observe, that instances of this occur frequently in our Newspapers.

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[k] "*To Phœbe, presenting her with a Ring.*

"Accept, fair Maid, this *earnest of my Love,*
Be this the Type, let this my Passion prove:
Thus may our joy in endless Circles run,
Fresh as the Light, and restless as the Sun:
Thus may our Lives be *one perpetual round,*
Nor Care nor Sorrow ever shall be found."

Woodward's Poems, 8vo. Oxf. 1730, p. 44.

Every one knows that in England, during the time of the Commonwealth, Justices of peace were empowered to marry people. A jeu d'esprit on this subject may be found in Richard Flecknoe's Diarium, &c. 8vo. Lond. 1656, p. 83, "On the Justice of Peace's making Marriages, and the crying them in the Market."

RUSH RINGS.

A custom extremely hurtful to the interests of morality appears antiently to have prevailed both in England and other countries, of marrying with a Rush Ring; chiefly practised, however, by designing men, for the purpose of debauching their mistresses, who sometimes were so infatuated as to believe that this mock ceremony was a real Marriage[a].

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[a] See Reed's edit. of Shaksp. 1803. vol. viii. p. 272. That this Custom prevailed in France appears from the following passage in Du Breul's "Theatre des Antiquitez de Paris," 4to. Par. 1622. p. 90: "Quant a la Cour de l'Official, il se presente quelquns personnes qui ont forfaict a leur honneur, la chose estant averée, si l'on ny peult remedier autrement pour sauver l'honneur des Maisons, l'on a accoustumée d'amener en ladicte Eglise l'homme & la femme qui ont forfaict en leur honneur, et là estans conduicts par deux Sergents (au cas qu'ils n'y veulent venir de leur bonne volontè) *il sont espousez ensemble par le Curè dudict lieu avec un Anneau de Paille:* leur enjoignant de vivre en paix & amitié, & ainsi couvrir l'honneur des Parens et Amis ausquels ils appartiennent, & sauver leurs Ames dudanger où ils s'estoient mis par leur peché & offense."

One of the Constitutions of Richard Bishop of Salisbury, in 1217, cited by Du Cange, in his Glossary, *v. Annulus*, says: "Nec quisquam *Annulum de Junco* vel *quacunque vili materia vel pretiosa, jocando* manibus innectat muliercularum, ut liberius cum eis fornicetur: ne dum jocari se putat, honoribus matrimonialibus se astringat."

Mr. Douce refers Shakspeare's expression, "Tib's Rush for Tom's forefinger," which has so long puzzled the Commentators, to this custom.

"L'Official marie dans l'Eglise de St. Marine ceux qui ont forfait a leur honneur, ou ils sont epouses ensemble par le Curè du lieu avec un Anneau de Paille." Sausal Antiq. de Paris, tom. i. p. 429. "Pour faire observer, sans doute," adds the Editor of "Le Voyageur a Paris," tom. iii. p. 156, "au Mari, combien etoit fragile la vertu de celle, qu'il choisissait."

Compare also the "Traité des Superstitions par M. Thiers," tom. iii. p. 462, where Bishop Poore's Constitution is also quoted.

BRIDE FAVOURS.

A Knot, among the antient Northern Nations, seems to have been the symbol of love, faith, and friendship, pointing out the indissoluble tie of affection and duty. Thus the antient Runic Inscriptions, as we gather from Hickes's Thesaurus[a], are in the form of a Knot. Hence, among the Northern English and Scots, who still retain, in a great measure, the language and manners of the antient Danes, that curious kind of Knot, a mutual present between the lover and his mistress, which, being considered as the emblem of plighted fidelity, is therefore called a True-love Knot: a name which is not derived, as one would naturally suppose it to be, from the words "True" and "Love," but formed from the Danish verb "*Trulofa*," *fidem do*, I plight my troth, or faith. Thus we read, in the Islandic Gospels, the following passage in the first chapter of St. Matthew's, which confirms, beyond a doubt, the sense here given—"til einrar Meyar er trulofad var einum Manne," &c. *i. e.* to a Virgin espoused, that is, who was promised, or had engaged herself to a man, &c.

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[a] Gramm. Island. p. 4. "In his autem Monumentis, ut in id genus fere omnibus, Inscriptionum Runæ in nodis sive gyris nodorum insculptæ leguntur, propterea quod apud veteres Septentrionales gentes *Nodus amoris*, fidei, amicitiæ Symbolum fuisse videtur, ut quod insolubilem pietatis et affectus nexum significavit. Hinc apud Boreales Anglos, Scotosque, qui Danorum veterum tum sermonem, tum mores magna ex parte adhuc retinent, Nodus in gyros curiose ductus, fidei & promissionis quam Amasius et Amasia dare solent invicem, Symbolum servatur, quodque ideo vocant *A True-love-Knot*, a veteri Danico *Trulofa*—fidem do.—Hinc etiam apud Anglos Scotosque consuetudo reportandi capitalia donata curiose in gyros nodosque torta a solennibus Nuptiis plane quasi Symbola insolubilis fidei et affectus, quæ Sponsum inter et Sponsam esse debent."

Many of these Runic Knots are engraved in Sturleson's History of Stockholm.

The following is found in Selden's Uxor Hebraica: (Opera. tom. iii. p. 670.) "Quin et post Benedictionem per vittæ candidæ permistione et purpureæ unum invicem vinculum, (Modum amatorium, *a True-Loves Knot*,) copulabantur, inquit Isidorus, videlicet, ne Compagem conjugalis unitatis disrumpant."

Sir Thomas Browne, in his Vulgar Errors, says: "The True-Lover's Knot is much magnified, and still retained in presents of love among us; which, though in all points it doth not make out,

Hence, evidently, the Bride Favours, or the Top-knots, at Marriages, which have been considered as emblems of the ties of duty and affection between the bride and her spouse, have been derived[b].

Bride Favours appear to have been worn by the peasantry of France, on similar occasions, on the arm. In England these Knots of Ribbons were distributed in great abundance formerly, even at the marriages of persons of the first distinction. They were worn at the hat, (the gentleman's, I suppose,) and con-

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had, perhaps, its original from Nodus Herculanus, or that which was called Hercules' his Knot, resembling the snaky complication in the Caduceus, or Rod of Hermes, and in which form the Zone or woollen Girdle of the bride was fastened, as Turnebus observes in his Adversaria."

[b] The following beautifull madrigall, entitled, "The True-love's Knot," occurs in Davison's "Poetical Rapsody," 8vo. Lond. 1611, p. 216:

"Love is the linke, the knot, the band of unity,
And all that love, do love with their belov'd to be:
Love only did decree
To change his kind in me.

For though I lov'd with all the powers of my mind,
And though my restles thoughts their rest in her did finde,
Yet are my hopes declinde,
Sith she is most unkinde.

For since her beauties sun my fruitles hope did breede,
By absence from that sun I hop't to sterve that weede;
Though absence did, indeede,
My hopes not sterve, but feede.

For when I shift my place, like to the stricken Deere,
I cannot shift the shaft which in my side I beare:
By me it resteth there,
The cause is not else where.

So have I seene the sicke to turne and turne againe,
As if that outward change, could ease his inward paine:
But still, alas! in vaine,
The fit doth still remaine.

Yet goodnes is the spring from whence this ill doth grow,
For goodnes caus'd the love, which great respect did owe,
Respect true love did show;
True love thus wrought my woe."

sisted of ribbons of various colours[c]. If I mistake not, white ribbons are the only ones used at present.

Gay, in his Pastoral called the Spell, thus beautifully describes the rustic manner of knitting the True-Love-Knot:

"As Lubberkin once slept beneath a tree,
I twitch'd his dangling Garter from his knee;
He wist not when the hempen string I drew;
Now mine I quickly doff of Inkle blue;
Together fast I tie the Garters twain,
And, while I knit the Knot, repeat this Strain—
Three times a True-Love's Knot I tye secure:
Firm be the Knot, firm may his Love endure."

Another species of Knot divination is given in the Connoisseur, No. 56: "Whenever I go to lye in a strange bed, I always tye my Garter nine times round the bed-post, and knit nine Knots in it, and say to myself: 'This Knot I knit, this Knot I tye, to see my Love as he goes by, in his apparel'd array, as he walks in every day'."

I find the following passage in the Merry Devil of Edmonton, 4to. 1631:

"With pardon, Sir, that name is quite undon,
This True-Love-Knot cancelles both maide and nun."

[c] See Misson's Travels in England, 8vo. a la Haye, 1696, p. 317: "Autrefois en France on donnoit des livrees de Noces; quelque Noeud de Ruban que les Conviez portoient attaché sur le bras: mais cela ne se pratique plus que parmi les paisans. En Angleterre on le fait encore chez les plus grands Seigneurs. Ces Rubans s'appellent des Faveurs, et on en donne non seulement à ceux de la Nôce, mais a cinq Cens personnes: On en envoye & on en distribue a la Maison. L'autre Jour, lorsque le Fils ainé de Monsieur d'Ouwerkerque espousa la Sœur du Duc d'Ormond, ils repandirent une Inondation de ces petites Faveurs (c'etoit un assez gros Noeud de Rubans melez, Or, Argent, incarnat, et blanc. Cela se porte sur le Chapeau pendant quelques Semaines) on ne recontroit autre chose. Il y en avoit depuis le Chapeau du Rois, jusqu'a ceux du commune Domestique. Chez les Bourgeois et les simple gentils hommes, on donn quelque fois aussi des Faveurs: mais il est fort ordinaire d'eviter en general tout ce que fait la depense."

"Ozell, in a note to his translation of Misson, p. 350, says: "The Favour was a large knot of ribbands, of several colours, gold, silver, carnation, and white. This is worn upon the hat for some weeks."

Another Note, in p. 351, says: "It is ridiculous to go to a wedding without *new cloaths*. If you are in mourning, you throw it off for some days, unless you are in mourning for some near relation that is very lately dead."

In "Paradoxical Assertions and Philosophical Problems," by R. H. 8vo. Lond. 1664, p. 19, we read: "I shall appeal to any Enamoreto but newly married, whether he took not more pleasure

To this variety of colours in the Bride Favours used formerly, the following passage, wherein Lady Haughty addresses Morose, in Jonson's play of the Silent Woman, evidently alludes:

"Let us know your Bride's colours and yours at least."

The Bride Favours have not been omitted in the Northern provincial Poem of "The Collier's Wedding:"

"The blithsome, bucksome country Maids,
With *Knots of Ribbands* at their heads,
And pinners flutt'ring in the wind,
That fan before and toss behind," &c.

And, speaking of the Youth, with the Bridegroom, it says:

"Like streamers in the painted sky,
At every breast the Favours fly[d]."

BRIDE MAIDS.

The use of Bride Maids at Weddings appears as old as the time of the Anglo Saxons: among whom, as Strutt informs us, "the Bride was led by a

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in *weaving innocent True-love Knots*, than in untying the virgin zone, or knitting that more than Gordian Knot, which none but that invincible Alexander, Death, can untye?"

[d] In a curious old book, (my copy wants the title,) called, "The Fifteen Comforts of Marriage," a conference is introduced at pp. 44, 47, and 48, concerning bridal colours in dressing up the bridal bed by the Bride-maids—not, say they, with *yellow ribbands*, these are the emblems of jealousy—not with "*Fueille mort*," that signifies fading love—but with *true-blue*, that signifies constancy, and *green* denotes youth—put them both together, and there's youthful constancy. One proposed *blew and black*, that signifies constancy till death; but that was objected to, as those colours will never match. *Violet* was proposed as signifying religion; this was objected to as being too grave: and at last they concluded *to mingle a gold tissue with grass-green*, which latter signifies youthful jollity.

For the Bride's *Favours*, *Top-knots*, and *Garters*, the Bride proposed *Blew*, *Gold-colour*, *Popingay-Green*, and *Limon-colour*,—objected to, *Gold-colour* signifying avarice—*Popingay-Green*, wantonness.

The younger Bride-maid proposed mixtures—*Flame-colour*—*Flesh-colour*—*Willow*—and *Milk-white*. The second and third were objected to, as Flesh-colour signifies lasciviousness, and Willow forsaken.

Matron, who was called the Bride's Woman, followed by a company of young Maidens, who were called the Bride's Maids[a]."

The Bride Maids and Bridegroom Men are both mentioned by the Author of the Convivial Antiquities, in his Description of the Rites at Marriages in his Country and Time[b].

In later times it was among the offices of the Bride Maids to lead the Bridegroom to Church, as it was the duty of the Bridegroom's Men to conduct the Bride thither[c].

It was settled that *Red* signifies justice, and *Sea-green* inconstancy. The milliner, at last, fixed the colours as follows: for the Favours, Blue, Red, Peach-colour, and Orange-tawney: for the young ladies' Top-knots, Flame-colour, straw-colour, (signifying plenty,) Peach-colour, Grass-green, and Milk-white: and for the Garters, a perfect Yellow, signifying honour and joy.

The following allusion to Bride-Favours is from Herrick's Hesperides, p. 252:

"What posies for our wedding-rings,
What gloves we'l give, and ribbanings."

In the Gent. Mag. for October 1733, vol. iii. p. 545, are "Verses sent by a young Lady, lately married, to a quondam Lover, inclosing *a green ribbon noozed**:"

"Dear D.
"In Betty lost, consider what you lose,
And, for the *Bridal Knot*, accept this Nooze;
The healing ribbon, dextrously apply'd,
Will make you bear the loss of such a bride."

There is a retort courteous to this very unlady like intimation, that the discarded Lover may go hang himself, but it is not worth inserting.

[a] Manners and Customs, vol. i. p. 76.

[b] "Antequam eatur ad Templum Jentaculum Sponsæ et invitatis apponitur, Serta atque Corollæ distribuuntur. Postea certo ordine Viri primum cum Sponso, deinde Puellæ cum Sponsa in Templum procedunt." Antiquitat. Convivial. fol. 68.

[c] It is stated in the Account of the Marriage Ceremonials of Philip Herbert and the Lady Susan, performed at Whitehall in the reign of James I. that "the Prince and the Duke of Holst. led the Bride to church."

In the old History of John Newchombe, the wealthy Clothier of Newbury, cited by Strutt,

* Thus Cunningham:

"A *Top-knot* he bought her, and *Garters of Green;*
Pert Susan was cruelly stung;
I hate her so much, that, to kill her with spleen,
I 'd wed, if I were not too young."

This has not been overlooked in the provincial Poem of the Collier's Wedding:

"Two lusty lads, well drest and strong,
Step'd out to lead the Bride along:
And two young Maids, of equal size[d],
As soon the Bridegroom's hands surprize[e]."

It was an invariable rule for the Men always to depart the Room till the Bride was undressed by her Maids and put to bed.

BRIDEGROOM MEN.

These appear antiently to have had the title of Bride-Knights[a]. Those who led the Bride to Church were always Bachelors: but she was to be conducted

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vol. iii. p. 154, speaking of his Bride, it is said, that "after hee, came the chiefest maidens of the country, some bearing Bride-cakes, and some Garlands, made of wheat finely gilded, and so passed to the church." "She was led to Church between two sweet boys, with Bride-laces and Rosemary tied about their silken sleeves: the one was Sir Thomas Parry, the other Sir Francis Hungerford."

[d] In the old play of "A Woman is a Weather-Cocke," Act 1. sc. i. on a marriage going to be solemnized, Count Fredericke says, "My Bride will never be readie, I thinke: heer are *the other sisters*." Pendant observes: "Looke you, my Lorde: there's Lucida weares the Willow-garland for you; and will so go to church, I hear." As Lucida enters with a Willow-garland, she says:

"But since my sister he hath made his choise,
This wreath of Willow, that begirts my browes,
Shall never leave to be my ornament
Till he be dead, or I be married to him."

[e] Waldron, in his Description of the Isle of Man, (Works, fol. p. 169,) speaking of the Manks weddings, says: "They have Bride-Men and Brides-Maids, who lead the young couple, as in England, only with this difference, that the former have Ozier Wands in their hands, as an emblem of superiority."

In Christopher Brooke's England's Helicon, Signat. R. b. we read:

"Forth, honour'd Groome; behold, not farre behind,
Your willing Bride, led by *two strengthlesse boyes*:"

marked in the margin opposite, "Going to Church—Bride-Boyes."

[a] "Paranymphi ejusmodi seu Sponsi amici appellantur etiam υἱοὶ τοῦ νυμφῶνος (Matth. ix. 15.) filii

home by two married persons[b]. Polydore Vergil, who wrote in the time of Henry the Eighth, informs us that a third married Man, in coming home from Church, preceded the Bride, bearing, instead of a Torch, a Vessel of silver or gold[c]. Moresin relates that to the Bachelors and Married Men who led the Bride to and from Church, she was wont to present Gloves for that service during the time of Dinner[d].

It was part of the Bridegroom Men's office to put him to bed to the Bride, after having undressed him.

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thalami nuptialis; qua de re optime vir præstantissimus Hugo Grotius. Singulare habetur et apud nos nomen ejusmodi eorum quos *Bride-Knights*, id est, Ministros Sponsalitios qui Sponsam deducere solent, appellitamus." Seldeni Uxor Hebraica. Opera. tom. iii. p. 638.

He gives, ibid. a Chapter "de Paranymphis Hebreorum Sponsi Amicis, in utroque Fœdere dictis et in Novo Filiis Thalami nuptialis."

[b] The following passage is in Beaumont and Fletcher's Scornful Lady: "Were these two arms encompassed with the hands of Bachelors to lead me to the Church?"

[c] "In Anglia servatur ut duo pueri, velut Paranymphi, id est, Auspices, qui olim pro nuptiis celebrandis Auspicia capiebant, nubentem ad Templum—et inde domum duo viri deducant, et tertius loco facis, VASCULUM *aureum*, vel *argenteum* præferat."

This was called "The Bride-Cup." So we read in the account of the Marriage of John Newchombe, the wealthy Clothier of Newbury, (cited by Strutt, ut supra) where speaking of the Bride's being led to Church, it is added by the writer that "there was a fair Bride Cup, of Silver gilt, carried before her, wherein was a goodly Branch of Rosemary, gilded very fair, and hung about with silken ribbands of all colours."

It is remarkable that Strutt, (vol. i. p. 77.) should be at a loss to explain a Man with a Cup in his hand, in plate xiii. fig. 1. representing a Marriage.

In "A Pleasant History of the first Founders," &c. 8vo. p. 57. we read: "At Rome the manner was that two Children should lead the Bride, and a third bear before her a Torch of White-Thorn in honour of Ceres, which custome was also observed here in England, saving that in place of the Torch, there was carried before the Bride a Bason of Gold or Silver; a Garland also of Corn Eares was set upon her head, or else she bare it on her hand; or, if that were omitted, Wheat was scattered over her head in token of Fruitfulness; as also before she came to bed to her Husband, Fire and Water were given her, which, having power to purifie and cleanse, signified that thereby she should be chast and pure in her body. Neither was she to step over the Threshold, but was to be borne over to signifie that she lost her Virginity unwillingly, with many other superstitious Ceremonies, which are too long to rehearse."

[d] "In Anglia adhuc duo pueri mediam in templum, præcedente Tibicine, deferunt nupturam, duo conjugati referunt, his, tempore Prandii, ob præstitam operam nova Nupta dat Chirothecas." Papatus, pp. 114. 115.

STREWING HERBS, FLOWERS, *or* RUSHES

before the BRIDEGROOM *and* BRIDE

in their Way to Church:

as also

The WEARING NOSEGAYS *on the Occasion.*

There was antiently a Custom at Marriages of strewing Herbs and Flowers, as also Rushes, from the House or Houses where persons betrothed resided to the Church[a].

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a The following is in Herrick's Hesperides, p. 129.

"Glide by the Banks of Virgins then, and passe
The Showers of Roses, lucky-foure-leav'd Grasse:
The while the cloud of younglings sing,
And drown ye with a flowrie Spring."

As is the subsequent, in Brathwaite's "Strappado for the Divell," 8vo. Lond. 1615, p. 74.

"All haile to Hymen and his Marriage Day,
Strew Rushes and quickly come away;
Strew Rushes, Maides, and ever as you strew,
Think one day, Maides, like will be done for you."

So likewise Browne's Britannia's Pastorals, p. 50. Every one will call to mind the passage in Shakspeare to this purpose:

"Our *Bridal Flowers* serve for a buried Corse."

Armin's "History of the Two Maids of Moreclacke," 4to. 1609, opens thus, preparatory to a Wedding: "Enter a Maid *strewing Flowers*, and a Serving-man perfuming the door. The Maid says 'strew, strew'—the man 'the Muscadine stays for the Bride at Church'."

So in Christoph. Brooke's Epithalamium in England's Helicon, Signat. R. 1 b:

"Now busie Maydens strew sweet Flowres."

The strewing Herbs and Flowers on this occasion, as mentioned in a Note upon the old Play of Ram Alley, (see Reed's old Plays, vol. v. p. 503.) to have been practised formerly, is still kept up in Kent and many other parts of England [b].

In "Ram Alley, or Merry Tricks," 4to. Lond. 1636, Signat. H 4. we read: "Enter Adriana, and another strawing hearbes."

"*Adr.* Come straw apace, Lord shall I never live,
To walke to Church on flowers? O 'tis fine,
To see a Bride trip it to Church so lightly,
As if her new Choppines would scorne to bruze
A silly flower?"

In "Oxford Drollery," 8vo. Oxford, 1671, p. 118. is a Poem stiled "A Supposition," in which the Custom of strewing Herbs is thus alluded to:

"Suppose the way *with fragrant Herbs* were strowing,
All things were ready, we to Church were going:
And now suppose the Priest had joyn'd our hands, &c."

"'Tis worthy of remark that something like the antient custom of strewing the threshold of a new married Couple with Flowers and Greens, is, at this day, practised in Holland. Among the Festoons and Foliage, the Laurel was always most conspicuous: this denoted no doubt, that the Wedding Day is a Day of Triumph." Hymen, or an accurate Description of the Ceremonies used in Marriage in every Nation of the World, 8vo. Lond. 1760. p. 39.

[b] Among the allusions of modern Poetry to this practice, may be mentioned "Six Pastorals, &c. by George Smith, Landscape Painter at Chichester in Sussex," 4to. Lond. 1770, where, p. 35, we read:

"What do I hear? The country Bells proclaim
Evander's joy and my unhappy flame.
My love continues, tho' there's no redress!
Ah, happy Rival!—Ah! my deep distress!
Now, *like the gather'd Flow'rs that strew'd her way*,
Forc'd from my Love, untimely I decay."

So also, the Rev. Henry Rowe, in "The Happy Village," (Poems, 8vo. Lond. 1796, vol. i. p. 113.) tells us:

"The *Wheaten Ear* was scatter'd near the Porch,
The green Bloom blossom'd strew'd the way to Church."

The Bell-ringing, &c. used on these occasions are thus introduced:

"Lo! where the Hamlet's ivy'd Gothic Tow'r
With merry peals salutes the auspicious hour,

With regard to Nosegays, called by the vulgar in the North of England "Posies," Stephens has a remarkable passage in his character of "A plaine Country Bridegroom," p. 353. "He shews," says he, "neere affinity betwixt Marriage and Hanging: and to that purpose he provides a great Nosegay, and shakes hands with every one he meets, as if he were now preparing for a condemned Man's Voyage." Nosegays occur in the Poem of the Collier's Wedding[c].

With sounds that thro' the chearful village bear
The happy union of some wedded pair;"
— "The Wedding Cake now thro' the Ring was led,
The Stocking thrown across the nuptial Bed."
— "Now Sunday come, at stated hour of Prayer,
Or rain or shine, the happy Couple there.
Where Nymphs and Swains in various colours dight,
Gave pleasing contrast to the modest *White*."

c "Now all prepared and ready stand
With Fans and *Posies* in their hand."

In Hasket's "Marriage Present," a Wedding Sermon, to be mentioned again presently, the author introduces among Flowers used on this occasion, *Prim-roses*, *Maidens-blushes*, and *Violets*.

Herrick in his Hesperides plays thus upon the Names of Flowers selected for this purpose, p. 131.

"Strip her of Spring-time, tender-whimp'ring-Maids,
Now Autumne's come, when all those flow'rie aids
Of her delayes must end: dispose
That Lady-Smock, that Pansie, and that Rose
Neatly apart;

But for Prick-Madam and for Gentle-Heart,
And soft Maiden's-blush, the Bride
Makes holy these, all others lay aside:
Then strip her, or unto her,
Let him come, who dares undo her."

In that most rare Tract, entitled "Vox Graculi," 4to. 1623. "Lady Ver, or the Spring," is called "The Nose-gay giver to Weddings," p. 19.

ROSEMARY *and* BAYS *at* WEDDINGS.

Rosemary, which was antiently thought to strengthen the Memory, was not only carried at Funerals, but also worn at Weddings[a].

In a curious Wedding Sermon, by Roger Hacket, D. D. 4to. London, 1607, entitled, "A Marriage Present," he thus expatiates on the use of Rosemary at this time. "The last of the Flowers is the Rosemary, (Rosmarinus, the Rosemary is for married Men) the which by name, nature, and continued use, Man challengeth as properly belonging to himselfe. It overtoppeth all the Flowers in the Garden, boasting Man's rule. It helpeth the Braine, strengtheneth the Memorie, and is very medicinable for the head. Another property of the Rosemary is, it affects the Hart. Let this Ros Marinus, this Flower of Men, Ensigne of your Wisdome, Love, and Loyaltie, be carried not only in your Hands, but in your Heads and Harts."

Both Rosemary and Bayes appear to have been gilded on these occasions[b].

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[a] See Reed's edition of Shakspeare, 8vo. Lond. 1803, vol. ix. p. 335. vol. xviii. p. 295. vol. xx. p. 121. See also Dodsley's Old Plays, edit. 1780, vol. ix. p. 370. Herrick, in his Hesperides, p. 273, has the following lines on

"*The Rosemarie Branch.*

"Grow for two ends, it matters not at all,
Be't for *my Bridall* or my Buriall."

In the old play called "A Faire Quarrel," 4to. Lond. 1617. Act 5. sc. i. we read:

"*Phis.* Your Maister is *to be married to-day?*

"*Trim. Else all this* ROSEMARY is lost."

In another old play, "Ram Alley, or Merrie Tricks," 4to. Lond. 1611, Signat. F. 4. is the following allusion to this old custom:

"Know, varlet, I will be wed this morning;
Thou shalt not be there, nor once be grac'd
With a peece of Rosemary."

[b] So Hacket, ut supra. "Smell sweet, O ye flowers in your native sweetness: be not gilded with the idle arte of man."

Thus in Herrick's Hesperides, p. 252:

—— "This done, we'l draw lots, who shall buy
And guild the Baies and Rosemary."

The Rosemary used at Weddings was previously dipped, it should seem, in scented water[c].

Also, p. 208, are "Lines to Rosemary and Baies:"

"My wooings ended: now my wedding's neere;
When Gloves are giving, guilded be you there."

. It appears from a passage in Stephens's Character of a plaine Countrey Bride, p. 357, that the Bride gave also, or wore, or carried, on this occasion, "gilt Rases of Ginger." "Guilt Rases of Ginger, Rosemary, and Ribbands, be her best magnificence. She will therefore bestow a livery, though she receives back wages."

In a very curious old printed account, *b. l.* of "The receiving of the Queen's Majesty into the City of London, January 14th, 1558, in the possession of Mr. Nichols, Signat. D. 3. is the following passage: "How many Nosegayes did her Grace receyve at poore women's hands? How oftentimes stayed she her chariot when she saw any simple body offer to speake to her Grace? A braunch of Rosemary given to her Grace, with a supplication, by a poor woman about Fleet Bridge, was seene in her chariot till her Grace came to Westminster."

In Strype's edit. of Stow's Survey, B. i. p. 259, A. D. 1560. at "a wedding of three sisters together"—we read: "*fine flowers and Rosemary* [were] *strewed for them coming home:* and so to the Father's House, where was a great Dinner prepared for his said three Bride-Daughters, with their Bridegrooms and Company." In the year 1562, July 20. a Wedding at St. Olaves, "a daughter of Mr. Nicolls (who seems to have been the Bridge Master) was married to one Mr. Coke." "At the celebration whereof were present, my Lord Mayor, and all the Aldermen, with many Ladies, &c. and Mr. Becon, an eminent Divine, preached a Wedding Sermon. Then all the Company went home to the Bridge House to Dinner: where was as good cheer as ever was known, with all manner of Musick and Dancing all the remainder of the day: and at night a goodly Supper; and then followed a Masque till midnight. The next day the Wedding was kept at the Bridge House, with great cheer: and after Supper came in Masquers. One was in cloth of gold. The next Masque consisted of Friars, and the third of Nuns. And after, they danced by times: and lastly, the Friars and the Nuns danced together."

In "A perfect Journall, &c. of that memorable Parliament begun at Westminster, Nov. 3d, 1640," vol. i. p. 8. is the following passage: "Nov. 28.—That Afternoon Master Prin and Master Burton came into London, being met and accompanied with many thousands of Horse and Foot, and rode *with Rosemary and Bayes in their Hands and Hats;* which is generally esteemed the greatest affront that ever was given to the Courts of Justice in England."

[c] In Dekker's Wonderfull Yeare, 4to. 1603. Signat. E. 2. b. speaking of a Bride, who died of the Plague on her Wedding Day, he says: "Here is a strange alteration, for the Rosemary that was washt in sweet water to set out the Bridall, is now wet in Teares to furnish her Buriall." And in Beaumont and Fletcher's Scornful Lady, it is asked:

"Were the Rosemary Branches dipped?"

Stephens, in his Character of "A plaine Country Bridegroome," p. 352, says: "He is the finest

We gather from the old Play of Ben Jonson, entitled, the Tale of a Tub, that it was customary for the Maidens, *i. e.* the Bride Maids, on the Bridegroom's first appearance in the Morning, to present him with a Bunch of Rosemary, bound with Ribbons[d].

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fellow in the parish, and hee that misinterprets my definition, deserves no Rosemary nor Rose-water." At p. 355, he adds: "He must savour of gallantry a little: though he perfume the table with Rose-cake: or appropriate Bone-lace and Coventry-blew:" and is passing witty in describing the following trait of our Bridegroom's clownish civility: "He hath Heraldry enough to place every man by his armes."

Coles, in his "Adam in Eden," speaking of Rosemary, says: "The Garden Rosemary is called Rosemarinum Coronarium, the rather because women have been accustomed to make crowns and garlands thereof."

The following is in Parkinson's Garden of Flowers, fol. Lond. 1629, p. 598: "The Bay-leaves are necessary both for civil uses and for physic, yea, both for the sick and for the sound, both for the living and for the dead. It serveth to adorne the House of God as well as Man—to crowne or encircle, as with a garland, the heads of the living, and to sticke and decke forth the bodies of the dead: so that, from the cradle to the grave, we have still use of it, we have still need of it." Ibid. p. 426: "Rosemary is almost of as great use as Bayes—as well for civill as physical purposes: for civil uses, as all doe know, at Weddings, Funerals, &c. to bestow among friends."

Coles, in his Art of Simpling, &c. p. 73, repeats the observation of Rosemary, that it "strengthens the senses and memory."

In a most rare work, entitled, "A strange Metamorphosis of Man, transformed into a Wildernesse, deciphered in Characters," 12mo. Lond. 1634; in No. 37, "The Bay Tree," it is observed that "hee is fit for *halls* and *stately roomes*, where if there be a Wedding kept, or such like feast, he will be sure to take a place more eminent then the rest. He is a notable smell-feast, and is so good a fellow in them, that almost it is no feast without him. He is a great companion with the *Rosemary*, who is as good a gossip in all feasts as he a trencher-man."

In the "Elder Brother," 4to. Lond. 1637. A. iii. sc. 3. in a scene immediately before a Wedding:

> "*Lew.* Pray take a peece of Rosemary. *Mir.* I'll wear it
> But for the Lady's sake, and none of yours."

In the first scene of Fletcher's Woman's Pride, "The Parties enter with Rosemary *as from a Wedding*." So in the Pilgrim:

> "*Alph.* Well, well, since wedding will come after wooing,
> *Give me some Rosemary*, and letts be going."

[d] See Ben Jonson's Tale of a Tub, where Turf, speaking of the intended Bridegroom's first arrival, says: "Look, an the wenches ha' not found un out, and do present un with a van of Rosemary,

So late as the Year 1698, the old Country use appears to have been kept up, of *decking the Bridal Bed with Sprigs of Rosemary:* it is not however mentioned as being general[c].

GARLANDS *at* WEDDINGS.

Nuptial Garlands are of the most remote Antiquity. They appear to have been equally used by the Jews and the Heathens[a].

Among the Anglo Saxons, after the Benediction in the Church, both the Bride and Bridegroom were crowned with Crowns of Flowers, kept in the Church for that purpose[b].

In the Eastern Church the Chaplets used on these occasions appear to have been blessed[c].

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and Bays enough to vill a bow-pott, or trim the head of my best vore horse: we shall all ha' Bride-laces, or Points, I zee." Strutt's Manners and Customs, vol. iii. p. 155.

Similar to this, in the Marrow of Complements, 12mo. Lond. 1655, p. 49, a rustic lover tells his mistress, that, at their Wedding, "Wee'l have Rosemary and Bayes to vill a bow-pot, and with the zame Ile trim that vorehead of my best vore-horse."

In the Knight of the Burning Pestle, Act v. sc. 1. we read: "I will have no great store of company at the Wedding, a couple of neighbours and their wives, and we will have a capon in stewed broth, with marrow, and a good piece of beef stuck with Rosemary."

[c] See "Lex Forcia," a rare Tract on the abuses of great Schools. 4to. Lond. 1698. p. 11.

[a] Seldeni Uxor Hebraica. Opera, tom. iii. p. 655. "Coronarum nuptialium mentio occurrit apud veteres paganos, quæ item in Ornamentis Sponsorum, Ebraicis, ut supra ostendimus."

"Among the Romans, when the Marriage Day was come, the Bride was bound to have a Chaplet of Flowers or Hearbes upon her Head, and to weare a Girdle of Sheeps Wool about her Middle, fastned with a True-Loves-Knot, the which her Husband must loose. Here hence rose the Proverb: He hath undone her Virgin's Girdle: that is, of a Mayde he hath made her a Woman." Vaughan's Golden Grove, 8vo. Lond. 1608. Signat. O. 2.

The author of the Convivial Antiquities, in his Description of the Rites at Marriages in his country and time, has not omitted *Garlands*. "Antequam eatur ad Templum Jentaculum Sponsæ et Invitatis apponitur, *Serta atque Corollæ* distribuuntur." Antiquitates Convivial. fol. 68.

[b] Strutt's Manners and Customs, vol. i. p. 76.

[c] Seldeni Uxor Hebraica. Opera. tom. iii. p. 661. "Coronas tenent a tergo paranymphi, quæ Capitibus Sponsorum iterum a Sacerdote non sine benedictione solenni aptantur." The form is

The Nuptial Garlands were sometimes made of Myrtle [d].

In England, in the time of Henry the Eighth, the Bride wore a garland of Corn Ears, sometimes one of Flowers [e].

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given, p. 667. "Benedic, Domine, Annulum istum et Coronam istam, ut sicut Annulus circumdat digitum hominis et Corona Caput, ita Gratia Spiritus Sancti circumdet Sponsum et Sponsam, ut videant Filios et Filias usque ad tertium aut quartam Generationem, &c."

[d] Selden ut supra.

[e] Polydore Vergil.—"*Spicea* autem *Corona* (interdum *florea) Sponsa redimita caput, præsertim ruri deducitur, vel manu gerit ipsam Coronam.*" Compare Langley's Transl. fol. 9 b.

In dressing out Grisild for her Marriage in the Clerk of Oxenford's Tale in Chaucer, the Chaplet is not forgotten: "A Coroune on hire hed they han ydressed."

Concerning the Crowns or Garlands used by Brides, see Leland. Collect. vol. v. p. 332.

In the Dialogue of Dives and Pauper, fol. 1493. "The sixte Precepte, chap. 2." is the following curious passage: "Thre Ornamentys longe pryncypaly to a Wyfe. A Rynge on hir fynger, a Broch on hir brest, and *a Garlond on hir hede.* The Ringe betokenethe true Love, as I have seyd, the Broch betokennethe Clennesse in Herte and Chastitye that she oweth to have, *the* GARLANDE *by-tokeneth Gladnesse and the Dignitye of the Sacrament of Wedlok.*"

In Mr. Nichols's Churchwardens' Accounts, 4to. 1797, among those of St. Margaret's Westminster, under the year 1540. is the following Item: "Paid to Alice Lewis, a Goldsmiths Wife of London, for *a Serclett to marry Maydens* in, the 26th Day of September £.3. 10s."

In the Old Play called "Amends for Ladies, with the Merry Prankes of Moll Cut-purse, by Nath. Field," 4to. Lond. 1639. Scene the last. When the Marriages are agreed upon there is a Stage direction to *set Garlands upon the heads of the Maid and Widow that are to be married.*

In the "Glossarium Suio Gothicum, auctore I. Ihre. fol. Upsal. 1769. p. 1164. *v.* KRONA. we read: "Sponsarum ornatus erat *Coronæ gestamen,* qui mos hodieque pleno usu apud Ruricolas viget."

Dallaway, in his Constantinople, &c. 4to. Lond. 1797. p. 375. tells us "Marriage is by them (of the Greek Church) called the Matrimonial Coronation, *from the Crowns or Garlands with which the Parties are decorated,* and which they solemnly dissolve on the eighth Day following."

"*Donner le Chapelet.*

"Se prend pour marier, à cause que l'on met ordinairement sur la Teste des nouvelles mariées, je dis des personnes de peu de condition, un chapelet de romarin. Et nôtre vieille coûtume porte, qu'un pere peut marier sa fille d'un chapeau des Roses, c'est à dire, ne luy bailler rien que son Chapelet. La Couronne est appellée Chapelet, diminutif de Chapeau, quod Capiti imponeretur." Les Origines de quelques Coutumes anciennes, &c. 12mo. Caen. 1672. p. 53.

Ibid. p. 70.—"*Chapeau ou Chapel de Roses.*

"C'est un petit mariage, car quand on demande ce qu'un pere donne à une fille, & qu'on veut repondre qu'il donne peu, on dit qu'il lui donne un Chapeau de Roses—qu'un Chapel ou Chapelet

GLOVES *at* WEDDINGS.

The giving of Gloves at Marriages is a Custom of remote Antiquity. See before under the head of Bridegroom Men.

The following is an Extract from a Letter to Mr. Winwood from Sir Dudley Carleton, dated London, January 1604, concerning the manner of celebrating the Marriage between Sir Philip Herbert and the Lady Susan:

"No ceremony was omitted of Bride-Cakes, Points, Garters, and Gloves[a]."

In Ben Jonson's Play of the Silent Woman, Lady Haughty observes to Morose: "We see no Ensigns of a Wedding here, no Character of a Bridale; where be our Skarves and our Gloves[b]?"

The Custom of giving away Gloves at Weddings occurs in the old Play of

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de Roses soit convenable aux nouvelles mariées, personne n'en doute: les fleurs en géneral, et les Roses particulierement, étant consacrées à Venus, aux Graces, et l'amour."

I know not Gosson's authority for the following passage: "In som Countries *the Bride is crowned by the Matrons with a* GARLAND OF PRICKLES, and so delivered unto her Husband that hee might know he hath tied himself to a thorny plesure." Schoole of Abuse. 8vo. Lond. 1587. Signat. R. Or rather the Ephemerides of Phialo, &c. by Steph. Gosson, 8vo. Lond. 1579, p. 73.

[a] Winwood's Memorials, vol. ii. p. 43. See also Gent. Mag. for Feb. 1787. vol. lvii. 143.

[b] The Bride's Gloves are noticed in Stephens's Character of "A Plaine Country Bride," p. 358. "She hath no rarity worth observance, if her Gloves be not miraculous and singular: those be the trophy of some forlorne Sutor, who contents himself with a large Offering, or this glorious sentence, that she should have bin his bedfellow."

It appears from Selden's Uxor Hebraica. Opera. tom. iii. p. 673, that the Belgic custom at Marriages was for the Priest to ask of the Bridegroom the Ring, and, if they could be had, a pair of red Gloves, with three pieces of silver money in them (arrhæ loco)—then putting the Gloves into the Bridegroom's right hand, and joining it with that of the Bride, the Gloves were left, on loosing their right hands, in that of the Bride.

In Professor Ihre's Glossarium Suio Gothicum, *v.* HANDSKE, we read: "*De More Veterum mittendi Chirothecam in rei fidem cum Nuntio,* quem quopiam ablegabant, alibi agetur, vocabatur id genus Symbolum *Jertekn.* Dufresne says—"Chirothecam in signum consensus dare."—"Etiam Rex in signum sui Consensus, suam ad hoc mittere debet Chirothecam."

"The Miseries of inforced Marriage." See Reed's Old Plays, vol. v. p. 8[c]. White Gloves still continue to be presented to the Guests on this occasion.

The late Rev. Dr. Lort had inserted the following Note in an interleaved Copy of my Observations on Popular Antiquities, 8vo. 1777: "At Wrexham in

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[c] So also in Herrick's Hesperides, p. 252:

"What Posies for our Wedding Rings,
What *Gloves* we'll give, and Ribanings."

In Arnold's Chronicle, (about the date of 1521,) chiefly concerning London, Signat. S. iiii. among "The artycles upon whiche is to inquyre in the Visitacyons of Ordynaryes of Chyrches," we read: "Item. whether the Curat refuse to do the solemnysacyon of lawfull matrymonye before he have gyfte of money, hoses, or *Gloves*."

There is some pleasantry in the vulgar, rather amorous than superstitious, notion, that if a woman surprizes a man sleeping, and can steal a kiss without waking him, she has a right to demand a pair of Gloves. Thus Gay in his Sixth Pastoral:

"Cic'ly, brisk maid, steps forth before the rout,
And kiss'd with smacking lip the snoring lout:
For Custom says, whoe'er this venture proves,
For such a Kiss demands a pair of Gloves."

In the North of England a custom still prevails at Maiden Assizes, *i. e.* when no prisoner is capitally convicted, to present the Judges, &c. with white Gloves. It should seem, by the following passage in Clavell's Recantation of an ill-led life, 4to. Lond. 1634, that antiently this present was made by such prisoners as received pardon after condemnation. It occurs in his Dedication "to the impartiall Judges of his Majestie's Bench, my Lord Chiefe Justice and his other three honourable Assistants."

"Those pardon'd men, who taste their Prince's loves
(As married to new life) do give you *Gloves*," &c.

Clavell was a highwayman, who had just received the King's pardon. He dates from the King's Bench Prison, October 1627. Fuller, in his "Mixt Contemplations on these Times," 8vo. Lond. 1660, says, p. 62: "It passeth for a generall Report of what was customary in former times, that *the Sheriff of the County* used to present the Judge with a pair of *white Gloves*, at those which we call *Mayden-Assizes, viz.* when no malefactor is put to death therein."

Among the Lots in "A Lottery presented before the late Queene's Majesty at the Lord Chancelor's House, 1601," in Davison's Poetical Rhapsody, 8vo. Lond. 1611, p. 44, is, No. 8,

"*A Paire of Gloves.*
"Fortune these *Gloves* to you IN CHALLENGE sends,
For that you love not fooles that are her friends."

Can the custom of *dropping* or *sending the Glove*, as the signal of a challenge, have been de-

Flintshire, on occasion of the Marriage of the Surgeon and Apothecary of the place, August 1785, I saw at the Doors of his own and neighbours' Houses, throughout the Street where he lived, large Boughs and Posts of Trees, that had been cut down and fixed there, filled with white paper, cut in the shape of Women's Gloves, and of white Ribbons."

GARTERS *at* WEDDINGS.

Garters at Weddings have been already noticed under the head of Gloves. There was formerly a custom in the North of England [a], which will be thought to have bordered very closely upon Indecency, and strongly marks the grossness of Manners that prevailed among our Ancestors [b]: it was for the young

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rived from the circumstance of its being the cover of the hand, and therefore put *for the hand itself?* The giving of the hand is well known to intimate that the person who does so will not deceive, but stand to his agreement. To "*shake hands upon it*" would not, it should seem, be very delicate in an agreement to fight, and therefore *Gloves* may, possibly, have been deputed as substitutes. We may, perhaps, trace the same idea in Wedding Gloves.

[a] From the information of a person at Newcastle upon Tyne, who had often seen it done. A Clergyman in Yorkshire told me, that to prevent this very indecent Assault, it is usual for the Bride to give Garters out of her Bosom. I have sometimes thought this a Fragment of the antient Ceremony of loosening the Virgin Zone, or Girdle, a Custom that needs no explanation. Compare also the "British Apollo," fol. Lond. 1710. vol. iii. No. 91.

[b] From passages in different Works, it should seem that the striving for Garters was originally after the Bride had been put to bed. See "Folly in Print; or a Book of Rhymes," p. 121: Stephens's Character of "a plaine Countrey Bride," p. 359: the old Song of Arthur of Bradley: and a "Sing-Song on Clarinda's Wedding," in R. Fletcher's Poems, 8vo. Lond. 1656, p. 230. See also Ritson's Antient Songs, 8vo. Lond. 1792, p. 297.

I find the following in "the Epithalamie on Sir Clipesby Crew and his Lady," in Herrick's Hesperides, p. 128.

"Quickly, quickly then prepare
And let the young Men and the Bride-Maids share
Your *Garters*; and their joynts
Encircle with *the Bridegroom's Points.*"

In Christopher Brooke's Epithalamium in England's Helicon, Signat. R. 3. we read:

"Youths; take his Poynts; your wonted right:
And Maydens; take your due, her Garters."

men present at a Wedding to strive immediately after the Ceremony, who could first pluck off the Bride's Garters from her legs. This was done before the very Altar. The Bride was generally gartered with Ribbons for the occasion. Whoever were so fortunate as to be Victors in this singular species of Contest, during which the Bride was often obliged to scream out, and was very frequently thrown down, bore them about the Church in triumph.

These Garters, it should seem, were antiently worn as Trophies in the Hats[c].

A Note to a curious and rare Tract, 4to. 1686, entitled "A Joco-Serious Discourse in two Dialogues, between a Northumberland Gentleman and his Tenant, a Scotchman, both old Cavaliers," &c. p. 24, tells us: "The Piper at a Wedding has always a Piece of the Bride's Garter tyed about his Pipes."

[c] "Which all the Saints, and some, since Martyrs,
Wore in their Hats like Wedding-Garters."
Hudibras, P. I. c. ii. l. 524.

Misson, in his Travels in England, translated by Ozell, p. 352. says: "When Bed-time is come, the Bride-Men pull off the Bride's Garters, which she had before unty'd, that they might hang down and so prevent a curious Hand from coming too near her Knee. This done, and *the Garters being fasten'd to the Hats of the Gallants,* the Bride Maids carry the Bride into the Bride-Chamber, where they undress her and lay her in Bed."

It is the custom in Normandy for the Bride to bestow her Garter on some young Man as a favour, or sometimes it is taken from her.

In Aylet's Divine and Moral Speculations, 8vo. Lond. 1654, is a Copy of Verses "on sight of a most honorable Lady's *Wedding Garter.*" I am of opinion that the origin of the Order of the Garter is to be traced to this nuptial Custom, antiently common to both Court and Country.

Among the Lots in "A Lottery presented before the late Queenes Majesty at the Lord Chancelor's House, 1601," (Davison's Poetical Rapsody, 8vo. Lond. 1611, p. 45.) there occurs, No. xiv.

"*A Payre of Garters.*
"Though you have Fortune's Garters, you must be
More staid and constant in your steps than she."

Sir Abraham Ninny, in the old Play of "A Woman's a Weather-Cocke," 1612. act i. sc. 1, declares.

"Well, since I am disdain'd; *off Garters blew;*
Which signifies Sir Abram's love was true.
Off Cypresse blacke, for thou befits not me;
Thou art not Cypresse, of the Cypresse Tree,
Befitting Lovers: out green Shoe-strings, out,
Wither in pocket, since my Luce doth pout."

SKARVES, POINTS, *and* BRIDE-LACES *at* WEDDINGS.

That SKARVES, now confined to Funerals, were antiently given at Marriages, has been already noticed in a former Section, from Ben Jonson's "Silent Woman[a]." In the same Author's Tale of a Tub, Turf is introduced as saying on this occasion: "We shall all ha' BRIDE-LACES or Points[b] I zee."

Herrick, in his Hesperides, p. 128. in the "Epithalamie on Sir Clipseby Crew and his Lady," thus cautions the Bridegroom's Men against offending the delicacy of the new-married Lady:

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[a] In a curious Manuscript in my possession, entitled "A Monthes Jorney into Fraunce: Observations on it." 4to. without date, but bearing internal evidence of having been written in the time of Charles the First, (soon after his Marriage with Henrietta Maria,) and that the Writer was a Regent M.A. of the University of Oxford: p. 82. is the following passage: "A Scholler of the University never disfurnished so many of his Freindes to provide for his Jorney, as they (the French) doe Neighbours, to adorne their Weddings. At my beinge at Pontoise, I sawe Mistres Bryde returne from the Church. The day before shee had beene somewhat of the condicion of a Kitchen Wench, but now so tricked up with SCARFES, *Rings*, and *Crosse-Garters*, that you never sawe a Whitsun-Lady better rigged. I should much have applauded the Fellowes fortune, if he could have maryed the Cloathes; but (God be mercifull to hym) he is chayned to the Wench; much joy may they have together, most peerlesse Couple,

Hymen Hymenæi, Hymen, Hymen O Hymenæe!

The Match was now knytt up amongst them. I would have a French Man marie none but a French Woman."

[b] Among the Lots presented to Queen Elizabeth in 1601, already quoted, from Davison's Rapsody, p. 44, the three following occur, in a List of Prizes for Ladies:

"9. A DOZEN OF POINTS.

"You are in every point a Lover true,
And therefore Fortune gives the *Points* to you."

"16. A SCARFE.

"Take you this *Skarfe*, bind Cupid hande and foote,
So Love must aske you leave before he shoote."

"10. A LACE.

"Give her the *Lace* that loves to be straight lac'd,
So Fortune's little Gift is aptly plac'd."

—— "We charge ye that no strife
(Farther than gentleness tends) get place
Among ye, *striving for her* LACE:"

And it was observed before, in the account of the Marriage Ceremony of John Newchombe, the wealthy clothier of Newbury, cited by Strutt, vol. iii. p. 154. that his Bride was led to Church between two sweet Boys, "with *Bride-Laces* and Rosemary tied about their silken Sleeves[c]."

BRIDE KNIVES.

Strange as it may appear, it is however certain that Knives were formerly part of the accoutrements of a Bride[a]. This perhaps will not be difficult to account for if we consider that it antiently formed part of the dress for Women

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[c] In Dekker's Honest Whore, 4to. Lond. 1630. Signat. K. 3 b. we read: "Looke yee, doe you see the BRIDE-LACES *that I give at my Wedding* will serve to tye Rosemary to both your Coffins, when you come from hanging."

[a] A Bride says to her jealous Husband, in Dekker's "Match me in London," 4to. 1631.

"See at my Girdle hang *my Wedding Knives!*
With those dispatch me."

From a passage in the old Play of King Edward the third, 1599. there appear to have been two of them. See Reed's Shaksp. 1803. vol. xx. p. 206.

So among the Lots, in a Lottery presented before the Queen, in Davison's Poetical Rapsody, No. 11. is

"*A Pair of Knives.*

"Fortune doth give these paire of Knives to you,
To cut the thred of Love if't be not true."

In the old Play of "A Woman's a Wether-Cocke," act v. sc. 1, Bellafront says:

"Oh, were this Wedlocke knot to tie againe,
Not all the state and glorie it containes,
Joyn'd with my Father's fury, should enforce
My rash consent; but, Scudmore, thou shalt see
This false heart (in my death) most true to thee."

(Shews a Knife hanging by her side.)

to wear a Knife or Knives sheathed and suspended from their Girdles[b]: a finer and more ornamented pair of which would very naturally be either purchased or presented on the occasion of a Marriage[c]. In that most rare Play, "the Witch of Edmonton," 4to. Lond. 1658. p. 21. Somerton says: "But see, the

[b] See Mr. Douce's Essay on this subject in the Archaeologia of the Soc. of Antiq. vol. xii. In a Book of some curiosity, entitled "The French Garden: for English Ladyes and Gentlewomen to walke in," &c. 8vo. Lond. 1621, Signat. E. 6. b. in a Dialogue describing a Ladye's Dress, the Mistress thus addresses her Waiting-woman: "Give me my *Girdle*, and see that all the Furniture be at it: looke if my Cizers, the Pincers, the *Pen-knife*, the *Knife to close Letters*, with the Bodkin, the Ear-picker, and the Seale be in the Case: where is my Purse to weare upon my Gowne, &c."

In "Well met, Gossip: or 'Tis merry when Gossips meet," 4to. Lond. 1675, Signat. A. 3 b. the Widow says:

> "For this you know, that all the wooing Season,
> Suiters with Gifts continual seek to gain
> Their Mistriss Love," &c.

The Wife answers:

> "That's very true ——
> In conscience I had twenty Pair of Gloves,
> When I was Maid, given to that effect;
> *Garters, Knives, Purses, Girdles,* store of Rings,
> And many a thousand dainty, pretty things."

[c] Thus as to another part of the Dress, in the old Play of the "Witch of Edmonton," 4to. Lond. 1658, p. 13, Old Carter tells his Daughter and her Sweetheart: "Your Marriage-money shall be receiv'd before your *Wedding Shooes* can be pulled on. Blessing on you both."

So in Dekker's "Match me in London:" "I thinke your *Wedding Shoes* have not beene oft unty'd." Down answers "Some *three times*."

The following remarkable passage occurs in "The Praise of Musicke," (ascribed to Dr. Case) 8vo. Oxford, 1586. Signat. F. 3. "I come to Mariages, wherein as our Ancestors, (I do willingly harp upon this string, that our yonger Wits may know they stand under correction of elder Judgements,) did fondly and with a kind of doting maintaine many Rites and Ceremonies, some whereof were either Shadowes or Abodements of a pleasant Life to come, as *the eating of a Quince Peare*, to be a preparative of sweete and delightfull dayes between the maried persons."

The subsequent, no less curious, I find in "a Treatise wherein Dicing, Dauncing, Vaine Playes, or Enterluds, with other idle Pastimes, &c. commonly used on the Sabboth Day, are reproved by the authoritie of the Word of God, & auncient writers, by John Northbrooke, Minister and Preacher of the Word of God," 4to. Lond. 1579, p. 35. "In olde time (we reade) that there was usually caried before the Mayde when she shoulde be maried and came to dwell in hir Husbandes house, *a Distaffe, charged with Flaxe, and a Spyndle hanging at it*, to the intente shee might bee myndefull to lyve by hir labour."

Bridegroom and Bride comes: *the new pair of Sheffield Knives fitted both to one Sheath*[d].

THE MARRIAGE CEREMONY, *or* PART OF IT, PERFORMED ANTIENTLY IN THE CHURCH-PORCH, *or* BEFORE THE DOOR OF THE CHURCH.

Can this custom have had its rise in the uses of Gentilism? Vallancey informs us that "the antient Etruscans always were married in the Streets, before the Door of the House, which was thrown open at the conclusion of the Ceremony[a].

All the antient Missals mention at the beginning of the nuptial Ceremony the placing of the Man and Woman before the Door of the Church[b], and direct, towards the conclusion, that here they shall enter the Church as far as the Step of the Altar.

The vulgar reason assigned for the first part of this practice, *i. e.* "that it would have been indecent to give permission within the Church for a Man and a Woman to sleep together," is too ridiculous to merit any serious answer.

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[d] Chaucer's Miller of Trumpington is represented as wearing a Sheffield knife:

"A Shefeld thwitel bare he in his Hose:"

And it is observable that all the portraits of Chaucer give him a Knife hanging at his breast. I have an old Print of a female Foreigner entitled "Forma Pallii Mulieris Clevensis euntis ad forum," in which are delineated, as hanging from her Girdle, her Purse, her Keys, and *two sheathed Knives*.

Among the Women's Trinkets about A. D. 1560. in the four P's of John Heywood, occur:

"Silkers Swathbonds, Ribands, and Sleeve-laces,
Girdles, *Knives*, Purses, and Pin-Cases."

See Strutt, vol. iii. p. 90.

"An olde Marchant had hanging at his Girdle, a Pouch, a Spectacle-case, a Punniard, a Pen and Inckhorne, and a Hand-kertcher, with many other Trinkets besides: which a merry Companion seeing, said, it was like a Habberdasher's shop of small wares." Wits, Fits, and Fancies, 4to. Lond. 1614, p. 177.

[a] Collectanea de Rebus Hibernicis, No. xiii. p. 67.

[b] In the Missale ad Usum Ecclesiæ Sarisburiensis, 1555. "Statuantur Vir et Mulier ante ostium Ecclesiæ, sive in faciem Ecclesiæ, coram Deo et Sacerdote et Populo." See also the "Formula" in the Appendix to Hearne's Hist. and Antiq. of Glastonb. p. 309.

Selden, in his Uxor Hebraica, (Opera, tom. iii. p. 680.) asserts that no where else, but before the face of, and at the Door of the Church could the Marriage-Dower have been lawfully assigned[c]. "Neque alibi quam in facie Ecclesiæ et ad ostium Ecclesiæ, atque ante desponsationem in initio Contractus (ut Juris Consultus nostri veteres aiunt) sic fundi dos legitimè assignari potuit[d]."

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[c] We read in Bridges's Hist. of Northamptonshire, vol. i. p. 135, that "Robert Fitz Roger, in the 6th Ed. I. entered into an engagement with Robert de Tybetot, to marry, within a limited time, John his son and heir, to Hawisia, the daughter of the said Robert de Tybetot, *to endow her at the Church-door* on her Wedding-day with Lands amounting to the value of one hundred pounds per annum."

Chaucer, who flourished during the reign of Edward the third, alludes to this Custom in his Wife of Bath thus:

"She was a worthy woman all her live,
Husbands at the Church dore had she five."

In the curious Collection of Prints, illustrating antient Customs, in the Library of Francis Douce, Esq. there is one that represents a Marriage solemnizing at the Church Door.

In a MS. entitled "Historical Passages concerning the Clergy in the Papal Times," cited in the History of Shrewsbury, 4to. 1779. p. 92. Notes. it is observed that "the Pride of the Clergy and the Bigotry of the Laity were such, that both rich and poor were married at the Church Doors."

[d] See also Ibid. p. 684.

In a MS Missal of the date of Richard the second's reign, formerly the property of University College in Oxford, in the Marriage Ceremony, the Man says: "Ich M. take the N. to my weddid Wyf, to haven and to holden, for fayrere for fouler, for bettur for wors, for richer for porer, in seknesse and in helthe, for thys tyme forward, til dethe us departe, zif holichirche will it orden, and zerto iche plizt the my treuthe:" and on giving the Ring: "With this Ring I the wedde and zis *Gold and Selver Ich the zeve** and with my Bodi I the worschepe, and with all my worldly Catelle I the honoure." The Woman says: "Iche N. take the M. to my weddid husbond, to haven and to holden, for fayrer for fouler, for better for wors, for richer for porer, in seknesse and in helthe, to be bonlich and buxum in Bed and at Burdo, tyl deth us departe, fro thys tyme forward, and if holichirche it wol orden, & zerto Iche plizt the my truthe."

The variations of these Missals on this head are observable. The Hereford Missal makes the Man say: "I N. underfynge the N. for my wedde wyf, for betere for worse, for richer for porer, yn sekenes & in helthe, tyl deth us departe as holy Church hath ordeyned, and therto Y plygth the my trowthe." The Woman says: "I N. underfynge the N. &c. to be boxum to the tyl deth us departe, &c."

* So also the Missale ad usum Sarum. 4to. 1554. fol. 43.

By the Parliamentary Reformation of Marriage and other Rites under King Edward the sixth, the Man and Woman were first permitted to come into the body or middle of the Church, standing no longer as formerly at the Door: yet, by the following from Herrick's Hesperides, p. 143. one would be tempted to think that this Custom had survived the Reformation.

"*The Entertainment: or,* PORCH VERSE *at the Marriage of Mr. Henry Northly and the most witty Mrs. Lettice Yard.*

"Welcome! but yet no entrance till we blesse
First you, then you, and both for white successe:
Profane no Porch, young Man and Maid, for fear
Ye wrong the Threshold-God that keeps peace here:
Please him and then all good Luck will betide
You the brisk Bridegroom, you the dainty Bride."

DRINKING WINE IN THE CHURCH AT MARRIAGES.

This custom is enjoined in the Hereford Missal[a]. By the Sarum Missal it is directed that the Sops immersed in this Wine, as well as the liquor itself, and the cup that contained it, should be blessed by the Priest[b].

The beverage used on this occasion was to be drunk by the Bride and Bridegroom and the rest of the company.

In Mr. Lysons's Environs of London, vol. iii. p. 624, in his account of

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In the Sarum Manual there is this remarkable variation in the Woman's speech: "to be bonere and buxum in Bedde and at Borde," &c. Bonaire and buxum are explained in the margin by "meek and obedient."

In the York Manual the Woman engages to be "buxom" to her husband, and the Man takes her "for fairer for fouler, for better for warse, &c."

a "Post Missam, Panis, et Vinum, vel aliud bonum potabile in Vasculo proferatur, et gustent in nomine Domini, Sacerdote primò sic dicente 'Dominus vobiscum'."

b "*Benedicatur* Panis et Vinum vel aliud quid potabile in Vasculo, et gustent in nomine Domini, Sacerdote dicente 'Dominus vobiscum'." The form of Benediction ran thus: "Benedic Domine panem istum et hunc potum et hoc vasculum, sicut benedixisti quinque panes in Deserto et sex hydrias in Chanaan Galileæ, ut sint sani et sobrii atque immaculati omnes gustantes ex iis," &c.

Wilsdon Parish, in Middlesex, he tells us of an "Inventory of the Goods and Ornaments belonging to Wilsdon Church about A.D. 1547," in which occur "two Masers that were appointed *to remayne in the church for to drynk yn at Brideales*[c]."

The pieces of Cake, or Wafers, that appear to have been immersed in the Wine on this occasion, were properly called Sops, and doubtless gave name to the Flower termed "Sops in Wine."

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[c] In Coates's History of Reading, p. 225, under the year 1561, in the Churchwardens' Accounts of St. Lawrence's Parish, is the following entry: "*Bryde-Past.* It. receyved of John Radleye, vis. viij*d*." A note says: "Probably *the Wafers,* which, together with sweet Wine, were given after the solemnization of the Marriage." See the Account of the Ceremony of the Marriage between Frederick Count Palatine of the Rhine and the Princess Elizabeth eldest daughter of King James the first, on St. Valentine's Day, 1613. Leland's Collectanea, vol. vi. p. 335. So, at the Marriage of Queen Mary and Philip of Spain, "Wyne and Sopes were hallowed." Leland, vol. iv. p. 400.

In "The Workes of John Heiwood, newlie imprinted, 4to. Lond. 1576, Signat. b. iv. the following passage occurs:

> "*The Drinke of my Brydecup* I should have forborne,
> Till temperaunce had tempred the taste beforne.
> I see now, and shall see while I am alive
> Who wedth or he be wise shall die or he thrive."

In the Compleat Vintner, &c. a Poem, 8vo. Lond. 1720, p. 17, it is asked:

> "What Priest can join two Lovers hands,
> But Wine must seal the Marriage-bands?
> * * * * * *
> "As if celestial Wine was thought
> Essential to the sacred Knot,
> And that each Bridegroom and his Bride
> Believ'd they were not firmly ty'd,
> Till Bacchus, with his bleeding tun,
> Had finish'd what the Priest begun."

This Custom too has its traces in Gentilism. It is of high antiquity, says Malone, for it subsisted among our Gothic ancestors: "Ingressus domum convivalem Sponsus cum pronubo suo, sumpto poculo, quod maritale vocant, ac paucis a Pronubo de mutato vitæ genere prefatis, in signum constantiæ, virtutis, defensionis et tutelæ, propinat Sponsæ et simul Morgennaticam (Dotalitium ob virginitatem) promittit, quod ipsa grato animo recolens, pari ratione et modo, paulo post mutato in uxorium habitum operculo Capitis, ingressa, poculum ut nostrates vocant,

The allusions to this Custom in our old Plays are very numerous [d].

In Ben Jonson's Magnetic Lady, the Wine drank on this occasion is called "a Knitting Cup."

The Jews have a Custom at this Day, when a Couple are married, to break the Glass, in which the Bride and Bridegroom have drank, to admonish them of Mortality[e].

This Custom of Nuptial Drinking appears to have prevailed in the Greek Church[f].

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uxorium leviter delibans, amorem, fidem, diligentiam, et subjectionem promittit." Stiernhook de Jure Sueorum et Gothorum vetusto, 4to. 1672, p. 163.

[d] As in Shakspeare's Taming of the Shrew, where Gremio calls for Wine, gives a health, and having quaffed off the Muscadel, throws the Sops in the Sexton's face.

In the beginning of Armin's History of the Two Maids of Moreclacke, 1609, the Serving-man, who is perfuming the door, says: "*The Muscadine stays for the Bride at Church.*"

Again, in Beaumont and Fletcher's Scornful Lady, Act. i. sc. 1:

——"If my Wedding Smock were on,
Were the Gloves bought and given, the Licence come,
Were the Rosemary Branches dipt, and all
The Hippocras and Cakes eat and drunk off."

In the Articles ordained by King Henry the seventh for the Regulation of his Household, "Article for the Marriage of a Princess," we read: "Then Pottes of Ypocrice to bee ready, and to be put into the cupps with Soppe, and to be borne to the Estates; and to take a soppe and a drinke," &c.

In Dekker's Satiro-Mastix, 1602, we read: "And when we are at Church bring the Wine and Cakes."

At the magnificent Marriage of Queen Mary and Philip in Winchester Cathedral, 1554, this was practised: "The trumpetts sounded, and they both returned, hand in hand, to their traverses in the Quire, and there remayned until Mase was done: at which tyme *Wyne and Sopes were hallowed and delivered to them booth.*" Leland. Collectan. edit. 1770. vol. iv. Append. p. 400.

Dr. Farmer has adduced a line in an old canzonet on a Wedding, set to musick by Morley, 1606: "*Sops in Wine, Spice Cakes* are a dealing." See Reed's edit. of Shaksp. vol. ix. pp. 114. 115.

[e] See Wedding Sermons, 12mo. Lond. 1732, vol. i. p. 29. A Wedding Sermon was antiently preached at almost every Marriage of persons of any consequence.

[f] "Certe et in Græcorum ritibus, Compotatio est in Ecclesia nuptialis, quæ Confarreationis vicem videtur præstare." Seldeni Uxor Hebraica. Opera. tom. iii. p. 668.

[That it still exists in Russia may be seen in the "Dissertations sur les Antiquités de Russie," par Matthieu Guthrie, 8vo. St. Petersb. 1795. p. 128.]

THE NUPTIAL KISS IN THE CHURCH.

This Nuptial Kiss in the Church is enjoined both by the York Missal[a], and the Sarum Manual[b]. It is expressly mentioned in the following line from the old Play of the Insatiate Countess, by Marston:

In a curious Account of Irish Marriage Customs about 1682, in Sir Henry Piers' Description of Westmeath, in Vallancey's Collection, vol. i. p. 122, it is stated, that "in their Marriages, especially in those countries where cattle abound, the parents and friends on each side meet on the side of a hill, or, if the weather be cold, in some place of shelter about mid-way between both dwellings. If agreement ensue, they drink *the Agreement-Bottle*, as they call it, which is a bottle of good Usquebaugh," (*i. e.* Whiskey, the Irish *aqua vitæ*, and not what is now understood by Usquebaugh,) "and this goes merrily round. For payment of the portion, which generally is a determinate number of cows, little care is taken. Only the father, or next of kin to the Bride, sends to his neighbours and friends, *sub mutuæ vicissitudinis obtentu*, and every one gives his cow or heifer, which is all one in the case, and thus the portion is quickly paid; nevertheless, caution is taken from the Bridegroom, on the day of delivery, for restitution of the cattle, in case the Bride die childless within a certain day limited by agreement, and in this case every man's own beast is restored. Thus care is taken that no man shall grow rich by often Marriages. On the day of bringing home, the Bridegroom and his friends ride out, and meet the Bride and her friends at the place of treaty. Being come near each other, the custom was of old to cast short darts at the company that attended the Bride, but at such a distance that seldom any hurt ensued: yet it is not out of the memory of man that the Lord Hoath on such an occasion lost an eye: this custom of casting darts is now obsolete."

The following is from the Gent. Mag. for March 1767, vol. xxxvii. p. 140: "The antient custom of seizing wives by force, and carrying them off, is still practised in Ireland. A remarkable instance of which happened lately in the county of Kilkenny, where a farmer's son, being refused a neighbour's daughter of only twelve years of age, took an opportunity of running away with her; but being pursued and recovered by the girl's parents, she was brought back and married by her father to a lad of fourteen. But her former lover, determining to maintain his priority, procured a party of armed men, and besieged the house of his rival; and in the contest the father-in-law was shot dead, and several of the besiegers were mortally wounded, and forced to retire without their prize."

[a] Thus the York Missal: "Accipiat Sponsus pacem" (the Pax) "a Sacerdote, et ferat Sponsæ, osculans eam, et neminem alium, nec ipse nec ipsa."

[b] 4to. Par. 1553. Rubrick. fol. 69. "Surgant ambo, Sponsus et Sponsa, et accipiat Sponsus pacem a Sacerdote, et ferat Sponsæ, osculans eam, et neminem alium, nec ipse nec ipsa.

"The Kisse thou gav'st me in the Church, here take[c]."

It is still customary among persons of middling rank as well as the Vulgar, in most parts of England, for the young Men present at the Marriage Ceremony to salute the Bride, one by one, the moment it is concluded. This, after officiating in the Ceremony myself, I have seen frequently done[d].

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[c] See Reed's edit. of Shakspeare, vol. xi. p. 142, Notes. By a Note, Ibid. vol. xv. p. 57, we learn that, in dancing, "a Kiss was antiently the establish'd fee of a lady's partner." So, in a Dialogue between Custom and Veritie concerning the Use and Abuse of Dauncing and Minstrelsie, *b. l.* no date. (Imprinted at the long Shop adjoining unto Saint Mildreds Church in the Pultrie, by John Allde:)

"But some reply, what foole would daunce,
If that when daunce is doone,
He may not have at ladyes lips
That which in daunce he woon."

This custom is still prevalent among the country people in many, perhaps all, parts of the Kingdom. When the Fidler thinks his young couple have had musick enough, he makes his instrument squeak out two notes, which all understand to say, "*Kiss her!*" (RITSON.)

In the Tempest this line occurs: "Curtsied when you have and kissed." To which the following is a Note: "As was antiently done at the beginning of some dances. So in King Henry VIII. that Prince says:

"I were unmannerly to take you out
And not to kiss you."

See Reed's edit. of Shakspeare, vol. iv. p. 43.

[d] In the provincial Poem of "The Collier's Wedding," the Bride is introduced as being waylaid, after the ceremony, at the Church Stile, for this purpose.

The subsequent curious particulars, relating to the *Nuptial Kiss in the Church*, &c. are from Randolph's Letters, cited by Andrews in his Continuation of Henry's History of Great Britain, 4to. Lond. 1796, p. 148. Note. He is speaking of the Marriage of Mary Queen of Scots to Lord Darnley: "She had on her back the great mourning gown of black, with the great wide mourning hood, &c. The rings, which were three, the middle a rich diamond, were put on her finger. They kneel together, and many prayers were said over them; she tarrieth out the mass, and *he taketh a Kiss*, and leaveth her there, and went to her chamber, whither, within a space, she followeth, and being required (according to the solemnity) to cast off her cares, and leave aside these sorrowful garments, and give herself to a more pleasant life, after some pretty refusal, (more, I believe, for manner sake than grief of heart,) she suffereth them that stood by, every man that could approach, to take out a pin; and so, being committed to her ladies, changed her garments, but went not to bed: to signifie to the World that it was not lust that moved them to marry, but only the necessity of her country, not, if God will, to leave it without an heir."

CARE CLOTH.

Among the Anglo Saxons the Nuptial Benediction was performed under a Veil, or square piece of Cloth, held at each corner by a tall Man, over the Bridegroom and Bride, to conceal her Virgin blushes: but if the Bride was a Widow, the Veil was esteemed useless [a].

According to the use of the Church of Sarum, when there was a Marriage before Mass, the Parties kneeled together and had a fine linen Cloth (called the Care Cloth) laid over their Heads during the time of Mass, till they received the Benediction, and then were dismissed [b].

Vaughan, in his "Golden Grove," 8vo. Lond. 1608. Book ii. Signat. O. 2. says: "Among the Romans, the future Couple sent certain pledges one to another, which, most commonly they themselves afterwards being present, would confirme with *a religious Kisse.*"

[Nor is the Nuptial Kiss an English Ceremony only. In the "Dissertations sur les Antiquités de Russie," by Dr. Guthrie, already quoted, we have the following section among the Marriage Ceremonies. p. 129.

"*Kitra ou baiser d'amour des Grecs.*

"Après que la bénédiction nuptiale a déclaré les jeunes époux mari & femme, ce caractère leur donne le droit de suivre une coutume aussi singulière qu'ancienne, qui consiste à se donner le *kitra** des Grecs ou le fameux baiser d'antiquité, si emblématique de l'amour & de l'attachement, dont Théocrite parle dans la cinquième Idylle, où il représente une jeune nymphe qui se plaint amèrement de son amant Alcippes; parce que l'ingrat, à qui elle a bien voulu donner un baiser, a dédaigné de jouir de cette faveur selon la manière usitée, c'est-a-dire, *en la prenant par les oreilles.* Tibulle, dans sa cinquième élégie, liv. II. & Ciceron dans sa vingt-septième épître familiere, citent pareillement ce témoignage curieux de l'amour, que nous trouvons encore en usage parmi les paysans Russes, lorsqu'une fois engagés par le lein du mariage ils se donnent le premier baiser conjugal."]

[a] Strutt's Manners and Customs, vol. i. p. 76.

[b] Blount in verbo. In the Hereford Missal it is directed that at a particular Prayer, the married Couple shall prostrate themselves, while four Clerks hold the Pall, *i. e.* the Care Cloth over them. See the Appendix to Hearne's Glastonbury, p. 309. et seq. The Rubric in the Sarum Manual is somewhat different.—"Prosternat se Sponsus et Sponsa in Oratione ad gradum Altaris, extenso super eos Pallio, quod teneant quatuor Clerici per quatuor cornua in Superpelliciis." The

* Κυτρα,

I have a curious Wedding Sermon by William Whateley, preacher of Banbury in Oxfordshire, 4to. Lond. 1624. entitled, "A Care-Cloth, or a Treatise of the Cumbers and Troubles of Marriage." I know not the etymology of the word "Care" used here in composition with "Cloth." Whateley has given it the ordinary meaning of the word, but I think erroneously. Like many other Etymologists, he has adapted it to his own purpose[c].

York Manual also differs here: "Missa dein celebratur, illis genuflectentibus sub Pallio super eos extento, quod teneant *duo* Clerici in Superpelliceis."

[c] Selden's fifteenth Chapter in his Uxor Hebraica (Opera. tom. iii. p. 633.) treats "de Velaminibus item quibus obtecti Sponsi."

Something like this Care Cloth is used by the modern Jews: from whom it has probably been derived into the Christian Church. "There is a square Vestment called Taleth, with pendants about it, put over the Head of the Bridegroom and the Bride together." See Leo Modena's History of the Rites, Customes, and Manner of Life of the present Jews throughout the World, translated by Chilmead, 8vo. Lond. 1650. p. 176.

[Levi in his "Succinct Account of the Rites and Ceremonies of the Jews as observed by them, in their different dispersions throughout the World at this present Time," 8vo. Lond. p. 132. speaks of "a Velvet Canopy."

He adds, that when the Priest has taken the Glass of Wine into his hand, he says as follows:

"Blessed art thou, O Lord our God! King of the Universe, the Creator of the fruit of the Vine. Blessed art thou, O Lord our God! King of the Universe, who hath sanctified us with his commandments, and hath forbid us fornication, and hath prohibited unto us the betrothed, but hath allowed unto us, those that are married unto us, *by the means of the* CANOPY, *and the Wedding Ring:* Blessed art thou, O Lord! the sanctifier of his people Israel, *by the means of the* CANOPY and Wedlock."]

In the Appendix to Hearne's Hist. and Antiq. of Glastonbury, p. 309. is preserved "Formula antiqua nuptias in iis partibus Angliæ (occidentalibus nimirum) quæ Ecclesiæ Herefordensis in ritibus Ecclesiasticis ordine sunt usi, celebrandi." The Care-Cloth seems to be described in the following passage: "Hæc Oratio '*S. propiciare Domine,*' semper dicatur super Nubentes sub pallio prosternentes."

In Sir John Sinclair's Statistical Account of Scotland, vol. v. 8vo. Edinb. 1793. p. 83. the Minister of Logierait in Perthshire, speaking of the Superstitious Opinions and Practices of the Parish, says: "Immediately before the Celebration of the Marriage Ceremony, every Knot about the Bride and Bridegroom (Garters, Shoe-strings, Strings of Petticoats, &c.) is carefully loosened. After leaving the Church, the whole company walk round it, keeping the Church walls always upon the right hand. The Bridegroom, however, first retires one way with some young men to tie the Knots that were loosened about him; while the young married woman, in the same manner, retires somewhere else to adjust the disorder of her Dress."

BRIDE-ALE, *called also* BRIDE-BUSH, BRIDE STAKE, BIDDING, *and* BRIDE-WAIN.

Bride-Ale, Bride-Bush, and Bride-Stake, are nearly synonymous terms[a], and all derived from the circumstance of the Bride's selling Ale on the Wedding Day,

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a "The expence of a Bride-Ale was probably defrayed by the Relations and Friends of a happy Pair, who were not in circumstances to bear the Charges of a Wedding Dinner." Archaeol. vol. xii. p. 12.

In the "Christen State of Matrimony," 8vo. Lond. 1543. fol. 48 b. we read: "When they come home from the Church, then beginneth excesse of eatyng and dryncking—and as much is waisted in one daye, as were sufficient for the two newe maried Folkes halfe a year to lyve upon *.

The following is from the Antiquarian Repertory, vol. iii. p. 24. communicated by Mr. Astle from the Court Rolls of Hales-Owen Borough in the County of Salop, (in the hands of Thomas Littleton Lord of that Borough,) of the 15th year of Queen Elizabeth:

"Custom of Bride-Ale.

"Item, a payne is made that no person or persons that shall brewe any Weddyn Ale to sell, shall not brewe above twelve strike of Mault at the most, and that the said persons so married shall not keep nor have above eight messe of persons at his dinner within the burrowe: and before his brydall daye he shall keep no unlawfull Games in hys house, nor out of hys house, on pain of 20 shillings."

In Harrison's Description of Britain it is remarked: "In feasting also the Husbandmen do exceed after their manner, especially at Bridales, &c. where it is incredible to tell what meat is consumed and spent, ech one brings such a Dish, or so manie with him, as his Wife and he doo consult upon, but alwaies with this consideration, that the leefer Friend shall have the better provision."

Thus it appears that among persons of inferior rank a Contribution was expressly made for the purpose of assisting the Bride Groom and Bride in their new situation. This Custom must have doubtless been often abused: it breathed however a great deal of philanthropy, and would natu-

* I know not the meaning of the following Lines in Christopher Brooke's Epithalamium, Signat. R. ii. in England's Helicon:

"The Board being spread, furnish'd with various plenties;
The Brides fair object in the middle plac'd."

Opposite in the Margin, is "Dinner. —

for which she received, by way of contribution, whatever handsome price the Friends assembled on the occasion chose to pay her for it.

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rally help to increase population by encouraging Matrimony. This Custom of making presents at Weddings seems also to have prevailed amongst those of the higher Order. From the Account before cited of the Nuptials of the Lady Susan with Sir Philip Herbert, in the reign of James the first, it appears that the presents of Plate and other things given by the Noblemen were valued at £.2,500. and that the King gave £.500. for the Bride's Jointure. His Majesty gave her away, and, as his manner was, archly observed on the occasion that "if he were unmarried he would not *give her*, but *keep her* for himself."

From a passage in Ben Jonson's Silent Woman, Andrews, in his Continuation of Henry's History of Great Britain, 4to. p. 529. infers that it seems to have been a general Custom to make presents to the married Pair, in proportion to the gay appearance of their Wedding.

Morant, in his History of Essex, vol. ii. p. 303. speaking of Great Yeldham in Hinckford Hundred, says: "A House near the Church, was antiently used and appropriated for dressing a Dinner for poor Folks when married: and had all Utensils and Furniture convenient for that purpose. It hath since been converted into a School." Ibid. p. 499. speaking of Matching in Harlow Half-hundred, he says: "A House close to the Church yard, said to be built by one ..... Chimney, was designed for the entertainment of poor people on their Wedding Day. It seems to be very antient but ruinous."

Mr. Gough, in his Camden, edit. 1789. vol. i. p. 341. Hertfordshire; says: "At Therfield, as at Braughing, was till lately a set of Kitchen Furniture lent to the poor at Weddings."

Hutchinson, in his History of Cumberland, vol. i. p. 553, speaking of the parish of Whitbeck, says: "*Newly married Peasants* beg Corn to sow their first Crop with, and are called *Cornlaiters*."

Owen, in his Welsh Dictionary *v.* CAWSA, says: "It is customary in some parts of Wales for poor Women newly married to go to Farmers' Houses to ask for Cheese: which is called Cawsa." Also, ibid. in *v.* CYMHORTH. "The poor people in Wales have a Marriage of Contribution, to which every Guest brings a present of some sort of provision or money, to enable the new Couple to begin the World."

Bride-Ales are mentioned by Puttenham in his Arte of Poesie, 4to. Lond. 1589. p. 69. "During the course of Queen Elizabeth's Entertainments at Kenilworth Castle, in 1575, a Bryde-Ale was celebrated with a great variety of shews and sports. Laneham's Letter, dated the same year, fol. xxvi. seq." See Warton's Hist. Eng. Poet. vol. iii. p. 129.

Newton in his "Herbal for the Bible," p. 94. speaking of Rushes, says: "Herewith be made manie pretie imagined Devises for *Bride-Ales*, and other Solemnities, as little Baskets, Hampers, Paniers, Pitchers, Dishes, Combes, Brushes, Stooles, Chaires, Purses with strings, Girdles, and manie such other pretie, curious, and artificiall Conceits, which at such times many do take the paines to make and hang up in the Houses, as tokens of good-will to the new married Bride: and after the Solemnitie ended, to bestow abroad for Bride-Gifts or Presents."

A Bush at the end of a Stake or Pole was the antient Badge of a Country Alehouse [b]. Around this Bride-Stake, the guests were wont to dance as about a May-Pole.

The Bride-Ale appears to have been called in some places a Bidding, from the circumstance of the Bride and Bridegroom's bidding, or inviting the Guests [c].

Ibid. p. 225. when speaking of the Rose, Newton says. "At *Bride-Ales* the Houses and Chambers were woont to be strawed with these odoriferous and sweet Herbes: to signifie, that in Wedlocke all pensive sullennes, and lowring cheer, all wrangling strife, jarring, variance, and discorde, ought to be utterly excluded and abandoned; and that, in place thereof, al Mirth, Pleasantnes, Cheerfulnes, Mildnes, Quietnes, and Love should be maintained, and that in matters passing betweene the Husband and the Wife, all secresie should be used."

According to Johnson, the secondary sense of "Bush" is a Bough of a Tree fixed up at a Door to shew that Liquors are sold there. Hence the well-known Proverb, "Good Wine needs no Bush." There is a Wedding Sermon by Whateley of Banbury, entitled, "a Bride-Bush," as is another preached to a new-married Couple at Œsen in Norfolk. See the Collection of Wedding Sermons, 12mo. Lond. 1732.

Thus Ben Jonson:

> "With the Phant'sies of Hey-troll
> Troll about the Bridal Bowl,
> And divide the broad Bride Cake
> Round about the *Bride's Stake.*

[b] Dekker's Wonderfull Yeare, 4to. 1603. Signat. F.

[c] A Writer in the Gent. Mag. for May 1784, vol. liv. p. 343. mentions this custom in some parts of South Wales, peculiar he thinks to that Country, and still practised at the Marriages of Servants, Tradesfolks, and little Farmers. "Before the Wedding an Entertainment is provided, to which all the Friends of each party are *bid* or invited, and to which none fail to bring or send some Contribution, from a Cow or Calf down to Half-a-crown, or a Shilling. An account of each is kept, and if the young Couple do well, it is expected that they should give as much at any future bidding of their generous Guests. I have frequently known of £.50. being thus collected, and have heard of *a Bidding*, which produced even a hundred."

In the Cambrian Register, 8vo. 1796, p. 430. we read: "Welsh Weddings are frequently preceded, on the evening before the Marriage, by presents of Provisions and articles of Household Furniture, to the Bride and Bridegroom. On the Wedding-Day, as many as can be collected together accompany them to the Church, and from thence home, where a Collection is made in money from each of the Guests, according to their Inclination or Ability; which sometimes supplies a considerable aid in establishing the newly married couple, and in enabling 'them to begin the World,' as they call it, with more comfort: but it is, at the same time, considered as a debt to be repaid hereafter, if called upon, at any future Wedding of the Contributors, or of their Friends

In Cumberland it had the appellation of a Bride-Wain, a Term which will be best explained by the following extract from the Glossary to Douglas's Virgil,

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or their Children, in similar circumstances. Some time previous to these Weddings, where they mean to receive Contributions, a Herald with a Crook or Wand, adorned with ribbons, makes the circuit of the neighbourhood, and makes his 'Bidding' or Invitation in a prescribed form. The knight errant Cavalcade on horseback, the Carrying off the Bride, the Rescue, the wordy War in rythm between the parties, &c. which formerly formed a singular Spectacle of mock contest at the celebration of Nuptials, I believe to be now almost, if not altogether, laid aside every where through the Principality."

The following is from the Gent. Mag. for 1789, vol. lix. p. 99.

"*Bidding.*

"As we intend entering the Nuptial State, we propose having a Bidding on the occasion on Thursday the 20th day of September, instant, at our own House on the Parade: where the favour of your good Company will be highly esteemed; and whatever Benevolence you please to confer on us, shall be gratefully acknowledged and retaliated on a similar occasion by your most obedient humble servants,

William Jones, } Caermarthen,
Ann Davies, } Sept. 4. 1787.

"N. B. The Young Man's Father (Stephen Jones) and the Young Woman's Aunt (Ann Williams) will be thankfull for all favours conferred on them that Day."

Another Writer in the Gent. Mag. for 1784, vol. liv. p. 484. mentions a similar Custom in Scotland called PENNY WEDDINGS. "When there was a Marriage of two poor people who were esteemed by any of the neighbouring Gentry, they agreed among themselves to meet, and have a dance upon the occasion, the result of which was a handsome Donation, in order to assist the new married Couple in their out-set in Life."

In the Statistical Account of Scotland, vol. iv. (8vo. Edinb. 1792.) p. 86. Parish of Drainy, Co. of Elgin: we are told '*a Penny Wedding*' is when the expence of the Marriage entertainment is not defrayed by the young Couple, or their Relations, but by a Club among the Guests. Two hundred people, of both sexes, will sometimes be convened on an occasion of this kind."

In the same work, vol. xxi. (8vo. Edinb. 1799.) p. 146. Parish of Monquhitter.—Speaking of the time of "our Fathers," the Minister observes: "Shrove Tuesday, Valentine Eve, the Rood-day, &c. &c. were accompanied by Pastimes and Practices congenial to the youthful and ignorant mind. The Market place was to the Peasant what the Drawing-room is to the Peer, the Theatre of Shew and of Consequence. The Scene, however, which involved every Amusement and every Joy of an idle and illiterate age, was the PENNY BRIDAL. When a Pair were contracted, they for a stipulated consideration bespoke their Wedding at a certain Tavern, and then ranged the Country in every direction to solicit Guests. One, two, and even three hundred would have convened on these occasions, to make merry at their own expence for two or more days. This scene of feasting, drinking, dancing, wooing, fighting, &c. was always enjoyed with the highest relish, and, until obliterated by a similar scene, furnished ample Materials for rural Mirth and rural Scandal. But now *the Penny Bridal is reprobated as an Index of want of Money and of want of Taste.* The Market-

v. Thig[f]: "There was a Custom in the Highlands and North of Scotland, where new married persons, who had no great stock, or others low in their fortune,

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place is generally occupied by people in business. Athletic amusements are confined to School-Boys. Dancing taught by itinerant Masters, Cards and Conversation, are the Amusements now in vogue; and the pleasures of the Table, enlivened by a moderate Glass, are frequently enjoyed in a suitable degree by people of every class."

In the same work, vol. xv. 8vo. Edinb. 1795. p. 636. Parish of Avoch, County of Ross, it is said: "Marriages in this place are generally conducted in the stile of *Penny Weddings*. Little other fare is provided except Bread, Ale, and Whisky. The Relatives, who assemble in the morning, are entertained with a dram and a drink gratis. But, after the ceremony is performed, every Man pays for his drink. The neighbours then convene in great numbers. A Fiddler or two, with perhaps a boy to scrape on an old violoncello, are engaged. A barn is allotted for the dancing, and a house for drinking. And thus they make merry for two or three days, till Saturday night. On Sabbath, after returning from church, the married Couple give a sort of Dinner or Entertainment to the present friends on both sides. So that these Weddings, on the whole, bring little gain or loss to the parties."

[f] The subsequent is extracted from the Cumberland Packet, a Newspaper so called:

'Bride Wain.

There let Hymen oft appear
In Saffron robe and Taper clear,
And Pomp and Feast and Revelry,
With Mask and antient Pageantry.

George Hayton, who married Ann, the daughter of Joseph and Dinah Collin of Crossley Mill, purposes having a Bride Wain at his House at Crossley near Mary Port on Thursday May 7th next, (1789) where he will be happy to see his Friends and Well-wishers, for whose amusement there will be a Saddle, two Bridles, a pair of Gands d'amour Gloves, which whoever wins is sure to be married within the Twelve Months, a Girdle (Ceinture de Venus) possessing qualities not to be described, and many other Articles, Sports, and Pastimes, too numerous to mention, but which can never prove tedious in the exhibition, &c."

A short time after a Match is solemnized, the parties give notice as above, that on such a Day they propose to have a Bride-wain. In consequence of this, the whole neighbourhood for several miles round assemble at the Bridegroom's house, and join in all the various pastimes of the Country. This Meeting resembles our Wakes and Fairs: and a Plate or Bowl is fixed in a convenient place, where each of the Company contributes in proportion to his inclination and ability, and according to the degree of respect the parties are held in: and by this very laudable Custom a worthy Couple have frequently been benefited at setting out in life, with a supply of money of from ten to fourscore pounds.

Sir Frederic Morton Eden, Bart, in his work on "The State of the Poor," 4to. Lond. 1797, vol. i. p. 598. observes, "The Custom of a general Feasting at Weddings and Christenings is still

brought Carts and Horses with them to the Houses of their Relations and

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continued in many Villages in Scotland, in Wales, and in Cumberland; Districts, which, as the refinements of Legislation and Manners are slow in reaching them, are most likely to exhibit Vestiges of Customs deduced from remote antiquity, or founded on the simple dictates of Nature: and indeed it is not singular, that Marriages, Births, Christenings, House-warmings, &c. should be occasions in which people of all Classes and all Descriptions think it right to rejoice and make merry. In many parts of these Districts of Great Britain, as well as in Sweden and Denmark, all such institutions, now rendered venerable by long use, are religiously observed. It would be deemed ominous, if not impious, to be married, have a Child born, &c. without something of a Feast. And long may the custom last: for it neither leads to drunkenness and riot, nor is it costly; as alas! is so commonly the case in convivial Meetings in more favoured regions. On all these occasions, the greatest part of the provisions is contributed by the Neighbourhood: some furnishing the Wheaten Flour for the Pastry; others, Barley or Oats for Bread and Cakes; some, Poultry for Pies; some, Milk for the Frumenty; some, Eggs; some, Bacon; and some, Butter; and, in short, every article necessary for a plentiful Repast. Every Neighbour, how high or low soever, makes it a point to contribute something.

"At *a Daubing* (which is the erection of a House of Clay,) or at a Bride Wain, (which is the carrying of a Bride home,) in Cumberland, many hundreds of persons are thus brought together, and as it is the Custom also, in the latter instance, to make presents of money, one or even two hundred pounds are said to have sometimes been collected. A deserving young Couple are thus, by a public and unequivocal Testimony of the good will of those who best know them, encouraged to persevere in the paths of Propriety: and are also enabled to begin the world with some advantage. The birth of a Child also, instead of being thought or spoken of as bringing on the parents new and heavy burthens, is thus rendered, as it no doubt always ought to be, a Comfort and a Blessing: and in every sense, an occasion of rejoicing." "I own," adds this honourable advocate in the cause of humanity, "I cannot figure to myself a more pleasing, or a more rational way of rendering sociableness and mirth subservient to prudence and virtue."

"In most parts of Essex it is a common Custom, when poor people marry, to make a kind of Dog-hanging or Money-gathering, which they call a Wedding-Dinner, to which they invite Tag and Rag, all that will come: where, after Dinner, upon summons of the Fidler, who setteth forth his Voice like a Town-Crier, a Table being set forth, and the Bride set simpering at the upper end of it: the Bridegroom standing by with a white Sheet athwart his shoulders, whilst the people march up to the Bride, present their money and wheel about. After this offering is over, then is a Pair of Gloves laid upon the Table, most monstrously bedaubed about with Ribbon, which by way of auction is set to sale, at who gives most, and he whose hap it is to have them, shall withall have a Kiss of the Bride." History of Sr. Billy of Billericay, & his Squire Ricardo, (a very admirable Parody on Don Quixote,) chap. ix.

In the Statistical Account of Scotland, vol. xviii. (8vo. Edinb. 1796.) p. 122. Parish of Gargunnock, Co. of Stirling; we read: "It is seldom there are social Meetings. Marriages, Baptisms, Funerals, and the Conclusion of the Harvest, are almost the only occasions of Feasting. At these

Friends, and received from them Corn, Meal, Wool, or whatever else they could get."

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times there is much unnecessary expence. Marriages usually happen in April and November. The Month of May is cautiously avoided. A principal tenant's son or daughter has a crowd of attendants at Marriage, and the Entertainment lasts for two days at the expence of the Parties. The Company at large pay for the Musick."

Waldron, in his Description of the Isle of Man, (Works, folio, p. 169,) speaking of the Manks Wedding Feasts, says: "Notice is given to all the Friends and Relations on both sides, tho' they live ever so far distant. Not one of these, unless detained by sickness, fails coming and bringing something towards the Feast: the nearest of kin, if they are able, commonly contribute the most, so that they have vast quantities of Fowls of all sorts: I have seen a dozen of Capons in one platter, and six or eight fat Geese in another; Sheep and Hogs roasted whole, and Oxen divided but into quarters."

In the "Glossarium Suio-Gothicum, auctore I. Ihre, fol. Upsaliæ 1769. we read: *v.* "BRUDSKAL. *Gifwa i Brudskálen* dicitur de Erano vel munere collectitio, quod Sponsæ die Nuptiarum a Convivis in pateram mittitur, habito antea brevi Sermone a præsente Sacerdote. Nescio, an huc quicquam faciat Tributum illud, quod in Gallia Sponsæ dabatur *Escuellatta* dictum, et de quo Du-Fresne in Gloss. Lat."

Ibid. *v.* JUL. p. 1005. "HEMKOMOL, *Convivium quod novi Conjuges in suis ædibus instruunt.*"

In Vaughan's Golden Grove, 8vo. Lond. 1608. Signat. O. 4. we read: "The Marriage Day being come, (in some Shires of England,) the invited Ghests do assemble together, and at the very instant of the Marriage, doe cast their Presents (which they bestowe upon the new-married Folkes) into a Bason, Dish, or Cup, which standeth upon the Table in the Church, ready prepared for that purpose. But this Custome is onely put in use amongst them which stand in need."

It appears from Allan Ramsay's Poems, 4to. Edinb. 1721. p. 120. that it was a fashion in Scotland for the Friends to assemble in the new-married Couple's house, before they had risen out of Bed, and to throw them their several Presents upon the Bed-cloaths:

"As fou's the House cou'd pang,
To see the young Fouk or they raise,
Gossips came in ding dang,
And wi' a soss aboon the claiths,
Ilk ane their Gifts down flang," &c.

Here a Note informs us, "They commonly throw their Gifts of Household Furniture above the Bed-cloaths where the young Folks are lying." One gives twelve horn spoons; another a pair of tongs, &c.

Mr. Park, in his Travels into the Interior of Africa, describes a Wedding among the Moors: p.135. April 10, in the evening, the Tabala or large drum was beat, to announce aWedding. A great number of people of both sexes assembled. A Woman was beating the drum, and the other Women joining at times in chorus, by setting up a shrill scream. Mr. Park soon retired, and having been asleep in his hut, was awakened by an old Woman, who said she had brought him a Present

WINNING THE KAIL,

in Scotland termed BROOSE, *in Westmorland called* RIDING FOR THE RIBBON.

This is mentioned in the curious local Poem by Edward Chicken, parish clerk of St. John's, Newcastle upon Tyne, entitled "The Collier's Wedding," 8vo. Newc. 1764. (2d edit.)

"Four rustic Fellows wait the while
To kiss the Bride at the Church-stile:
Then vig'rous mount their felter'd steeds—
—To scourge them going, head and tail,
To win what Country call "the Kail."

The Glossary to Burn's Scottish Poems describes "BROOSE, (a word which has the same meaning with "Kail,") to be "a Race at Country Weddings, who shall first reach the Bridegroom's House on returning from Church." The meaning of words is every where most strangely corrupted. "Broose" was originally, I take it for granted, the name of the Prize on the above occasion, and not of the Race itself: for whoever first reaches the House to bring home the good news, wins the "Kail," *i. e.* a smoking Prize of Spice Broth[a], which

from the Bride. She had a wooden Bowl in her hand; and before Mr. Park was recovered from his surprize, discharged the contents full in his face. Finding it to be the same sort of *Holy Water* with which a Hottentot priest is said to sprinkle a new-married couple, he supposed it to be a mischievous frolic, but was informed it was a nuptial benediction from the Bride's own person, and which on such occasions is always received by the young, unmarried Moors, as a mark of distinguished favour. Such being the case, Mr. Park wiped his face, and sent his acknowledgements to the Lady. The Wedding-drum continued to beat, and the Women to sing all night. About nine in the morning the Bride was brought in state from her Mother's Tent, attended by a number of Women, who carried her Tent, (a present from the husband,) some bearing up the poles, others holding by the strings, and marched singing until they came to the place appointed for her residence, where they pitched the Tent. The Husband followed with a number of Men, leading four Bullocks, which they tied to the Tent-strings, and having killed another and distributed the Beef among the people, the Ceremony closed."

[a] [Compare Jamieson's Etymolog. Dict. of the Scottish Language. *v.* BRUSE.] I know not whether the following passage is to be referred to this, or is given only as describing the Bridegroom's aukwardness in supping Broth. New Essayes and Characters, &c. by John Stephens, jun. of Lincoln's Inn, Gent. 8vo. Lond. 1631. p. 353. speaking of a plain Country Bridegroom, the

stands ready prepared to reward the Victor in this singular kind of Race.

Author says: "Although he points out his bravery with Ribbands, yet he hath no vaine glory; for he contemnes fine cloathes with dropping pottage in his bosome."

[That riding for the Broose is still kept up in Scotland, may be seen by the following extract from the account of Marriages in the Courier Newspaper of Jan. 16th, 1813. "On the 29th ult. at Mauchline, by the Rev. David Wilson, in Bankhead, near Cumnock, Mr. Robert Ferguson, in Whitehill of New Cumnock, to Miss Isabella Andrew, in Fail, parish of Tarbolton. Immediately after the Marriage, four Men of the Bride's company started for the Broos, from Mauchline to Whitehill, a distance of thirteen miles, and when one of them was sure of the prize, a young lady, who had started after they were a quarter of a mile off, outstripped them all, and notwithstanding the interruption of getting a shoe fastened on her Mare, at a smithy on the road, she gained the prize, to the astonishment of both parties."]

In "The History and Antiquities of Claybrook in Leicestershire," by the Rev. A. Macaulay, 8vo. Lond. 1791. we read, p. 130. "A Custom formerly prevailed in this Parish and neighbourhood, of *Riding for the Bride-Cake*, which took place when the Bride was brought home to her new habitation. A Pole was erected in the front of the House, three or four yards high, with the Cake stuck upon the top of it. On the instant that the Bride set out from her old habitation, a company of young Men started off on horseback; and he who was fortunate enough to reach the Pole first, and knock the Cake down with his stick, had the honour of receiving it from the hands of a Damsel on the point of a wooden Sword; and with this trophy he returned in triumph to meet the Bride and her attendants, who, upon their arrival in the village, were met by a party, whose office it was to adorn their Horses' heads with Garlands, and to present the Bride with a Posey. The last Ceremony of this sort that took place in the parish of Claybrook was between sixty and seventy years ago, and was witnessed by a person now living in the parish. Sometimes the Bride Cake was tried for by persons on foot, and then it was called '*throwing the Quintal*,' which was performed with heavy bars of iron; thus affording a trial of muscular strength as well as of gallantry.

"This Custom has been long discontinued as well as the other. The only Custom now remaining at Weddings, that tends to recall a classical image to the mind, is that of sending to a disappointed Lover *a Garland* made of willow, variously ornamented; accompanied, sometimes, with a pair of Gloves, a white Handkerchief, and a Smelling Bottle."

I cannot help observing here, that it is a pity that before the innocent gaieties of these festivities had been laid aside at Claybrook, the inhabitants had not abrogated this most illiberal Custom, which adds Insult to Misfortune, and for which the miserable conceit of the Smelling Bottle (no doubt to prevent fainting) offers but a very contemptible apology.

Mr. Macaulay mentions here that in Minorca, if not now, at least forty years ago, a Custom as old as Theocritus and Virgil was kept up, *i. e.* the Ceremony of throwing Nuts and Almonds at Weddings, that the Boys might scramble for them. "Spargite, Marite, Nuces." Virg. See before, vol. i. p. 301.

Malkin, in his Tour in South Wales, Glamorganshire, p. 67. says: "Ill may it befal the Traveller, who has the misfortune of meeting a Welsh Wedding on the road. He would be inclined

This same kind of Contest is called in Westmorland "riding for the Ribbon[b]."

FOOT-BALL MONEY.

In the North of England, among the Colliers, &c. it is customary for a party to watch the Bridegroom's coming out of Church after the Ceremony, in order to demand Money for a Foot-Ball, a claim that admits of no refusal[c].

Coles, in his Dictionary, speaks of another kind of Ball Money given by a new Bride to her old Play-fellows.

It is the custom in Normandy for the Bride to throw a Ball over the Church, which Bachelors and married Men scramble for. They then dance together[d].

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to suppose that he had fallen in with a company of Lunatics escaped from their confinement. It is the custom of the whole party who are invited, both Men and Women, to ride full speed to the Church-porch; and the person who arrives there first, has some privilege or distinction at the Marriage Feast. To this important object all inferior considerations give way; whether the safety of his Majesty's subjects, who are not going to be married, or their own, be incessantly endangered by boisterous, unskilful, and contentious jockeyship. The Natives, who are acquainted with the Custom, and warned against the Cavalcade by its vociferous approach, turn aside at respectful distance: but the Stranger will be fortunate if he escapes being overthrown by an onset, the occasion of which puts out of sight that urbanity so generally characteristic of the people."

A respectable Clergyman informed me, that riding in a narrow lane near Macclesfield in Cheshire, in the summer of 1799, he was suddenly overtaken (and indeed they had well nigh rode over him) by a nuptial party at full speed, who before they put up at an inn in the town, where they stopped to take some refreshment, described several Circles round the Market-place, or rode, as it were, several Rings.

[b] In "The Westmorland Dialect," 8vo. Kendall, 1790. a Country Wedding is described with no little humour. The Clergyman is represented as chiding the parties for not coming before him nine months sooner. The Ceremony being over, we are told that "Awe raaid haam fearful wele, *an the youngans raaid for th' Ribband,* me Cusen Betty banged awth Lads an gat it for sure."

[c] "Ce sont des Insolences, plûtôt que des Superstitions, que ce qui se pratique en certains lieux, où l'on a de coûtume de jetter de l'eau benite sur les personnes qui viennent de fiancer, lorsqu'elles sortent de l'Eglise; de les battre, quand ils sont d'une autre Paroisse: de les enfermer dans les Eglises; *d'exiger d'elles de l'argent pour boire;* de les prendre par la foi du Corps, & de les porter dans des Cabarets; de les insulter; et de faire de grands bruits, de *grandes huées,* & *des charivaris, quand elles refusent de donner de l'argent à ceux qui leur en demandent.* Mais ces Insolences sont proscrites." Traite des Superstitions par Jean Baptiste Thiers, 12mo. Par. 1704. tom. iii. p. 477.

[d] I was informed of this by the Abbè de la Rue.

TORCHES USED AT WEDDINGS.

At Rome the manner was that two Children should lead the Bride, and a third bear before her a Torch of White Thorn, in honour of Ceres.

I have seen foreign Prints of Marriages, where Torches are represented as carried in the procession. I know not whether this Custom ever obtained in England, though from the following lines in Herrick's Hesperides, one might be tempted to think that it had:

Upon a Maid that dyed the Day she was marryed.

"That Morne which saw me made a Bride,
The Ev'ning witnest that I dy'd.
Those holy Lights, wherewith they guide
Unto the Bed the bashful Bride,
Serv'd but as Tapers for to burne
And light my Reliques to their Urne.
This Epitaph, which here you see,
Supply'd the Epithalamie [a]."

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[a] P. 124. Mr. Gough, in the Introduction to his second volume of Sepulchr. Mon. p. 7. speaking of Funeral Torches, says: "The use of Torches was however retained alike in the day-time, *as was the case at* WEDDINGS; whence Propertius, beautifully,

"Viximus insignes inter *utramque facem*;"

Thus illustrated by Ovid, Epist. Cydippes ad Acontium: l. 172.

"Et *face* pro *thalami* fax mihi mortis adest;"

and Fasti ii. l. 561. speaking of February, a month set apart for Parentalia, or Funeral Anniversaries, and therefore not proper for Marriage:

"Conde *tuas, Hymenæe, faces,* et ab ignibus atris
Aufer, habent alias mœsta Sepulchra faces."

"The Romans admitted but five Torches in their Nuptial Solemnities." Browne's Cyrus Garden, or the Quincunx mystically considered, p. 191.

In Swinburne's Account of Gypsies in his Journey through Calabria, p. 304. is the following remark: "At their Weddings *they carry Torches,* and have Paranymphs to give the Bride away, with many other unusual Rites."

Lamps and Flambeaux are in use at present at Japanese Weddings. "The *Nuptial Torch,*" (says the Author of Hymen, &c. an Account of the Marriage Ceremonies of different Nations, 8vo. Lond. 1760. p. 149.) "used by the Greeks and Romans, has a striking conformity to the Flam-

MUSICK AT WEDDINGS.

At the Marriages of the Anglo-Saxons, the parties were attended to Church by Music[a].

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beaux of the Japanese. The most considerable difference is, that, amongst the Romans, this Torch was carried before the Bride by one of her Virgin Attendants; and among the Greeks, that office was performed by the Bride's Mother."

In the Greek Church the Bridegroom and Bride enter the Church with lighted Wax Tapers in their hands. Ibid. p. 153.

Torches are used at Turkish Marriages: Thus Selden; "Deductio sequitur in Domum, *nec sine* FACIBUS, et Sponsa Matri Sponsi traditur. Quamprimum vero Sponsa Cubiculum ingreditur, Maritus pede suo Uxoris pedem tangit statimque ambo recluduntur." Uxor Hebraica. (Opera. tom. iii. p. 686.)

[a] Strutt's Manners and Customs, vol. i. p. 76.

In "The Christen State of Matrimony," 8vo. Lond. 1543. p. 48. we read as follows: "Early in the mornyng the Weddyng people begynne to excead in superfluous eatyng and drinkyng, wherof they spytte untyll the halfe Sermon be done, and when they come to the preachynge, they are halfe droncke, some all together. Therfore regard they neyther the prechyng nor prayer, but stond there only because of the Custome. Such folkes also do come to the Church with all manner of pompe and pride, and gorgiousnes of rayment and jewels. They come *with a great noyse of* HARPES, LUTES, KYTTES, BASENS, and DROMMES, wherwyth they trouble the whole Church and hyndre them in matters pertayninge to God.—And even as they come to the Churche, *so go they from the Churche agayne*, lyght, nyce, in shameful pompe and vaine wantonesse."

The following is from Veron's "Hunting of Purgatory to death," Lond. 1561. fol. 51 b. "I knewe a Priest (this is a true tale that I tell you, and no Lye) whiche when any of his parishioners should be maryed, woulde take his Backe-pype, and go fetche theym to the Churche, playnge sweetelye afore them, and then would he laye his Instrument handsomely upon the Aultare, tyll he had maryed them and sayd Masse. Which thyng being done, he would gentillye bringe them home agayne with Backe-pype. Was not this Priest a true Ministrell, thynke ye? for he dyd not conterfayt the Ministrell, but was one in dede."

Puttenham, in his "Arte of English Poesie," 4to. Lond. 1589. p. 69. speaks of "*blind Harpers* or such like Tauerne Minstrels that give a fit of mirth for a groat, and their matters being for the most part Stories of old time, as *the Tale of Sir Topas*, the *Reportes of Bevis of Southampton, Guy of Warwicke, Adam Bell*, and *Clymme of the Clough*, and such other old Romances, or historicall Rimes, made purposely for recreation of the common people at Christmasse diners and *Brideales*, and in Tauernes and Ale-houses, and such other places of base resort."

In the old History of John Newchombe, the wealthy clothier of Newbury, cited by Strutt, vol. iii. p. 154. speaking of his Marriage and the Bride's going to Church, the writer observes, "there was a noise of Musicians that play'd all the way before her."

Dame Sibil Turfe, in character, in Ben Jonson's Play of "A Tale of a Tub," is introduced reproaching her Husband as follows: "A Clod you shall be called, to let no Music go afore your Child to Church, to chear her heart up!" and Scriben, seconding the good old Dame's rebuke, adds: "She's ith' right, Sir; for your Wedding Dinner is starved without Music."

This requisite has not been omitted in the Collier's Wedding:

"The Pipers wind and take their post,
And go before to clear the coast."

The rejoicing by ringing of Bells at Marriages of any consequence, is every where common. On the fifth Bell at the Church of Kendall in Westmorland is the following Inscription, alluding to this usage:

In Christopher Brooke's Epithalamium, Signat. R. 2. in England's Helicon, we read:

"Now whiles slow Howres doe feed the Times delay,
Confus'd Discourse, *with Musicke mixt among*,
Fills up the Semy-circle of the Day."

In the Margin opposite is put "*Afternoone Musicke.*"

In Griffith's "Bethel, or a Forme for Families," 8vo. Lond. 1634. is the following on Marriage Feasts, p. 279: "Some cannot be merry without a noise of Fidlers, who scrape acquaintance at the first sight; nor sing, unlesse the Divell himselfe come in for a part, and the ditty be made in Hell, &c." He had before said: "We joy indeed at Weddings; but how? Some please themselves in breaking broad, I had almost said bawdy Jests."

Speaking of Wedding Entertainments, Ibid. he says: "Some drink healths so long till they loose it, and (being more heathenish in this than was Ahasuerus at his Feast) they urge their Companions to drinke by measure, out of measure."

Waldron, in his Description of the Isle of Man, (Works, fol. edit. p. 169.) tells us that at the Marriages of the Inhabitants, "they are preceded (to Church) by Musick, who play all the while before them the Tune, *the Black and the Grey*, and no other is ever used at Weddings." He adds "that when they arrive at the Church-yard, they walk three times round the Church before they enter it."

"In Wedlock bands,
All ye who join with hands,
Your hearts unite;
So shall our tuneful tongues combine
To laud the nuptial rite[b]."

SPORTS AT WEDDINGS.

Among the Anglo-Saxons, as Strutt informs us in his Manners and Customs, vol. i. p. 76. after the nuptial Feast, "the remaining part of the day was spent by the youth of both sexes in mirth and dancing, while the graver sort sat down to their drinking bout, in which they highly delighted."

Among the higher ranks there was, in later times, a Wedding Sermon[a], an Epithalamium[b], and at night a Masque[c].

It was a general custom between the Wedding Dinner and Supper to have dancing[d].

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[b] Nicolson and Burn's History of Westmorland and Cumberland, vol. i. p. 620.

[a] See pp. 65. 72.

[b] In Herrick's Hesperides, p. 258. are ten short Songs, or rather Choral Gratulations, entitled "Connubii Flores, or the Well Wishes at Weddings."

[c] It appears from the Account of the Marriage Ceremonials of Philip Herbert and the Lady Susan in the time of James the first, that in grand Weddings it was usual to have *a Masque* at night. "At night there was a Masque in the Hall."

[d] Antiq. Convivial. fol. 68. "Quas epulas omnes Tripudia atque Saltationes comitantur. Postremo Sponsa adrepta ex Saltatione subito atque Sponsus in Thalamum deducuntur."

In "The Christen State of Matrimony," 8vo. Lond. 1543. fol. 49. we read: "After the Bancket and Feast, there begynnethe a vayne, madde, and unmanerlye fashion, for the Bryde must be brought into an open *dauncynge place*. Then is there such a rennynge, leapynge and flyngyng amonge them, then is there suche a lyftynge up and discoverynge of the Damselles clothes and other Womennes apparell, that a Man might thynke they were sworne to the Devels Daunce. Then muste the poore Bryde kepe foote with al Dauncers and refuse none, how scabbed, foule, droncken, rude, and shameles soever he be. Then must she oft tymes heare and se much wyckednesse and many an uncomely word; and that noyse and romblyng endureth even tyll Supper."

The Cushion Dance at Weddings is thus mentioned in the "Apophthegms of King James, the Earl of Worcester," &c. 12mo. Lond. 1658. p. 60. A Wedding Entertainment is spoken of. "At last when the Masque was ended and Time had brought in the Supper, *the Cushion led the Dance out of the Parlour into the Hall*," &c.[e]

So, in the "Summe of the Holy Scripture," &c. 8vo. Lond. 1547. Signat. H. 3. b. "Suffer not your Children to go to Weddings or Banckettes; for nowe a daies one can learne nothing there but ribaudry and foule wordes."

Compare also Steevens's edit. of Shakspeare, vol. ii. p. 193. Note.

Northbrooke, in his "Treatise against Dauncing," p. 137. says: "In the Counsell of Laoditia, A. D. 364. it was decreed thus: It is not meete for Christian Men to *daunce at their Mariages*. Let the Cleargie aryse and go their wayes, when the players on the Instruments (which serve for dauncing) doe begynne to playe, least by their presence they shoulde seeme to allowe that wantonnesse." Fidlers are called Crowders. Ibid. p. 141.

In Scott's Mock-Marriage, a Comedy, 4to. Lond. 1696. p. 50. it is said:

"You are not so merry as Men in your condition should be; *What! a Couple of Weddings and not a dance.*"

[e] So, in the popular old Ballad called The Winchester Wedding:

"And now they had din'd, advancing
Into the midst of the Hall,
The Fidlers struck up for dancing,
And Jeremy led up the Brawl.
Sucky, *that danc'd with the Cushion*, &c."

In "The Dancing Master," &c. printed by J. Heptinstall for Samuel Sprint and H. Playford, at his Shop in the Temple Change, or at his House in Arundel Street in the Strand, 1698. p. 7. is an account of

"*Joan Sanderson or the Cushion Dance,*
an old Round Dance.

"This Dance is begun by a single person, (either Man or Woman,) who taking a Cushion in his hand, dances about the Room, and at the end of the Tune he stops and sings, *This Dance it will no farther go.* The Musician answers, *I pray you, good Sir, why say you so?* Man. *Because Joan Sanderson will not come to.* Musick. *She must come to, and she shall come to, and she must come whether she will or no.* Then he lays down the Cushion before a Woman, on which she kneels and he kisses her, singing, *Welcom, Joan Sanderson, welcom, welcom.* Then she rises, takes up the Cushion, and both dance, singing, *Prinkum-prank'um is a fine Dance, and shall we go dance it once again, and once again, and shall we go dance it once again?* Then making a stop, the Woman sings as before, *This Dance it will no farther go.* Musick. *I pray you, Madam, why say you so?* Woman.

In Strype's Annals of the Reformation, vol. ii. p. 394. anno 1575, among the various Sports, &c. used to entertain Queen Elizabeth at Kenelworth Castle, he tells us, "That afternoon (as the relator expresseth it) in honour of this Kenelworth Castle, and of God and St. Kenelme, (whose day by the Kalendar this was,) was a solemn Country Bridal, *with running at Quintin.*" The Queen stayed here nineteen days.

It appears from the Glossary to Bishop Kennet's Parochial Antiquities that the Quintain was antiently a customary sport at Weddings. He says it was used in his time at Blackthorne, and at Deddington, in Oxfordshire. It is supposed to have been a Roman Exercise, left by that people at their departure from this Island [f].

Because John Sanderson will not come to. Musick. *He must come to,* &c. (as before.) And so she lays down the Cushion before a Man, who, kneeling upon it, salutes her, she singing. *Welcome, John Sanderson,* &c. Then he taking up the Cushion, they take hands and dance round, singing as before, and thus they do till the whole Company are taken into the Ring. Then the Cushion is laid before the first Man, the Woman singing, *This Dance,* &c. (as before,) only instead of *Come to,* they sing *Go fro:* and, instead of *Welcome John Sanderson,* &c. they sing *Farewell John Sanderson, farewell, farewell;* and so they go out, one by one, as they came in. *Note,* the Woman is kiss'd by all the Men in the Ring, at her coming in, and going out, and likewise the Man by the Women."

The following Extract from Selden's Table Talk, under "King of England," 7. is illustrative of our Cushion Dance. "The Court of England is much alter'd. At a solemn Dancing, first you have the grave Measures, then the Corrantoes and the Galliards, and this is kept up with Ceremony, at length to French-more," (it should be Trench-more) "and the Cushion Dance, and then all the Company dance, Lord and Groom, Lady and Kitchin Maid, no distinction. So in our Court in Queen Elizabeth's time, gravity and state were kept up. In King James's time things were pretty well. But in King Charles's time there has been nothing but French-more, and the Cushion dance, omnium gatherum, tolly, polly, hoite come toite."

In the same Work, under the head "Excommunication," is an allusion to the custom of *dancing at Weddings:* "Like the Wench that was to be married: she asked her Mother, when 'twas done, if she should go to Bed presently? no, says her Mother, you must dine first; and then to bed, Mother? no, *you must dance after dinner;* and then to bed, Mother? no, you must go to supper," &c.

[f] We read in Blount's Glossographia, *v.* QUINTAIN, that it is "a Game or Sport still in request at Marriages, in some parts of this Nation, specially in Shropshire: the manner, now corruptly thus, *a Quintin,* Buttress, or thick Plank of Wood, is set fast in the Ground of the High-way, where the Bride and Bridegroom are to pass; and Poles are provided; with which the young Men run

DIVINATIONS AT WEDDINGS.

Divination at Marriages was practised in times of the remotest antiquity. Vallancey tells us that in the Memoirs of the Etruscan Academy of Cortona is the drawing of a picture found in Herculaneum, representing a Marriage. In the front is a Sorceress casting the Five Stones. The Writer of the Memoir justly thinks she is divining. The figure exactly corresponds with the first and principal cast of the Irish Purin: all five are cast up, and the first Catch is on the back of the hand. He has copied the Drawing: On the back of the hand stands one, and the remaining four on the ground. Opposite the Sorceress is the Matron, attentive to the Success of the Cast. No Marriage Ceremony was

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a Tilt on horseback, and he that breaks most Poles, and shews most activity, wins the Garland."

[From Aubrey's Remains of Gentilisme and Judaism it should appear that this was a common sport at Weddings, till the breaking out of the Civil Wars, even among people in the lower rank of life.]

"On Offham Green, says Mr. Hasted, Hist. of Kent, vol. ii. p. 224. "there stands *a Quintin*, a thing now rarely to be met with, being a Machine much used in former times by youth, as well to try their own activity, as the swiftness of their Horses in running at it. (He gives an engraving of it.) The Cross-piece of it is broad at one end, and pierced full of Holes; and a Bag of Sand is hung at the other, and swings round on being moved with any blow. The pastime was for the youth on horseback to run at it as fast as possible, and hit the broad part in his career with much force. He that by chance hit it not at all, was treated with loud peals of derision; and he who did hit it, made the best use of his swiftness, lest he should have a sound blow on his neck from the Bag of Sand, which instantly swang round from the other end of the Quintin. The great design of this sport, was to try the agility of the Horse and Man, and to break the board, which, whoever did, he was accounted chief of the day's Sport. It stands opposite the dwelling house of the Estate, which is bound to keep it up." The same author, Ibid. p. 639. speaking of Bobbing parish, says: "there was formerly a Quintin in this parish, there being still a Field in it, called from thence the *Quintin-Field*."

Owen, in his Welsh Dictionary, *v. Çwintan*, describes a Hymeneal Game thus acted: "A Pole is fixt in the Ground, with sticks set about it, which the Bridegroom and his Company take up, and try their strength and activity in breaking them upon the Pole."

For an account of the QUINTAIN as a more general Sport, see vol. i. p. 301.

performed without consulting the Druidess and her Purin:

'Auspices solebant nuptiis interesse.'

Juvenal. Sat. xii.[a]"

In the North, and perhaps all over England, as has been already noticed, Slices of the Bride-Cake are thrice, some say nine times, put through the Wedding Ring, which are afterwards by young persons laid under their Pillows when they go to bed, for the purpose of making them dream of their Lovers; or of exciting prophetic Dreams of Love and Marriage[b].

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[a] Vallancey adds: "This is now played as a Game by the youths of both Sexes in Ireland. The Irish Seic Seona (Shec Shona) was readily turned into Jack Stones, by an English ear, by which name this Game is now known by the English in Ireland. It has another name among the Vulgar, viz. Gobstones."

Pliny in the tenth Book, chap. viii. of his Natural History, mentions that in his time the Circos, a sort of lame Hawk, was accounted a lucky Omen at Weddings.

[b] Thus Humphry Clinker, vol. iii. p. 265. edit. 1771. "A Cake being broken over the head of Mrs. Tabitha Lismahago, the Fragments were distributed among the Bystanders, according to the Custom of the antient Britons, on the supposition that every person who ate of this hallowed Cake, should that Night have a Vision of the Man or Woman whom Heaven designed should be his or her wedded mate."

So, the Spectator: "The Writer resolved to try his Fortune, fasted all Day, and that he might be sure of dreaming upon something, at night, procured an handsome Slice of Bride Cake, which he placed very conveniently under his pillow."

The Connoisseur, also, notices the practice, No. 56. "Cousin Debby was married a little while ago, and she sent me a piece of Bride-Cake to put under my pillow, and I had the sweetest dream: I thought we were going to be married together."

The following occurs in "The Progress of Matrimony," 1733, p. 30.

"But, Madam, as a Present take
This little Paper of Bride-Cake:
Fast any Friday in the year,
When Venus mounts the starry sphere,
Thrust this at Night in pillowber,
In morning slumber you will seem
T' enjoy your Lover in a Dream."

In the St. James's Chronicle, from April 16th to April 18th 1799, are the following Lines on

"*The Wedding Cake.*

"Enlivening scource of Hymeneal Mirth,
All hail the blest Receipt that gave thee birth!
Tho' Flora culls the fairest of her bowers,

For the Sun to shine upon the Bride was a good Omen[c].

It was formerly a Custom among the noble Germans at Weddings for the Bride, when she was conducted to the Bride Chamber, to take off her Shoe, and throw it among the bystanders, which every one strove to catch, and whoever got it, thought it an Omen that they themselves would shortly be happily married[d].

And strews the path of Hymen with her flowers,
Not half the raptures give her scatter'd sweets;
The *Cake* for kinder gratulation meets.
The Bride-Maid's Eyes with sparkling glances beam,
She *views the Cake* and greets the promis'd Dream.
For, when endow'd with necromantic spell,
She knows what wond'rous things the Cake will tell.
When from the Altar comes the pensive Bride,
With down-cast looks; her partner at her side;
Soon from the ground these thoughtful looks arise,
To meet the Cake that gayer thoughts supplies.
With her own hand she charms each destin'd slice,
And thro' the Ring repeats *the trebled thrice.*
The hallow'd Ring infusing magick pow'r,
Bids Hymen's Visions wait the Midnight hour;
The mystick treasure, plac'd beneath her head,
Will tell the fair, if haply she may wed.
These mysteries portentous, lie conceal'd,
Till Morpheus calls and bids them stand reveal'd;
The future Husband that Night's Dream will bring,
Whether a Parson, Soldier, Beggar, King,
As partner of her Life the fair must take,
Irrevocable Doom of *Bridal Cake.*"

[c] Thus Herrick's Hesperides: p. 252.

"While that others do divine
Blest is the Bride on whom the Sun doth shine."

[d] Antiquitat. Convivial. fol. 229. There was an antient Superstition that for a Bride to have good Fortune it was necessary at her Marriage that she should enter the House under two drawn Swords placed in the manner of a St. Andrew's Cross. "Si Sponsa debet habere bonam fortunam, oportet quod in nuptiis ingrediatur Domum sub duobus evaginatis Gladiis positis ad modum Crucis S. Andreæ." Delrio Disquisit. Magic. p. 494. from Beezius.

In a Letter from Sir Dudley Carleton to Mr. Winwood, London, January, 1604, among other Notices relating to Marriages at Court in the Reign of James the first, is the following: "At Night there was casting off the Bride's left Hose, and many other pretty Sorceries."

Hutchinson, in his History of Durham, vol. i. p. 33. speaking of a Cross near the Ruins of the Church in Holy Island, says: It is "now called the Petting Stone. Whenever a Marriage is solemnized at the Church, after the Ceremony, the Bride is to step upon it; and if she cannot stride to the end thereof, it is said the Marriage will prove unfortunate." The Etymology there given is too ridiculous to be remembered: it is called *petting*, lest the Bride should take pet with her Supper.

Grose tells us of a vulgar Superstition that holds it unlucky to walk under a Ladder, as it may prevent your being married that year.

Our Rustics retain to this Day many superstitious notions concerning the times of the year when it is accounted lucky or otherwise to marry. It has been remarked in the former Volume of this work that none are ever married on Childermas Day: for whatever cause, this is a black Day in the Calendar of impatient Lovers. See Aubrey's Miscell. edit. 1748. p. 5. Randle Holme, too, in his "Academy of Armory and Blazon," edit. 1688. fol. B. iii. cap. 3. p. 131. tells us: "Innocence Day on what Day of the week soever it lights upon, that Day of the week is by Astronomers taken to be a Cross Day all the year through."

The following Proverb from Ray, marks another antient Conceit on this head:

"Who marries between the Sickle and the Scythe,
Will never thrive."

We gather from the author of the Convivial Antiquities, that the Heathen Romans were not without their superstitions on this subject. The Month of May has been already noticed from Ovid's Fasti as a time which was considered particularly unlucky for the celebration of Marriage:

"Tempus quoque Nuptiarum celebrandarum" (says Stuckius) certum a veteribus definitum et constitutum esse invenio. Concilii Ilerdensis, xxxiii. 9. 4. Et in Decreto Ivonis lib. 6. non oportet a Septuagesima usque in Octavam Paschæ, et tribus Hebdomadibus ante Festivitatem S. Joannis Baptistæ, et ab adventu Domini usque post Epiphaniam, nuptias celebrare. Quod si factum fuerit, separentur." Antiquitat. Conviv. p. 72. See also the "Formula" in the Append. to Hearne's Hist. and Antiq. of Glastonbury, p. 309.

I find the following to our purpose,

"*De Tempore prohibiti Matrimonii.*
Conjugium Adventus tollit, sed Stella reducit,
Mox Cineres stringunt, Lux pascha octava relaxat."

In the Roman Calendar in my Library, so often quoted, several Days are marked as unfit for

Grose tells us of a singular Superstition on this occasion: *i. e.* that if in a Family, the youngest Daughter should chance to be married before her elder Sisters, they must all dance at her Wedding without Shoes: this will counteract their ill luck, and procure them Husbands.

In a curious book entitled "A Boulster Lecture," 8vo. Lond. 1640. p. 280. mention occurs of an antient Custom, "when at any time a Couple were married, the soale of the Bridegroom's Shoe was to be laid upon the Bride's Head, implying with what subjection she should serve her Husband."

There was an antient Superstition that the Bride was not to step over the Threshold in entering the Bridegroom's House, but was to be lifted over by her nearest Relations[e]. She was also to knit her Fillets to the Door-posts, and anoint the sides, to avert the mischievous fascinations of Witches[f]. Previous to this, too, she was to put on a yellow Veil[g].

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marriages, "Nuptiæ non fiunt," *i. e.* "Feb. 11. Jun. 2. Nov. 2. Decemb. 1." On the 16th of September, it is noted, "Tobiæ sacrum. Nuptiarum Ceremoniæ a Nuptiis deductæ, videlicet de Ense, de Pisce, de Pompa, et de Pedibus lavandis." On the 24th of January, the Vigil of St. Paul's Day, there is this singular restriction, "Viri cum Uxoribus non cubant."

In a most curious old Almanack in my possession for the year 1559, by Lewes Vaughan, made for the merydian of Gloucestre, are noted as follow: "the tymes of Weddinges when it begynneth and endeth." "Jan. 14. Weding begin, Jan. 21. Weddinge goth out. April 3. Wedding be. April 29. Wedding goeth out. May 22. Wedding begyn." And in another Almanack for 1655, by Andrew Waterman, Mariner, we have pointed out to us, in the last page, the following Days as "good to marry, or contract a Wife, (for then Women will be fond and loving,) viz. January 2. 4. 11. 19. and 21. Feb. 1. 3. 10. 19. 21. March 3. 5. 12. 20. 23. April 2. 4. 12. 20. and 22. May 2. 4. 12. 20. 23. June 1. 3. 11. 19. 21. July 1. 3. 12. 19. 21. 31. August 2. 11. 18. 20. 30. Sept. 1. 9. 16. 18. 28. Octob. 1. 8. 15. 17. 27. 29. Nov. 5. 11. 13, 22. 25. Decemb. 1. 8. 10. 19. 23. 29."

In Sir John Sinclair's Account of Scotland, vol. xv. 8vo. Edinb. 1795, p. 311. the Minister of the Parishes of South Ronaldsay and Burray, two of the Orkney Islands, in his Statistical Account of the Character and Manners of the People, says: "No couple chuses to marry except with a growing Moon, and some even wish for a flowing Tide."

[e] See the "Pleasant History of the first Founders," &c. 8vo. p. 57.

[f] "The Bryde anoynted the poostes of the Doores with Swyne's grease, because she thought by that meanes to dryve awaye all misfortune, whereof she had her name in Latin '*Uxor* ab ungendo'." Langley's Transl. of Polyd. Vergil. fol. 9. b.

[g] See Herrick's Hesperides, in the Epithalamium on Sir Thomas Southwell and his Lady, p. 57:

It was held unlucky, also, if the Bride did not weep bitterly on the Wedding Day[h].

FLINGING THE STOCKING:

A Species of Divination used at Weddings.

Flinging the Stocking is thus mentioned in a curious little Book entitled "The West-Country Clothier undone by a Peacock," p. 65. "The Sack Posset must be eaten and the Stocking flung, to see who can first hit the Bridegroom on the Nose."

"And now the yellow Vaile at last
Over her fragrant Cheek is cast.
* * * * * *
You, you, that be of her neerest kin,
Now o'er the threshold force her in.
But to avert the worst,
Let her her fillets first
Knit to the Posts: this point
Rememb'ring, to anoint
The sides: for 'tis a charme
Strong against future harme:
And the evil deads, the which
There was hidden by the Witch*."

[h] Stephens, in his Character of "a plaine Countrey Bride," p. 358. says: "She takes it by tradition from her Fellow-Gossips, that she must weepe shoures upon her Marriage Day: though by the vertue of mustard and onions, if she cannot naturally dissemble."

* Mr. Pennant informs us that among the Highlanders, during the Marriage Ceremony, great care is taken that Dogs do not pass between the Couple to be married; and particular attention is paid to the leaving the Bridegroom's left Shoe without Buckle or Latchet, to prevent the secret influence of Witches on the nuptial Night. He adds, "This is an old opinion." Gesner says that Witches made use of Toads as a Charm, "ut vim coeundi, ni fallor, in viris tollerent." Gesner de Quad. Ovi. p. 72.

Tying the Point was another fascination, Illustrations of which may be found in Reginald Scot's "Discourse concerning Devils and Spirits," p. 71. in "The Fifteen Comforts of Marriage," p. 225. and in the "British Apollo," vol. ii. Numb. 35. fol. Lond. 1709.

In the old Play of "The Witch of Edmonton," 4to. 1658. young Banks says: "*Ungirt, unbless'd*, says the Proverb. But my Girdle shall serve *a riding Knit*; and a Fig for all the Witches in Christendom."

Misson, in his Travels through England, tells us of this Custom, that the young Men took the Bride's Stocking, and the Girls those of the Bridegroom: each of whom, sitting at the foot of the Bed, threw the Stocking over their heads, endeavouring to make it fall upon that of the Bride, or her Spouse: if the Bridegroom's Stockings, thrown by the Girls[a], fell upon the Bridegroom's head, it was a sign that they themselves would soon be married: and a similar prognostic was taken from the falling of the Bride's stocking, thrown by the young Men[b].

Throwing the Stocking has not been omitted in "The Collier's Wedding[c]."

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[a] In the Fifteen Comforts of Marriage, p. 60. the Custom is represented a little different. "One of the young Ladies, instead of throwing the Stocking at the Bride, flings it full in the Bason," (which held the Sack Posset,) "and then it's time to take the Posset away; which done, they last kiss round and so depart."

[b] "Les Garçons prennent le Bas de l'Epouse et les Filles ceux de l'Epoux, les uns et les autres s'asseyent au pied du lit et chacun jette les Bas par dessus la Tete, tachant a les faire tomber sur celle des mariez: si les Bas de l'Homme, jettez par la Fille, tombent sur la Tete du mariè, c'est signe qu'elle sera bientot marié elle meme; et il en est ainsi du prognostic des Bas de la Femme jettez par les Garçons. Souvent ces jeunes Gens s'engagent ensemble sur le succes des Bas hereusement tombez quoique cela ne soit regardé par eux memes que comme une badinage."

So "Hymen," &c. 8vo. Lond. 1760. p. 174. "The Men take the Bride's Stockings, and the Women those of the Bridegroom: they then seat themselves at the bed's feet and throw the Stockings over their heads, and whenever any one hits the owner of them, it is looked upon as an Omen that the person will be married in a short time; and though this Ceremony is looked upon as mere play and foolery, new Marriages are often occasioned by such accidents. Meantime the Posset is got ready and given to the married Couple. When they awake in the morning a Sack-Posset is also given them."

"The Posset too of Sack was eaten,
And Stocking thrown too, (all besweaten)."

Vereingetsrixa. p. 26.

[c] "The *Stockings thrown*, the Company gone,
And Tom and Jenny both alone."

In "A Sing-Song on Clarinda's Wedding," in R. Fletcher's "Translations and Poems," 8vo. Lond. 1656. p. 230. is the following account of this Ceremony:

"This clutter ore, Clarinda lay
Half-bedded, like the peeping Day
Behind Olimpus' Cap;
Whiles at her head each twitt'ring Girle
The fatal Stocking quick did whirle
To know the lucky hap."

SACK-POSSET.

In the Evening of the Wedding Day, just before the Company retired, the

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So in "Folly in Print, or a Book of Rhymes," p. 121. in the Description of a Wedding we read:

"But still the Stockings are to throw,
Some threw too high, and some too low,
There's none could hit the mark," &c.

In the Progress of Matrimony, in four Cantos, 8vo. 1733. p. 49. is another Description: (in The Palace Miscellany.)

"Then come all the younger Folk in,
With Ceremony throw the Stocking;
Backward, o'er head, in turn they toss'd it,
Till in Sack-posset they had lost it.
Th' intent of flinging thus the Hose,
Is to hit him or her o' th' Nose:
Who hits the mark, thus, o'er left shoulder,
Must married be, ere twelve months older.
Deucalion thus, and Pyrrha threw
Behind them stones, whence Mankind grew!"

Again, in the Poem entitled "The Country Wedding," in the Gent. Mag. for March 1735. vol. v. p. 158.

"Bid the Lasses and Lads to the merry brown bowl,
While Rashers of Bacon shall smoke on the coal:
Then Roger and Bridget, and Robin and Nan,
Hit 'em each on the Nose, with the Hose if you can."

In the British Apollo, fol. Lond. 1708. vol. i. Numb. 42. we read:

"*Q.* Apollo say, whence 'tis I pray,
The antient Custom came,
Stockings to throw, (I'm sure you know)
At Bridegroom and his Dame.

"*A.* When Britons bold, bedded of old,
Sandals were backward thrown;
The pair to tell, that, ill or well,
The act was all their own."

Sack-Posset was eaten[a]. Of this Posset the Bride and Bridegroom were always to taste first.

Allan Ramsay, in his Poems, 4to. Edinb. 1721. p. 116. introduces this Custom:

"The Bride was now laid in her Bed,
Her left leg Ho was flung;
And Geordy Gib was fidgen glad,
Because it hit Jean Gun."

In the British Apollo, before quoted, vol. iii. fol. Lond. 1711. Numb. 133. is the following *Query*: "Why is the Custom observed for the Bride to be placed in Bed next the left hand of her Husband, seeing it is a general use in England for Men to give their Wives the right hand when they walk together. *A.* Because it looks more modest for a Lady to accept the honour her Husband does her as an act of generosity at his hands, than to take it as her right, since the Bride goes to bed first."

In "The Christen State of Matrimony," 8vo. Lond. 1543. fol. 49. it is said: "As for Supper, loke how much shameles and dronken the evenynge is more then the mornynge, so much the more vyce, excesse, and mysnourtoure is used at the Supper. After Supper must they begynne to pype and daunce agayne of the new. And though the yonge personnes, beyng wery of the bablynge noyse and inconvenience, come once towarde theyr rest, yet canne they have no quietnes: for a man shall fynde unmannerly and restles people that wyll first go to theyr chambre dore, and there syng vicious and naughty Ballades, that the Dyvell maye have his whole tryumphe nowe to the uttermost."

It appears to have been a waggish Custom at Weddings to hang a Bell under the party's bed. See Fletcher's Night Walker, act i. sc. 1.

"Il oult une risée de jeunes hommes qui s'etoient expres cachez aupres de son *Lit*, comme on a coutume de faire en pareilles occasions." Contes d'Ouville, tom. i. p. 3.

[a] The Custom of eating a Posset at going to Bed seems to have prevailed generally among our ancestors. The Tobacconist, in "The Wandering Jew telling Fortunes to English Men," 4to. Lond. 1640. p. 20. says: "And at my going to bed, this is *my Posset*." Skinner derives the word from the French *poser*, residere, to settle; because, when the milk breaks, the cheesy parts, being heavier, subside. "Nobis proprie designat Lac calidum infuso vino cerevisiâ, &c. coagulatum." See Junii Etymol. in verbo.

Herrick has not overlooked the Posset in his Hesperides, p. 253.

"What short sweet Prayers shall be said;
And how the Posset shall be made
With Cream of Lillies (not of Kine)
And Maidens-blush for spiced Wine."

Nor is it omitted in the Collier's Wedding:

"Now some prepare t' undress the Bride,
While others tame the Posset's pride."

I find this called *the Benediction Posset*[b].

A singular instance of tantalizing, however incredible it may seem, was most

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It is mentioned too among the bridal Rites in the "West Country Clothier" before cited, where we are told "the Sack-Posset must be eaten."

In "The Fifteen Comforts of Marriage," p. 60. it is called "an antient Custom of the English Matrons, who believe that Sack will make a Man lusty, and Sugar will make him kind."

Among the Anglo-Saxons, as Strutt informs us, in his Manners and Customs, vol. i. p. 77. "at night the Bride was by the Women attendants placed in the Marriage-Bed*, and the Bridegroom in the same manner conducted by the Men, where having both, with all who were present, drank the Marriage health, the Company retired."

In the old Song of Arthur of Bradley, we read:

"And then they did foot it, and toss it,
Till the Cook had brought up *the Posset*,
The *Bride-pye* was brought forth,
A thing of mickle worth,
And so all, at the Bed-side,
Took leave of Arthur and his Bride."

Misson, in his Travels in England, translated by Ozell, p. 352. says: "The Posset is a kind of Cawdle, a potion made up of Milk, Wine, Yolks of Eggs, Sugar, Cinnamon, Nutmeg, &c." He adds, p. 354. "They never fail to bring them another Sack-Posset next morning."

[b] It is so called by Smollet in his Humphrey Clinker, vol. iii. ad finem. edit. 1771. p. 265. as also hinted at by Herrick in his Hesperides, p. 132.

"If needs we must for Ceremonies sake
Blesse a Sacke-Posset: luck go with it, take
The night charm quickly: you have spells
And magicks for to end."

In the papal Times no new married Couple could go to bed together till the bridal Bed had been blessed. In a Manuscript entitled, "Historical Passages concerning the Clergy in the Papal times," cited in the History of Shrewsbury, 4to. 1779. p. 92. it is stated that "the Pride of the Clergy and the Bigotry of the Laity were such that new married Couples were made to wait till

* Misson, in his Travels, p. 352. says: "The Bride Maids carry the Bride into the Bed-chamber, where they undress her, and lay her in the Bed. They must throw away and lose all the Pins. Woe be to the Bride if a single one is left about her; nothing will go right. Woe also to the Bride-Maids if they keep one of them, for they will not be married before Whitsontide." Or as we read in "Hymen," &c. 8vo. Lond. 1760. p. 173. "till the Easter following at soonest."

I here take the opportunity of making a trifling addition to what has been before said on Marriage Sermons. I have one with this quaint title: "A Wedding Ring fit for the Finger, or the Salve of Divinity on the Sore of Humanity, laid open in a Sermon at a Wedding in Edmonton, by William Secker, Preacher of the Gospel," 8vo. Lond. 1661.

certainly practised by our ancestors on this festive occasion, *i. e.* sewing up the Bride in one of the Sheets[c].

MORNING AFTER THE MARRIAGE.

"Among the Anglo-Saxons," as we gather from Strutt, vol. i. p. 77. after the Marriage, "next Morning the whole Company came into the Chamber of the new married Couple, before they arose, to hear the Husband declare the Morning's Gift, when his Relations became Sureties to the Wife's Relations for the performance of such promises as were made by the Husband." This was the antient Pin-Money, and became the separate property of the Wife alone.

Owen, in his Welsh Dictionary, voce COWYLL, explains that Word as signifying a Garment or Cloke with a Veil, presented by the Husband to his Bride on the Morning after Marriage[a]: and, in a wider sense the settlement he has made

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Midnight, after the Marriage Day, before they would pronounce a Benediction, unless handsomely paid for it, and they durst not undress without it, on pain of excommunication."

The Romish Rituals give the Form of blessing the Nuptial Bed. We learn from "Articles ordained by King Henry the VIIth. for the regulation of his Household, published by the Society of Antiquaries, that this Ceremony was observed at the Marriage of a Princess. "All Men at her comming in to be voided, except Woemen, till she be brought to her Bedd: and the Man, both: he sitting in his Bedd, in his Shirte, with a Gowne cast about him. Then the Bishoppe with the Chaplaines to come in and blesse the Bedd: then every Man to avoide without any Drinke, save the twoe Estates, if they liste priviely."

See also the Appendix to Hearne's Hist. and Antiq. of Glastonbury, p. 309. and St. Foix. Essais sur Paris.

[c] Herrick in his Hesperides, in the Nuptial Song on Sir Clipesby Crew and his Lady, ut supra, is express to this purpose, as a then prevailing Custom:

"But since it must be done, dispatch and sowe
Up in a Sheet your Bride, and what if so, &c."

It is mentioned too in the Account of the Marriage Ceremonial of Sir Philip Herbert and the Lady Susan, performed at Whitehall in the time of James I. before cited: "At night there was *sewing into the Sheet.*"

[a] The Mercheta Mulierum has been discredited by an eminent Antiquary. It was said that Eugenius the third, King of Scotland, did wickedly ordain that the Lord or Master should have the first night's lodging with every Woman married to his Tenant or Bondman: which Ordinance was

on her of goods and chattels adequate to her rank. In more modern times there is a Custom similar to this in Prussia. There the Husband may (is obliged if he has found her a Virgin) present to his Bride the Morgengabe or Gift on the Morning after Marriage, even though he should have married a Widow."

The Custom of awaking a Couple the Morning after the Marriage with a Concert of Music is of old standing.

In the Letter from Sir Dudley Carleton to Mr. Winwood describing the Nuptials of the Lady Susan with Sir Philip Herbert, it is stated that "they were lodged in the Council Chamber, where the King gave them a *Reveille Matin* before they were up."

Of such a Reveille Matin, as used on the Marriages of respectable Merchants of London in his time, Hogarth has left us a curious representation in one of his Prints of the Idle and Industrious Apprentice[b].

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afterwards abrogated by King Malcome the third, who ordained that the Bridegroom should have the sole use of his own Wife, and therefore should pay to the Lord a piece of money called Marca. Hect. Boet. l. iii. c. 12. Spotsw. Hist. fol. 29.

One cannot help observing on the above, that they must have been Bond-men, or (in the antient sense of the word) Villains indeed, who could have submitted to so singular a species of despotism.

I found the subsequent clause in a curious MS. in the Cotton Library, Vitell. E. 5. entitled "Excerpta ex quodam antiquo Registro Prioris de Tynemouth, remanente apud Comitem Northumbriæ de Baroniis et Feodis:

Rentale de Tynemuth, factum A. D. 1378.

"Omnes Tenentes de Tynemouth, cum contigerit, solvent Layrewite Filiabus vel Ancillis suis et etiam *Merchet* pro filiabus suis maritandis."

[b] So, in the "Comforts of Wooing, &c." p. 62. "Next morning, come the Fidlers and scrape him a wicked Reveillez. The Drums rattle, the Shaumes tote, the Trumpets sound tan ta ra ra ra, and the whole Street rings with the benedictions and good wishes of Fidlers, Drummers, Pipers, and Trumpetters. You may safely say now the Wedding's *proclaimed*."

Misson, in his Travels in England, translated by Ozell, p. 352. speaking of the Reveillez on the Morning after a Wedding, says: "If the Drums and Fiddles have notice of it, they will be sure to be with them by Day-break, making a horrible racket, till they have got the pence.

Gay, in his Trivia, has censured the use of the Drum in this Concert:

DUNMOW FLITCH OF BACON.

A Custom formerly prevailed, and has indeed been recently observed, at Dunmow in Essex, of giving a Flitch of Bacon to any married Man or Woman, who would swear that neither of them, in a Year and a Day, either sleeping or waking, repented of their Marriage. The singular Oath administered to them ran thus:

> "You shall swear by Custom of Confession,
> If ever you made nuptial transgression,
> Be you either married Man or Wife,
> If you have Brawls or contentious Strife;
> Or otherwise, at Bed or at Board,
> Offended each other in Deed or Word:

> "Here Rows of Drummers stand in martial file,
> And with their vellom thunder shake the pile,
> To greet the new-made Bride. Are sounds like these
> The proper prelude to a state of Peace?"

The custom of *Creeling*, on the second Day after Marriage, has been already noticed in p. 30. from Sir John Sinclair's Statistical Account of Scotland. Allan Ramsay, in his "Poems," 4to. Edinb. 1721. p. 125. mentions this Custom as having been practised the Day after Marriage. He adds, "'Tis a Custom for the Friends to endeavour the next Day after the Wedding to make the new married Man as drunk as possible."

"In North Wales," says Mr. Pennant's Manuscript, "*on the Sunday after Marriage*, the Company who were at it, come to Church, *i. e.* the Friends and Relations of the Party make the most splendid appearance, disturb the Church, and strive who shall place the Bride and Groom in the most honourable Seat. After Service is over, the Men, with Fidlers before them, go into all the Alehouses in the Town."

In the Monthly Magazine for 1798. p. 417. we read: "It is customary, in Country Churches, when a Couple has been newly married, for the Singers to chaunt, on the following Sunday, a particular Psalm, thence called the Wedding Psalm, in which are these words, 'Oh well is thee, and happy shalt thou be'."

Or, since the Parish-Clerk said Amen,
You wish'd yourselves unmarried agen,
Or in a Twelve month and a Day,
Repented not in thought any way,
But continued true in thought and desire
As when you joined hands in the Quire.
If to these Conditions, without all feare
Of your own accord you will freely sweare,
A whole Gammon of Bacon you shall receive,
And bear it hence with love and good leave:
For this is our Custom at Dunmow well knowne,
Though the pleasure be our's, the Bacon's your own."

The Parties were to take this Oath before the Prior and Convent and the whole Town, humbly kneeling in the Churchyard upon two hard pointed Stones, which still are shewn. They were afterwards taken upon Men's shoulders, and carried, first, about the Priory Churchyard, and after, through the Town, with all the Friars and Brethren, and all the Townsfolk, young and old, following them with shouts and acclamations, with their Bacon before them[a].

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[a] Blount's Jocular Tenures, by Beckwith, 8vo. York, 1784. p. 296. A Writer in the Gent. Mag. for 1751. vol. xxi. p. 248. attributes the origin of this ceremony to an antient institution of the Lord Fitzwalter, in the reign of King Henry the third, who ordered that "whatever married man did not repent of his marriage, or quarrel with his wife in a year and a day after it, should go to his Priory, and demand the bacon, on his swearing to the truth, kneeling on two stones in the Church-yard." The form and ceremony of the claim, as made in 1701, by William Parsley of Much Easton in the County of Essex, butcher, and Jane his wife, is detailed in the same page.

I have a large Print, now become exceedingly rare, entitled, "An exact perspective View of Dunmow, late the Priory in the County of Essex, with a representation of the Ceremony and Procession in that Mannor, on Thursday the 20th of June, 1751, when Thomas Shapeshaft of the Parish of Weathersfield in the County aforesaid, Weaver *, and Ann his Wife, came to demand, and did actually receive a Gammon of Bacon, having first kneeled down upon two bare stones within the Church Door and taken the Oath, &c. N. B. Before the Dissolution of Monasteries it does not appear, by searching the most antient Records, to have been demanded above three times, and, including this, just as often since.

"Taken on the spot and engraved by David Ogborne."

* The Gent. Mag. vol. xxi. p. 282. calls him "John Shakeshanks, wool-comber."

[Dugdale, from whom Blount seems to have obtained the greater part of his information on the Dunmow Bacon, gives the Oath in prose from the Collections of Sir Richard St. George, Garter, about 1640.

He adds, that "in the Book belonging to the House," he had found the Memoranda of three claims prior to the Dissolution. The first is in the seventh year of King Edward the fourth, when a Gammon of Bacon was delivered to one Steven Samuel of Little Ayston; the second, in the twenty third year of King Henry the sixth, when a Flitch was delivered to Richard Wright of Badbourge near the City of Norwich; and the third, in 1510, the second year of King Henry the eighth, when a Gammon was delivered to Thomas Ley, fuller, of Coggeshall in Essex [b].]

The Dunmow Bacon is alluded to in the Visions of Pierce Plowman, and in Chaucer's Wife of Bath's Prologue. A similar Custom prevailed at Whichnovre in Staffordshire [c].

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[b] Dugd. Mon. Angl. tom. ii. p. 79. See also Morant's Hist. of Essex, vol. ii. p. 429.

[c] [This appears to have been in conformity to an antient Tenure, and was certainly as old as the tenth Year of King Edward the third, when the Manor was held by Sir Philip de Somerville.

The Oath, as appears by the following Copy, was less strict than that at Dunmow: it was taken on a Book laid above the Bacon:

"Here ye, Sir Philippe de Somervile, Lord of Whichenovre, maynteyner and gyver of this Baconne; that I *A.* sithe I wedded *B.* my wife, and sythe I hadd hyr in my kepyng, and at my wylle by a yere and a day, after our Mariage, I wold not have chaunged for none other, farer ne fowler, rycher ne pourer, ne for none other descended of greater lynage, slepyng ne waking, at noo tyme. And yf the seyd *B.* were sole, and I sole, I would take her to be my Wyfe, before all the Wymen of the worlde, of what condiciones soever they be, good or evylle, as helpe me God ond hys Seyntys; and this flesh and all fleshes."

It is observable that this Whichenovre Flitch was to be hanging in the Hall of the Manor "redy arrayede all times of the yere, bott in Lent." It was to be given to every man or woman married, "after the day and the yere of their marriage be passed: and to be gyven to everyche mane of Religion, Archbishop, Bishop, Prior, or other religious, and to everyche Preest, after the year and day of their profession finished, or of their dignity reseyved." See Plott's Hist. of Staffordshire, p. 440.]

Of the SAYING *that the* HUSBANDS *of* FALSE WOMEN *wear* HORNS, *or are* CORNUTES.

"Si quando sacra jura tori violaverit Uxor,
Cur gerit immeritus Cornua Vir? Caput est."
Owen. Epigr.

"It is said,—Many a man knows no end of his goods: right: many a man has good horns, and knows no end of them. Well, that is the dowry of his Wife; 'tis none of his own getting. Horns? Even so:—Poor men alone?—No, no; the noblest Deer hath them as huge as the rascal."
As you Like It. Act iii. sc. 3.

UNDER the head of Marriage Customs naturally falls the consideration of the vulgar saying that "*a Husband wears Horns,*" or is *a Cornute,* when his Wife proves false to him; as also that of the meaning of the word "*Cuckold,*" which has for many ages been the popular indication of the same kind of Infamy, which also it has been usual slily to hint at by throwing out the little and fore finger when we point at such as we tacitly call Cuckolds[a].

[a] In the "Disputation between a Hee Conny-Catcher and a Shee Conny-Catcher," 4to. of the time of Queen Elizabeth, Sign. E. 2. is the following witticism on this head: "Hee that was *hit with the Horne* was pincht at the heart." Also Sign. E. 3. ibid. "Let him dub her husband Knight *of the forked Order.*"

So Othello: — "O curse of Marriage!
— 'Tis Destiny, unshunnable like Death.
Even then *this forked plague* is fated to us,
When we do quicken." Act. iii. sc. 3.

In one of George Houfnagle's Views in Spain (Seville) dated 1593. is a curious Representation of "Riding the Stang," or "Skimmington," as then practised in that country. The patient Cuckold rides on a Mule, hand-shackled, and having on an amazing large pair of Antlers, which are twisted about with Herbs, have four little Flags at the top, and three Bells. The Vixen rides on another Mule, and seems to be belabouring her Husband with a crabbed stick: her face is entirely covered with her long Hair. Behind her, on foot, follows a Trumpeter, holding in his left hand a Trumpet, and in his right a Bastinado, or large Strap, seemingly of Leather, with which he beats her as they go along. The Passengers, or Spectators, are each *holding up at them two fingers like Snail's horns.* In the Reference this Procession is stiled, in Spanish "Execution de Justitia de *los Cornudos patientes.*"

It is well known that the word Horn in the Sacred Writings denotes fortitude

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This punishment, however, seems only to have been inflicted on those, who, availing themselves of the beauty of their Wives, made a profit of their prostitution. See Colmenar's "Delices de l'Espagne et du Portugal," where speaking of the Manners of the Spaniards, tom. v. p. 839. he says: "Lorsqu'un homme surprend sa femme en adultere, il peut la tuer avec son corrupteur, et l'impunite lui est assurée. Mais si sachant que sa femme lui fait porter les Cornes, il le soufre pour en tirer quelque profit, lorsque on vient à le decouvrir, on le saisit lui et sa femme, on les met chacun a chevauchon sur un Ane, on lui attache a la tete une belle grande paire de Cornes, avec des Sonnettes, en cet état on l'expose en montre au peuple. La Femme est obligée de fouetter son mari, et elle est fouettée en meme temps par le bourreau." This Account is also accompanied by a Print.

In "The English Fortune Teller," 4to. Lond, 1609. Sign. F. the author, speaking of a Wanton's Husband, says: "He is the wanton Wenches game amongst themselves, and Wagge's sport to *poynt at with two fingers.*"

Bulwer, in his "Chirologia," 8vo. Lond. 1644. p. 181. says: "To present the Index and Eare-finger (*i. e.* the *fore* and *little* finger) wagging, with the Thumb applied unto the Temples is their expression who would scornfully reprove any. The same Gesture, if you take away the motion, is used, in our nimble-fingered times, to call one *Cuckold*, and to present *the Badge of Cuckoldry*, that mentall and imaginary *Horn;* seeming to cry, 'O man of happy note, whom Fortune meaning highly to promote, hath stucke on thy forehead the earnest penny of succeeding good lucke."

The following passage occurs in a curious publication, entitled, "The Horne exalted," 8vo. Lond. 1661. p. 37. "Horns are signified by the *throwing out the little and fore-finger* when we point at such whom we tacitly called Cuckolds."

In the famous print of "a Skimmington," engraved by Hogarth for Hudibras, we observe a Tailor's wife employed in this manner to denote her own, but, as she thinks, her Husband's infamy.

Winstanley, in his "Historical Rarities," &c. p. 76. says: "The Italians, when they intend to scoff or disgrace one, use to put their Thumb between two of their Fingers, and say 'Ecco, la fico;' which is counted a Disgrace answerable to our English Custom of making Horns to the Man whom we suspect to be a Cuckold." He goes on thus to account for it. "In the time of the Emperor Frederick Barbarossa, anno 1161, Beatrix, the Emperor's Wife, coming to see the City of Millain in Italy, was by the irreverent people, first imprisoned and then most barbarously handled; for they placed her on a Mule, with her face towards the Tail, which she was compelled to use instead of a bridle: and when they had thus shewn her to all the Town, they brought her to a Gate, and kicked her out. To avenge this wrong, the Emperor besieged and forced the Town, and adjudged all the people to die, save such as would undergo this Ransome. Between the Buttocks of a skittish Mule a bunch of Figs was fastened; and such as would live must, with their hands bound behind, run after the Mule, till, with their Teeth, they had snatched out one or more of the Figs. This Condition, besides the hazard of many a sound kick, was, by most, accepted and performed."

Greene, in his "Conceipt," 4to. Lond. 1598. p. 33. uses this expression of a Cornute:—"but

and Vigour of Mind[b]; and that in the Classics, personal Courage (metaphorically from the pushing of horned Animals) is intimated by Horns[c].

Whence then are we to deduce a very antient Custom which has prevailed almost universally of saying that the unhappy Husbands of false Women wear Horns, or are Cornutes? it may be said almost universally, for, we are told that even among the Indians it was the highest indignity that could be offered them even to point at a Horn[d].

There is a singular passage upon this subject in Nicolson and Burn's History of Westmoreland and Cumberland, vol. i. p. 540. which I shall give, and leave too, without comment, as I find it. They are speaking of the Monument of Thomas the first Lord Wharton, in the Church of Kirby Stephen in Westmoreland, the Crest of whose Arms was a Bull's Head:

"The Consideration of Horns, generally used upon the Crest, seemeth to account for what hath hitherto by no author or other person ever been accounted for; namely the connexion betwixt Horns and Cuckolds. The notion of Cuckolds wearing Horns prevails through all the modern European Languages, and is of four or five hundred years standing. The particular estimation of Badges and distinction of Arms began in the time of the Crusades, being then more especially necessary to distinguish the several Nations of which the Armies were composed. Horns upon the Crest, according to that of Silius Italicus,

"Casside *cornigera* dependens Insula."

were erected in terrorem: and after the Husband had been absent three or four years, and came home in his regimental accoutrements, it might be no impossible supposition that the Man who wore the Horns was a Cuckold. And this accounts, also, why no author at that time, when the droll notion was started, hath ventured to explain the Connexion: for, woe be to the Man in those days

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certainely, beleeved, that Giraldo his master was as soundly armde for the heade, as either Capricorne, or the stoutest horned signe in the Zodiacke."

[b] "His *Horn* shall be exalted." "The *Horn* of my Salvation." &c. &c.

[c] "——— Namque in malos asperrimus
Parata tollo Cornua." Horat. Epod.
"Jam feror in pugnas & nondum Cornua sumpsi." Ovid. de Ebrietate.

[d] In Spain it is a crime as much punishable by the Laws *to put up Horns* against a Neighbour's House, as to have written a Libel against him.

that should have made a joke of the Holy War; which, indeed, in consideration of the expence of blood and treasure attending it, was a very serious affair."

There is a great parade of Learning on the subject of this very serious Jest in a foreign Work in Latin, printed at Brussels in 1661. in folio, and entitled, "The Paradise of Pleasant Questions[e]."

The various Opinions of the learned are given in this curious Collection: but I much doubt if any of them will be thought satisfactory.

In one of them "Cornutus" is most forcibly derived from *nudus* and *corde*, as meaning a pitiful Fellow, such an one as he must needs be who can sit tamely down under so great an Injury. Such kind of Etymology merits no serious confutation[f].

In another, Cœlius Rhodoginus is introduced as wishing to derive it from an insensibility peculiar, as he says, to the *He-goat*[g], who will stand looking on while another is possessing his female. As Writers on Natural History do not admit the truth of the assertion, this too will, of course, fall to the ground[h].

Another conjecture is, that some mean Husbands, availing themselves of their Wives' Beauty, have turned it to account by prostituting them, obtaining by this means *the Horn of Amalthea*, the *Cornu Copiæ*[i], which by licentious Wits has since been called in the language of modern gallantry, tipping the Horns with Gold.

The fact is too notorious to be doubted; but as this only accounts for *a single Horn*, perhaps we must lay no great stress upon the probability of this surmise.

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[e] Elysius jucundarum Quæstionum Campus." fol. Bruxellæ. 1661.

[f] An Interpretation of a grosser kind occurs in "The Resolver or Curiosities of Nature," 12mo. Lond. 1635. p. 111.

[g] "A ducenda Uxore valde abhorreo, quia Gentem barbatulam, hircosamque progeniem pertremisco." p. 614.

[h] In the "Blazon of Jealousie," 4to. Lond. 1615. p. 57. we are told a very different story of a Swan. "The *Tale of the* SWANNE about Windsor, finding a strange Cocke with his mate, and how far he swam after the other to kill it, and then, returning backe, slew his Hen also, (this being a certain truth, and not many yeers done upon this our Thames) is so well knowne to many Gentlemen, and to most Watermen of this River, as it were needlesse to use any more words about the same."

[i] "Pauper erat, fieri vult Dives, quærit et unde,
Vendidit Uxorem Nænius, *emit Agrum*." Martial. Epigram.

Pancirollus, on the other hand, derives it from a Custom of the debauched Emperor Andronicus, who used to hang up in a frolic, in the porticos of the Forum, the Stag's Horns he had taken in hunting, intending, as he says, by this new kind of insignia, to denote at once the manners of the City, the lasciviousness of the Wives he had debauched, and the size of the Animals he had made his prey, and that from hence the sarcasm spread abroad that the Husband of an adulterous Wife bare Horns [k].

I cannot satisfy myself with this Account, for what Andronicus did seems to have been only a continuation, not the origin of this Custom[1].

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[k] In Shakspeare's Titus Andronicus, Act ii. sc. 3. the following occurs:

"Under your patience, gentle emperess,
'Tis thought you have a goodly gift in horning.
Jove shield your husband from his hounds to-day!
'Tis pity, they should take him for a Stag."

[1] The following is extracted from the Gentleman's Magazine for December 1786. p. 1020.

"The Woman who is false to her Husband is said to plant Horns on his Head. I know not how far back the Idea of giving his head this ornament may be traced, but it may be met with in Artemidorus, (Lib. ii.) and I believe we must have recourse to a Greek Epigram for an Illustration:

Οστις εσω πυρoος καλαλαμβανει ουκ αγοραζων,
Κεινον Αμαλθειας ἡ γυνη εστι κερς. Anthолog. Lib. ii.

Shakspeare and Ben Jonson seem both to have considered the Horns in this Light:

"Well, he may sleep in security, for he hath the Horn of Abundance, and the lightness of his Wife shines through it: and yet he cannot see, though he has his own Lanthorn to light him." Second Part of K. Hen. iv. A. i. sc. 4.

"What! never sigh,
Be of good cheer man, for thou art a Cuckold.
'Tis done, 'tis done! nay, when such flowing store,
Plenty itself, falls in my wife's lap,
The Cornu Copiæ will be mine, I know."
"Every Man in his Humour," A. iii. sc. 6.

Steevens (see Reed's Edition of Shakspeare, vol. xii. p. 29.) on the above passage in the Second Part of Henry IVth has these additions:

"So in Pasquil's Night-Cap, 1612. p. 43.

But chiefly Citizens, upon whose Crowne,
Fortune her blessings most did tumble downe;
And in whose Eares (as all the World doth know)
The *Horne of great aboundance* still doth blow."

In a singular Book, already quoted in a Note, entitled, "The Horne exalted," &c. 8vo. Lond. 1661. I find several Conjectures on the subject, but such light and superficial ones as I think ought not to be much depended upon.

One of them derives the Etymology from *Bulls*: asserting that such Husbands as regarded not their Wives were called Bulls, because it is said that that Animal, when satiated with his females, will not even feed with them, but removes as far off as he can. Hence the Woman in Aristophanes, complaining of the absence and slights of her Husband, says:

"Must I in House without Bull stay alone?"

On which account those Husbands have been called Bulls, who by abandoning their Wives, occasioned their proving unchaste, and consequently were mocked with *Horns*[m].

By another the word *Horns* or *Cornuto*, is thought to have been taken from

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"The Lightness of his Wife shines through it; and yet cannot he see though he have his own Lantern to light him." Shaksp. This joke seems evidently to have been taken from that of Plautus; 'Quò ambulas tu, qui Vulcanum in Cornu conclusum geris?' Amph. Act i. sc. i. and much improved. We need not doubt that a Joke was here intended by Plautus; for the proverbial term of Horns for Cuckoldom is very antient, as appears by Artemidorus, who says: Προειπεῖν αυτῷ ὅτι ἡ γυνή σου πορνεύσει, καὶ τὸ λεγομενον, κέρατα αὐτῷ ποιήσει, και ὕυτως ἀπέβη." Ονειροι. Lib. ii. cap. 12. And he copied from those before him.

"The same thought occurs in "The Two Maids of Moreclacke," 1609.

—— "Your wrongs
Shine through the *Horn*, as Candles in the Eve,
To light out others."

Armstrong, in his History of the Island of Minorca, 8vo. Lond. 1756, 2d edit. p. 170. says, the inhabitants bear hatred to the sight and name of a Horn: "for they never mention it but in anger, and then they curse with it, saying *Cuerno*, as they would *Diablo*."

[m] See "The Horne exalted," p. 12. The following conjectures on this subject occur in one of Campian's Epigrams:

"*In Cornutos.*

"Uxoris culpa immeriti cur fronte mariti
Cornua gestari ludicra fama refert?
An quia terribilem furor irritus, atque malignum
Efficit, armatis assimilemque feris?
An quod ad hanc faciem Satyros, Umbrasque nocentes
Fingimus, atque ipsum Dæmona cornigerum?

the injured and angry Moon, which is all one with Venus, from whence Generation.

Another Conjecture, playing on the Italian word *Beccho* which signifies a Cuckold or Goat, derives it from Bacchus, whom Orpheus calls the God with two Horns. Thus Drunkenness causing Men, by neglecting them, to have wanton Wives, they are said to have Horns, to shew to the World the occasion of their shame; and that by tossing the Horn (meaning the drinking Horns) so much to their heads, they are said to have Horns, fixing them at last to their foreheads.

Another derives the word "Horns" from the Infamy, for which, as in other public matters they sound and *blow Horns* in the Streets, and supposes Horns are only a public opinion and scattering of this Infamy of the Husband about, as Proclamations are made known by sound of Trumpets[n].

An quod apud populum tantum Fortuna nocentes
Reddit, nec verum crimina nomen habent?"
Tho. Campiani Epigrammatum, Lib. ii. num. 132. 12mo.
Lond. excud. E. Griffin, Anno Domini 1619.

[n] There used formerly (and I believe it is still now and then retained) to be a kind of ignominious procession in the North of England, called "Riding the Stang," when, as the Glossary to Douglas's Virgil informs us, one is made to ride on a pole for his neighbour's wife's fault."

"Staung Eboracensibus est Lignum ablongum. Contus bajulorum." Hickes.

This custom bids fair not to be of much longer continuance in the North, for I find, by the Newcastle-upon-Tyne Courant for August 3d, 1793, that at the Assizes at Durham, in the preceding week, "Thomas Jameson, Matthew Marrington, Geo. Ball, Jos. Rowntree, Simon Emmerson, Robert Parkin, and Francis Wardell, for *violently assaulting* Nicholas Lowes, of Bishop Wearmouth, *and carrying him on a Stang*, were sentenced to be imprisoned two years in Durham Gaol, and find sureties for their good behaviour for three years." The law taking such cognizance of the practice, it must of course terminate very shortly.

The word Stang, says Ray, is still used in some colleges in Cambridge: to stang scholars in Christmas-time being to cause them to ride on a colt-staff, or pole, for missing chapel. It is derived from the Islandic *Staung*, hasta.

It appears from Allan Ramsay's Poems, 4to. Edinb. 1721, p. 128, that riding the Stang was used in Scotland. A Note says: "The riding of the Stang on a woman that hath beat her husband is, as I have described it, by ones riding upon a sting, or a long piece of wood, carried by two others on their shoulders, where, like a herauld, he proclaims the woman's name, and the manner of her unnatural action:

There is lastly a Conjecture that the beginning of Horns came from the Indians (it will be thought a far-fetched one) whose women had a Custom that

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"They frae a barn a kaber raught,
Ane mounted wi' a bang,
Betwisht twa's shoulders, and sat straught
Upon't, and *rade the Stang*
On her that day."

[Callender observes, says Dr. Jamieson in his Etymological Dictionary of the Scottish Language, that, in the North, riding the Stang, "is a mark of the highest infamy." "The person," he subjoins, "who has been thus treated, seldom recovers his honour in the opinion of his neighbours. When they cannot lay hold of the culprit himself, they put some young fellow on the Stang, or pole, who proclaims that it is not on his own account that he is thus treated, but on that of another person, whom he names." Anc. Scot. Poems, p. 154, 155.

"I am informed," Dr. Jamieson adds, "that in Lothian, and perhaps in other counties, the man who had debauched his neighbour's wife was formerly forced to ride the Stang."

So, in R. Galloway's Poems, p. 12:

—— "*On you I'll ride the Stang.*"

"Here," says Dr. Jamieson, "we have evidently the remains of a very ancient custom. The Goths were wont to erect what they called *Nidstaeng*, or the pole of Infamy, with the most dire imprecations against the person who was thought to deserve this punishment; Isl. *Nidstong*. He who was subjected to this dishonour was called *Niding*, to which the English word infamous most nearly corresponds; for he could not make oath in any cause. The celebrated Islandic bard, Egill Skallagrim, having performed this tremendous ceremony at the expence of Eric Bloddox, King of Norway, who, as he supposed, had highly injured him, Eric soon after became hated by all, and was obliged to fly from his dominions. v. Ol. Lex. Run. *vo.* NIJD. The form of imprecation is quoted by Callender, ut supra.

"It may be added, that the custom of 'riding the Stang,' seems also to have been known in Scandinavia: for Seren gives *stong-hesten* as signifying the rod, or roddle-horse; *vo.* ROD."]

"To ride," or "riding Skimmington," is, according to Grose, a ludicrous cavalcade in ridicule of a man beaten by his wife: it consists of a man riding behind a woman with his face to the horse's tail, holding a distaff in his hand, at which he seems to work, the woman all the while beating him with a ladle: a smock displayed on a staff is carried before them, as an emblematical standard, denoting female superiority: they are accompanied by what is called rough musick, that is, frying-pans, bull's-horns, marrow-bones and cleavers, &c. a procession admirably described by Butler in his Hudibras:

"First, he that led the Cavalcate
Wore a sow-gelder's Flagellet:

when any Lover presented his Mistress with an Elephant, the last favour might be granted him without prejudice to her name or honesty: that it even became

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Next Pans and Kettles of all keys,
From trebles down to double base.
And, after them, upon a nag,
That might pass for a forehand stag,
A CORNET rode, and on his staff
A smock display'd did proudly wave:
Then Bagpipes of the loudest drones,
With snuffling broken-winded tones,
Whose blasts of air, in pockets shut,
Sound filthier than from the Gut,
And make a viler noise than Swine
In windy weather, when they whine.
Next, one upon a pair of panniers,
Full fraught with that, which, for good manners,
Shall here be namesless, mixt with grains,
Which he dispens'd among the swains.
Then, mounted on a horned horse,
One bore a Gauntlet and gilt spurs,
Ty'd to the pummel of a long sword
He held reverst, the point turn'd downward:
Next after, on a raw-bon'd steed,
The Conqueror's standard-bearer rid,
And bore aloft before the champion
A petticoat display'd, and rampant;
Near whom the Amazon triumphant
Bestrid her beast, and on the rump on't
Sate face to tayl, and bum to bum,
The warrior whilom overcome;
Arm'd with a spindle and a distaff,
Which, as he rode, she made him twist off:
And, when he loiter'd, o'er her shoulder
Chastiz'd the reformado soldier.
Before the dame, and round about,
March'd Whifflers, and Staffiers on foot,
With Lackies, Grooms, Valets, and Pages,
In fit and proper equipages;

matter of praise to her, not objected to even by her Husband, who preserved

Of whom, some torches bore, some links,
Before the proud virago minx,
And, at fit periods, the whole rout
Set up their throats with clamourous shout."

In Bagford's Letter relating to the Antiquities of London, printed in the first volume of Leland's Collectanea, p. lxxvi. he says: "I might here mention the old custom of Skimmington, when a woman beats her husband, of which we have no memory but in Hudibras, altho' I have been told of an old Statute made for that purpose." Hogarth's print, which accompanies Butler's description, is also called the Skimmington; though none of the commentators on Hudibras have attempted an elucidation of the ceremony.

In "Hymen, &c. an Account of different Marriage Ceremonies," 8vo. Lond. 1760, p. 177, is the following Account of a Skimmington.—"There is another Custom in England, which is very extraordinary: a Woman carries something in the shape of a Man, crowned with a huge pair of Horns, a drum goes before and a vast crowd follows, making a strange music with Tongs, Grid-irons, and Kettles. This burlesque Ceremony was the invention of a Woman, who thereby vindicated the character of a Neighbour of hers, who had stoutly beaten her Husband for being so saucy as to accuse his Wife of being unfaithful to his bed. The Figure with Horns requires no explanation, it is obvious to every body that it represents the Husband."

So Misson, in his Travels in England, translated by Ozell, p. 129. says: "I have sometimes met in the Streets of London a Woman carrying a Figure of Straw representing a Man, crown'd with very ample Horns, preceded by a Drum, and followed by a Mob, making a most grating noise with Tongs, Grid-irons, Frying-pans, and Sauce-pans. I asked what was the meaning of all this; they told me that a Woman had given her Husband a sound beating, for accusing her of making him a Cuckold, and that upon such occasions some kind Neighbour of *the poor innocent injur'd* Creature generally performed this Ceremony.

A curious little Book, the property of Francis Douce, Esquire, lies before me. It is entitled "Divers Crab-tree Lectures that Shrews read to their Husbands, &c." 12mo. Lond. 1639. A wooden Cut facing the Frontispiece, representing a Woman beating her Husband with a Ladle, is called "*Skimmington and her Husband.*" This Cut is repeated in a Chapter, entitled "*Skimmington's Lecture to her Husband,* which is the *errand Scold,*" with some Verses wherein occur the following pithy Lines:

"But all shall not serve thee,
For have at thy pate,
My Ladle of the Crab-tree
Shall teach thee to cogge and to prate."

By the above it should seem to appear that the word "Skimmington" signifies an Errant Scold, and has most probably been derived from the name of some Woman of great notoriety in that

the *Horns* as the better part of the Elephant, in order to shew them to the

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line. Thus a "Sandwich," the "little cold Collation," from the Earl of Sandwich, &c. Mr. Douce derives it from the Skimming-Ladle: and I find the following Account of its supposed origin in D. Bellamy's, Gordon's, and other Gentlemen's Dictionary, 2d edit. 8vo. Lond. printed for J. Fuller. (without date): "SKIMMINGTON, a sort of burlesque procession in ridicule of a Man who suffers himself to be beat by his Wife. In Commerce, it is particularly used for the Membrane stripped off the Animal to be prepared by the Tanner, Skinner, Currier, Parchment-maker, &c. to be converted into Leather, &c."

The following curious passage is taken from Dr. King's Miscellany Poems: see his Works, 1776, vol. iii. p. 256.

"When the young people ride the Skimmington,
There is a general trembling in a Town,
Not only he for whom the person rides
Suffers, but they sweep other doors besides;
And by that Hieroglyphic does appear
That the good Woman is the Master there.

It should seem from the above Lines that in this ludicrous Procession, intended to shame some notoriously tame Husband and who suffered his Wife to wear the Breeches, it was part of the Ceremony *to sweep before the door of the person* whom they intended to satyrise—and if they stopped at any other door and *swept there too*, it was a pretty broad hint that there were more Skimmingtons, *i. e.* Shrews in the town than one.

In Gloucestershire this is called "a Skimmington." Jan. 21st. 1786.

Mr. Douce has a curious Print, entitled, "An exact Representation of the humorous Procession of the Richmond Wedding of Abram Kendrick and Mary Westurn 17**." Two Grenadiers go first, then the Flag with a Crown on it is carried after them: four Men with hand-bells follow: then two Men, one carrying a Block-Head, having a Hat and Wig on it, *and a pair of Horns*, the other bearing a Ladle: the Pipe and Tabor, Hautboy, and Fiddle: then the Bridegroom in a Chair, and attendants with Holly-hock flowers; and afterward the Bride with her attendants carrying also Holy-hock flowers. Bride Maids and Bride Men close the procession.

In Strype's edition of Stow's Survey of London, Book i. p. 258. we read: "1562. Shrove Monday, at Charing-Cross was a Man carried of four Men: and before him a Bagpipe playing, a Shawm, and a Drum beating, and twenty Links burning about him. The cause was, *his next neighbour's wife beat her Husband:* it being so ordered that *the next should ride about the place to expose her.*"

In Lupton's "Too good to be true," 4to. Lond. 1580. p. 50. *Siuqila* says: "In some places with us, *if a Woman* beat her Husband, the Man that dwelleth next unto hir shall ride on a Cowlstaffe; and there is al the punishment she is like to have." *Omen* observes: "That is rather an uncomly custome than a good order, for he that is in faintnesse, is undecently used, and the unruly of-

World as Trophies of his Wife's Beauty. What a pity it is to spoil such a sur-

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fendor is excused thereby. If this be all the punishment your Wives have that beate their simple husbandes, it is rather a boldning than a discouraging of some bolde and shamelesse Dames, to beate their simple husbandes, to make their next neyghbors (whom they spite) to ride on a Cowle staffe, rather rejoising and flearing at the riding of their neighbours, than sorrowing or repenting for beating of their husbands."

The following is an extract from Hentzner's Travels in England, 1598: "Upon taking the air down the River (from London) on the left hand, lies Ratcliffe, a considerable suburb. On the opposite Shore is fixed a long Pole with Rams-horns upon it, the intention of which was vulgarly said to be a reflection upon wilful and contented Cuckolds." edit. Strawb. Hill, 8vo. 1757. p. 47.

Grose mentions a Fair called Horn-Fair, held at Charlton in Kent, on St. Luke's Day, the 18th of October. It consists of a riotous Mob, who, after a printed Summons dispersed through the adjacent Towns, meet at Cuckold's Point, near Deptford, and march from thence in procession through that Town and Greenwich to Charlton, with Horns of different kinds upon their Heads; and at the Fair there are sold Ram's Horns and every sort of Toy made of Horn: even the gingerbread Figures have Horns.

A Sermon is preached at Charleton Church on the Fair Day. Tradition attributes the origin of this licentious Fair to King John, who *it is said* (but what is not *said* of King John?) being detected in an adulterous amour, compounded for his crime by granting to the injured Husband all the Land from Charlton to Cuckold's Point, and established the Fair as the tenure. An account, it scarcely need be added, too ridiculous to merit the smallest attention.

It appears from "The whole Life of Mr. William Fuller, &c." 8vo. Lond. 1703. p. 122. that it was the fashion in his time to go to Horn Fair dressed in Women's cloaths. "I remember being there upon Horn Fair Day, *I was dressed in my Land-ladies best Gown and other Women's attire,* and to Horn Fair we went, and as we were coming back by water, all the Cloaths were spoiled by dirty water, &c. that was flung on us in an inundation, for which I was obliged to present her with two guineas to make atonement for the damage sustained, &c."

In an extract from an old Newspaper, I find it was formerly a Custom for a Procession to go from some of the Inns in Bishopsgate Street, in which were a King, a Queen, a Miller, a Counsellor, &c. and a great number of others, with Horns in their Hats, to Charlton, where they went round the Church three times, &c. So many indecencies were committed upon this occasion on Blackheath, (as the whipping of Females with Furze, &c.) that it gave rise to the Proverb of "all is fair at Horn Fair."

[Mr. Lysons in the Environs of London, vol. iv. p. 325, says, the burlesque Procession has been discontinued since the year 1768.]

Grose, in his Classical Dictionary of the Vulgar Tongue, has noticed two Customs evidently connected with our present subject.

"HIGHGATE. Sworn at Highgate. A ridiculous Custom formerly prevailed at the public Houses

mise by suggesting that these reputed Horns are really the Elephant's Teeth[o].

Of the Word

CUCKOLD.

I know not how this word, which is generally derived from "Cuculus," a Cuckow, has happened to be given to the injured Husband, for it seems more properly to belong to the Adulterer, the Cuckow being well known to be a Bird that deposits its Eggs in other Birds' nests.

The Romans seem to have used Cuculus in its proper sense, as the Adulterer, calling with equal propriety the Cuckold himself "Carruca," or Hedge-Sparrow,

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in Highgate, to administer a ludicrous Oath to all Travellers of the middling rank who stopped there. The party was sworn on a pair of Horns, fastened on a stick; the substance of the Oath was, never to kiss the Maid when he could kiss the Mistress, never to drink small beer when he could get strong, with many other injunctions of the like kind, to all which was added the saving clause,' Unless you like it best.' The person administering the Oath was always to be called Father by the Juror; and he, in return, was to style him Son, under the penalty of a bottle."

"HOISTING. A ludicrous ceremony formerly performed on every Soldier, the first time he appeared in the field after being married. It was thus managed. As soon as the regiment, or company, had grounded their arms to rest awhile, three or four Men of the same company to which the Bridegroom belonged, seized upon him, and putting a couple of bayonets out of the two corners of his hat, to represent Horns, it was placed on his head, the back part foremost. He was then hoisted on the shoulders of two strong fellows, and carried round the arms, a drum and fife beating and playing the Pioneers' call, named Round heads and Cuckolds, but on this occasion styled the Cuckold's March. In passing the colours, he was to take off his Hat. This, in some regiments, was practised by the Officers on their brethren."

The following is from "A View of London and Westminster, or the Town Spy, &c." 2d edit. 8vo. Lond. 1725. p. 26. The author is speaking of St. Clement Danes:

"There was formerly a good custom of *Saddling the Spit* in this parish, which, for reasons well known at Westminster, is now laid aside: so that Wives, whose Husbands are sea-faring persons, or who are otherwise absent from them, have lodged here ever since very quietly."

[o] For these different Conjectures the reader is again referred to "The Horne exalted, or Room for Cuckolds," pp. 12, 13.

which Bird is well known to adopt the other's spurious offspring [a].

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[a] Arga, in Sir Henry Spelman's Glossary, is rendered by Curruca and Cucurbita, *i. e.* Cuckold, or Coucold. For the French call a Gourd, Coucord, and we only change their R. into L. as we say Coriander for their Coliander, Coronel for their Colonel, &c. Such a blockhead then that hath caput Cucurbitinum is called Arga, as Paul. Diacon. de gest. Longobard. perhaps from the Greek ἄργος, *i. e.* one that doth not his work or business, and so Corbita in LL. Longobard. signifies advoutery and whoredom, which Martinus derives from κουρβη, a Tree of a Saddle, and says Kurba in the Sclavonian signifies a lewd Woman, as Kurvin to bow down, &c. from curvare, as fornication from fornix, and probably hence comes our word Pumpkin for a silly rude fellow.

Johnson, in his Dictionary, says: "The Cuckow is said to suck the Eggs of other Birds, and lay her own to be hatched in their place; from which practice it was usual to alarm a Husband at the approach of an Adulterer by calling 'Cuckoo,' which by mistake was in time applied to the Husband."

Pennant, in his Zoology, 8vo. Lond. 1776. vol. i. p. 234. speaking of the Cuckoo, says, "His note is so uniform, that his name in all languages seems to have been derived from it, and in all other Countries it is used in the same reproachful sense:

The plain song Cuckoo grey,
Whose Note full many a Man doth mark,
And dares not answer nay."

Shaksp.

"The Reproach seems to arise from this Bird making use of the bed or nest of another to deposit its Eggs in; leaving the care of its young to a wrong parent; but Juvenal, with more justice, gives the infamy to the Bird in whose nest the supposititious Eggs were layed,

'Tu tibi tunc Curruca places.'

Sat. vi. l. 275."

Pliny, Lib. xviii. c. 26. tells us, that Vine-dressers were antiently called Cuckows, *i. e.* slothful, because they deferred cutting their Vines till that Bird began to sing, which was later than the right time, so that the same name may have been given to the unhappy persons under consideration, when through disregard and neglect of their fair Partners, they have caused them to go a gadding in search of more diligent and industrious Companions.

The Cuckow has been long considered as a Bird of Omen. Gay, in his Shepherd's Week, in the fourth Pastoral, notes the vulgar Superstitions on first hearing the Bird sing in the season:

"When first the year, I heard the Cuckow sing,
And call with welcome note the budding Spring,
I straitway set a running with such haste,
Deb'rah that won the Smock scarce ran so fast.
Till spent for lack of breath, quite weary grown,
Upon a rising bank I sat adown,

Notwithstanding this, it is still supposed that the word "Cuculus" gave some rise to the name of Cuckold, though the Cuckow lays in others nests; yet the

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And doff'd my Shoe, and by my troth, I swear
Therein I spy'd this yellow frizled Hair*,
As like to Lubberkin's in curl and hue,
As if upon his comely Pate it grew."

I find the following still more extraordinary in "Naturall and Artificiall Conclusions," by Thomas Hill, 8vo. 1650. cxxvii. "A very easie and merry conceit to keep off Fleas from your Beds or Chambers. Plinie reporteth that if, when you first hear the Cuckow, you mark well where your right Foot standeth, and take up of that earth, the Fleas will by no means breed, either in your House or Chamber, where any of the same earth is thrown or scattered." So, the Traité des Superstitions, par M. Thiers, tom. i. p. 322. "La premiere fois qu'on entend le Coucou, cerner la Terre qui est sous le pied droit de celuy qui l'entend, & la repandre dans les Maisons afin d'enchasser les puces."

To the same purpose is the subsequent passage from "Cælii Calcagnini Encomium Pulicis," in a work entitled "Dissertationum ludicrarum & Amœnitatum Scriptores Varii." 12mo. Lugd. Batav. 1644. p. 81.

"Conscii arcanorum Naturæ, ubi primum Cuculum avem canentem audivere, quicquid pulveris est sub vestigio dextro colligunt, atque in hunc usum servant: quum enim pulicum tædium eos ceperit, pulverem eum aspergunt: ex quo obsequiosi illi Contubernales commeatum sibi datum intelligentes, non minas, non jurgia, non digladationes expectantes, protinus excedunt & contubernium relinquunt."

In the North, and perhaps all over England, it is vulgarly accounted to be an unlucky omen if you have no money in your pocket when you hear the Cuckow for the first time in a season.

"Augurium et omen ex Cuculi cantantis vicibus interruptis de annis vitæ superstitis, antiquum, sed vanum." Cæsarius Heisterbachcensis, Lib. v. cap. 17, as cited by Schilter in his Glossar. Teutonicum. (Thesaurus. tom. iii.) p. 521.

Green, the quaint author of "A Quip for an upstart Courtier," 4to. Lond. 1620. calls a Cuckow the Cuckold's Quirister: "It was just at that time when the Cuckold's Quirister began to bewray April Gentlemen with his never-changed Notes." Fol. 1. a.

There is a vulgar error in Natural History in supposing the substance vulgarly called "Cuckow-spit" to proceed from the exhalation of the Earth, from the extravasated juice of Plants, or a hardened Dew, according to the account of a Writer in the Gent. Mag. for July 1794. p. 602. it really proceeds from a small Insect, which incloses itself within it, with an oblong obtuse body, a large head, and small eyes. The Animal emits the spume from many parts of its body, undergoes its changes within it, then bursts into a winged state, and flies abroad in search of its mate:

* Thus described in the Connoisseur: No. 56. "I got up last May Morning and went into the Fields to hear the Cuckoo, and when I pulled off my left Shoe, I found a Hair in it, exactly the same colour with his."

etymology may still hold, for Lawyers tell us that the honours and disgrace of Man and Wife are reciprocal: so that what the one hath, the other partakes of

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it is particularly innoxious; has four wings; the two external ones of a dusky brown, marked with two white spots."

From the subsequent passage in Green's work just quoted, it should seem that this substance was somehow or other vulgarly considered as emblematical of Cuckoldom: "There was loyal Lavender, but that was full of *Cuckow-spittes*, to shew that Women's light thoughts make their Husbands *heavy heads*."

The following passage is in that most rare Tract, "Plaine Percevall, the Peace-maker of England," 4to. *b. l.* Signat. B 2. "You say true, Sal sapit omnia: and *Service without Salt*, by the rite of England, is a Cuckold's fee if he claim it."

Mr. Steevens, commenting on the mention of *Columbine* in Hamlet, says, "From the Caltha Poetarum 1599, it should seem as if this Flower was the emblem of Cuckoldom:

'The blue *cornuted* Columbine,
Like to the crooked horns of Acheloy'."

"Columbine," says another of the Commentators, S. W. "was an emblem of Cuckoldom on account of the horns of its Nectaria, which are remarkable in this plant. See Aquilegia, in Linnæus's Genera, 684."

A third Commentator, Mr. Holt White, says: "The Columbine was emblematical of forsaken Lovers:

'The Columbine in tawny often taken,
Is then ascrib'd *to such as are forsaken*.'
Browne's Britannia's Pastorals, B. I. song ii. 1613."

See Reed's edit. of Shaksp. 1803. vol. xviii. p. 296.

Among the Witticisms on Cuckolds that occur in our old Plays, &c. must not be omitted the following in Ram Alley, or Merry Tricks, 4to. Lond. 1636. Signat. I. 2.

"Why, my good Father, what should you do with a Wife?
Would you be *crested?* Will you needs *thrust your head*
In one of Vulcan's Helmets? Will you perforce
Weare a City Cap, and a *Court Feather?*

Chaucer, in his Prosopopeia of "Jealousie," brings her in with a Garland of gold yellow, and a Cuckow sitting on her fist*.

* In the Statistical Account of Scotland, vol. vii. 8vo. Edinb. 1793. p. 600. Parish of Muirkirk, Ayrshire, mention is made of the larger Curlew, or *Whaup*, a Bird that announces the approach of Spring, and calls to begin the labours of the Garden. There is added: "Like the Cuckoo, it has little variety of Notes, but it appears much earlier; and its view is the more pleasing, as it announces that the severity of the Winter is past, and that the 'Time of the singing of Birds' is approaching:" with the following Anecdote, most pleasantly illus-

it. Thus then the lubricity of the Woman is thrown upon the Man, and her dishonesty thought his dishonour: who, being the head of the Wife, and thus

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The following expression for "being jealous" is found in Ritson's Old Songs, 8vo. Lond. 1792. p. 112.

"The married Man cannot do so,
If he be merie and toy with any,
His Wife will frowne and words give manye:
Her yellow Hose she strait will put on."

Butler, in his Hudibras, in the following passage, informs us for what a singular purpose Carvers used formerly to invoke the names of Cuckolds:

"Why should not Conscience have vacation,
As well as other Courts o' th' Nation;
Have equal power to adjourn,
Appoint Appearance and Retorn;
And make as nice distinction serve
To split a case, *as those that carve,*
Invoking Cuckolds' names, hit Joints;" &c.
Part II. Canto ii. l. 317.

The practice has been already noticed (see vol. i. p. 297.) from Dr. Nash's Notes, vol. iii. p. 220. In "Wit and Mirth improved, or a New Academy of Complements," (Title gone,) p. 95. the fourth Gossip says:

"Lend me that Knife, and I'll cut up the Goose:
I am not right, let me turn edge and point.
Who must I think upon to hit the Joint?
My own Good Man? I think there's none more fit.
He's in my thoughts, and now the Joint I hit."

In "Batt upon Batt, 4th edit. 4to. Lond. 1694. p. 4. I find the following passage:

"So *when the Mistress cannot hit the Joynt,*
Which proves sometimes you know a diff'cult point,

trative of national prejudice: "A Country Gentleman, from the West of Scotland, and who lived in a parish very similar to this both in soil and climate, being occasionally in England for a few weeks, was one delightful Summer evening asked out to hear the Nightingale, his friend informing him, at the same time, that this Bird was a native of England, and never to be heard in his own Country. After he had listen'd with attention for some time, upon being asked if he was not much delighted with the Nightingale; "It's a' very gude," replied the other, in the dialect of his own Country, "but I wad na' gie the *'wheeple of a Whaup* for a' the Nightingales that ever sang."

abused by her, he gains the name of Cuckold from Cuckow, which Bird, as he used to nestle in others places, so 'twas of old the hieroglyphic of a fearful, idle, and stupid fellow, and hence became the nick-name of such Men as neglected to dress and prune their Vines in due season. So, Horace,

"Magna compellans voce Cucullum [b]."

Think on a Cuckold, straight the Gossips cry:
But think on Batt's good Carving-knife say I;
That still nicks sure, without offence and scandal:
Dull Blades may be beholden to their Handle;
But those Batt makes are all so sharp, they scorn
To be so charmed by his Neighbour's Horn."

In the British Apollo, vol. ii. fol. Lond. 1708. Numb. 59, is the following Query:

"When a person is joynting a piece of Meat, if he finds it difficult to joynt, he is bid to think of a Cuckold. I desire to know whence the Proverb?

"*A.* Thomas Web, a Carver to a Lord Mayor of London in King Charles the first's reign, was famous for his being a Cuckold, as for his dexterity in carving: therefore what became a Proverb was used first as an Invocation, when any took upon him to carve."

Mr. Kyrle, the Man of Ross, celebrated by Pope, had always company to dine with him on a Market-day, and a Goose, if it could be procured, was one of the dishes; which he claimed the privilege of carving himself. When any Guest, ignorant of the etiquette of the table, offered to save him that trouble, he would exclaim, "Hold your hand, Man, if I am good for any thing, it is for hitting Cuckold's Joints."

In Richard Flecknoe's "Diarium," &c. 8vo. 1656, p. 70. is the following:

"*On Doctor Cuckold,*

"Who so famous was of late,
He was *with finger* * pointed at:
What cannot learning do, and single state?

"Being married, he so famous grew,
As he was pointed at *with two:*
What cannot learning and a Wife now do?"

[b] In "Paradoxical Assertions and Philosophical Problems, by R. H." 8vo. Lond. 1664. p. 5. "Why Cuckolds are said to wear Horns?" we read: "Is not this Monster said to wear the Horns because other Men with their two fore-fingers point and *make Horns* at him?" Ibid. p. 28. "Why the abused Husband is called Cuckold." "Since Plautus wittily, and with more reason calls the Adulterer, and not him whose Wife is adulterated, Cuculum, the Cuckold, because he begets Children on others Wives, which the credulous Father believes his own: why should not he then

* Digito demonstrare.

I must conclude this subject, which is not of the most delicate kind, with an apology: yet in speaking of Popular Antiquities, it seemed incumbent upon me to say something concerning it.

To jest concerning a Crime, which is replete with every evil to Society, is indeed to scatter firebrands and arrows in our sport[c]. It may be added, there is no philosophical justice in such insults. If the Husband was not to blame, it is highly ungenerous, and an instance of that common meanness in life of con-

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that corrupts another Man's Wife be rather called the Cuckow, for he sits and sings merrily whilst his Eggs are hatched by his neighbours' Hens?"

Mr. Douce's manuscript Notes, however, on the former edition of this Work, say: "That the word 'Cuculus' was a term of reproach amongst the antients there is not the least doubt, and that it was used in the sense of our 'Cuckold' is equally clear. Plautus has so introduced it on more than one occasion. In his Asinaria he makes a Woman thus speak of her Husband:

"Ac etiam cubat Cuculus, surge, Amator, i domum:"

and again:

"Cano capite te Cuculum Uxor domum exlustris rapit."

Asinaria, act v. sc. 2.

And yet in another place, viz. the Pseudolus, act i. sc. 1. where Pseudolus says to Callidorus, "Quid fles, Cucule?" the above sense is out of the question, and it is to be taken merely as a term of reproach. Horace certainly uses the word as it is explained by Pliny in the passage already given, and the conclusion there drawn appears to be that which best reconciles the more modern sense of the term, being likewise supported by a Note in the Variorum Horace.

"Cuculum credi supposititios adsciscere pullos, quod enim sit timidus, et defendendi impar, cum etiam a minimis velli avibus. Avis autem quæ pullos ipsius rapiunt suos ejicere, eo quod Cuculi pullus sit elegans." Antigoni Carystii Hist. Mirabilium. 4to. 1619.

The application of the above passage to our use of the word Cuckold, as connected with the Cuckow, is, that the Husband, timid, and incapable of protecting his honour, like that Bird, is called by its name, and thus converted into an object of contempt and derision.

"Curuca, avis quæ alienos pullos nutrit. Currucare, aliquem Currucam facere ejus violando uxorem." Vetus Glossar. inter MSS. Bernens. vide Sinneri Catal. tom. i. p. 412.

[c] I find the following most spirited Invective against the pernicious Vice on which the above popular Sayings are founded, in Cotgrave's English Treasury of Wit and Language, 8vo. Lond. 1655. p. 136.

"He that dares violate the Husband's honour,
The Husband's curse stick to him, a tame Cuckold:
His Wife be fair and young; but most dishonest:
Most impudent, and have no feeling of it,
No conscience to reclaim her from a Monster.

founding a person's misfortunes with his faults[d]. The cruelty of such wanton

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Let her lie by him, like a flattering Ruin,
And at one instant kill both name and honour:
Let him be lost, no eye to weep his end,
And find no earth that's base enough to bury him."

[d] Mr. Douce's MS Notes on this passage in a copy of the former edition of the Popular Antiquities, say: "The judicious and humane observation which closes this Chapter, must afford pleasure to every feeling mind: and it is difficult, upon a first examination of the subject, to account for the disgrace that usually attends the Man whose misfortunes should seem rather to deserve commiseration. But the actual chastisement of the Husband, hereafter mentioned, seems to have been inflicted under the idea that a Man who neglects the proper government and coercion of his Wife, which are vested in him by law, by such negligence contributes rather to encourage than prevent a Crime disgraceful to Society, and becomes himself a particeps criminis, and deserving the whole of the punishment, from which the frailty of the Woman, and above all, a tenderness towards the Sex, seems to exempt her altogether."

It is possible that upon the strength of the above, or some such argument, Venette, the author of the "Tableau de l'Amour Conjugal," says: "Quoyque l'on dise, jè ne trouve point injuste, ce qui l'on ordonnoit, et ce que l'on pratiquoit mesme autrefois à Paris, lorsque l'impudicitè d'une femme etoit averci. On faisoit monter le Mari sur un Anê, duquel il tenoit la quéüe à la main, sa Femme menoit l'Ane, et un heraut crioit par les Rues: L'on en fera de mesme a celui qui le fera. Un presque semblable coûtume etoit etablie en Catalogne. Le Mari payoit l'amande quand la femme etoit convaincüe d'adultere, comme si parla on eust dû plûtost imputer la faute au Mari qu'a la Femme."

In the Athenian Oracle, vol. ii. p. 359. it is remarked of Cuckoldry, "The Romans were honourable, and yet Pompey, Cæsar, Augustus, Lucullus, Cato and others had this fate, but not its infamy and scandal. For a vicious action ought to be only imputed to the author, and so ought the shame and dishonour which follow it. He only that consents and is pimp to his own cuckoldry is really infamous and base."

The following singular passage is in Green's "Quip for an upstart Courtier," 4to. Lond. 1620. "Questioning," says he, "why these Women were so cholericke, he pointed to a Bush of Nettles: Marry, quoth he, they have severally watered this Bush, and the virtue of them is to force a Woman that has done so, to be as peevish for a whole day, and as waspish, as if she had been stung in the brow with a Hornet." Perhaps the origin of this well-known superstitious observation must be referred to a curious method of detecting the loss of Female Honour noticed in "Naturall and Artificiall Conclusions, by Thomas Hill," 8vo. Lond. 1650. art. lxxix.

It may be necessary here to deprecate the frowns of our fair countrywomen of the eighteenth Century on reading the simple processes of their Ancestors to detect the loss of female honour.

reflections will appear, if we consider that a Man, plagued with a vicious Wife, needs no aggravation of his misery.

Yet who knows what powerful auxiliaries even these ridiculous superstitions may have proved, in the dark Ages, to what is of such consequence to the Happiness of Society, I mean the Virtue of Women.

I have, however, heard this accounted for otherwise: from females having been stung with Nettles in the attitude of the Sex on a certain occasion, called in the Glossary to Douglas's Virgil, "couring, ut Mulieres solent ad mingendum."

Park, in his Travels in the Interior of Africa, speaking of Kolor, a considerable Town, near the entrance to which was a sort of Masquerade Habit hanging upon a Tree, made of the Bark of Trees, which he was told belonged to Mumbo Jumbo, says: "This is a strange Bugbear, common in all the Mandingo Towns, and employed by the Pagan Natives in keeping the Women in subjection; for, as they are not restricted in the number of their Wives, every one marries as many as he can conveniently maintain, and it often happens that the Ladies disagree among themselves: family quarrels sometimes rise to such a height that the Voice of the Husband is disregarded in the tumult. Then the Interposition of Mumbo Jumbo is invoked, and is always decisive. This strange Minister of Justice, this sovereign Arbiter of domestic strife, disguised in his masquerade attire, and armed with the rod of public authority, announces his coming by loud and dismal screams in the adjacent Woods. He begins as soon as it is dark to enter the Town, and proceeds to a place where all the Inhabitants are assembled to meet him.

"The appearance of Mumbo Jumbo, it may be supposed, is unpleasing to the African Ladies; but they dare not refuse to appear when summoned, and the Ceremony commences with dancing and singing, which continues till Midnight, when Mumbo seizes on the Offender. The unfortunate Victim being stripped naked, is tied to a post, and severely scourged with Mumbo's rod, amidst the shouts and derision of the whole assembly: and it is remarkable that the rest of the women are very clamorous and outrageous in their abuse of their unfortunate Sister, until daylight puts an end to this disgusting revelry."

CUSTOMS AT DEATHS.

THE PASSING BELL,

called also

THE SOUL BELL.

" Make me a straine speake groaning like a BELL,
That towles *departing* Soules."
Marston's Works, 8vo. Lond. 1633. Signat. D. 5. b.

THE word "Passing," as used here, signifies clearly the same as "departing," that is, passing from Life to Death[a]. So that even from the name we may

[a] The following Clause, in the "Advertisements for due Order, &c." in the 7th year of Queen Elizabeth, is much to our purpose:

"Item, that when anye Christian Bodie is *in passing*, that *the Bell be tolled*, and that the Curate be speciallie called for to comforte the sicke person; and *after the time of his passinge*, to ringe no more but one shorte peale; and one before the Buriall, and another short peale after the Buriall *."

In Catholic times, here, it has been customary to toll the Passing Bell at all hours of the Night as well as by Day: as the subsequent Extract from the Churchwarden's Accounts for the parish of Wolchurch (a MS. in the Harleian Library, No. 2252.) of the date of 1526, proves. "Item. the Clerke to have for tollynge of the passynge Belle, for Manne, Womanne, or Childes, if it be in the day, iiij*d*. Item. if it be in the Night, for the same, viij*d*." See Strutt's "Manners," &c. vol. iii. p. 172.

The following is a passage in Stubs's "Anatomie of Abuses," 8vo. Lond. 1585. p. 75. He is

* "His gowned Brothers follow him, and bring him to his long home. *A short peale closeth up his Funeral Pile.*" An Hospital Man, in "Whimzies: or a new Cast of Characters." 12mo. 1631. pag. 64. See Ibid. p. 206.

gather that it was the intention in tolling a Passing Bell to pray for the person dying, and who was not yet dead.

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relating the dreadful end of a Swearer in Lincolnshire. "At the last, the people perceiving his ende to approche, *caused the Bell to tolle*; who hearing the Bell toll for him rushed up in his Bed very vehemently."

There is a passage in Shakspeare's Henry the Fourth, which proves that our Poet has not been a more accurate observer of Nature than of the Manners and Customs of his Time:

"and his Tongue
Sounds ever after as a sullen Bell
Remember'd knolling *a departing Friend*."
Hen. IV. Part II.

Mr. Douce is inclined to think that the Passing-Bell was originally intended to drive away any Dæmon that might seek to take possession of the Soul of the deceased. In the Cuts to those Horæ which contain the Service of the Dead, several Devils are waiting for this purpose in the Chamber of the dying Man, to whom the Priest is administering extreme unction. He refers to the Schol. in Theocrit. Idyll. ii. v. 36. And adds: "It is to be hoped that this ridiculous custom will never be revived, which has most probably been the Cause of sending many a good Soul to the other world before its time: nor can the practice of tolling Bells for the dead be defended upon any principle of Common Sense, Prayers for the Dead being contrary to the Articles of our Religion."

Cassalion has this taunt against the Protestants: "Though," says he, "the English now deny that Prayers are of any service to the dead, yet I could meet with no other account of this Ceremony than that it was a Custom of the old Church of England, *i. e.* the Church of Rome. 'Et talis ritus etiam de præsenti servatur in Anglia, ut cum quis decessit, statim Campana propriæ illius Parochiæ speciali quodam modo sonat per aliquod Temporis spatium. Quamvis Angli negent modo Orationes et Suffragia defunctis proficua; non aliam tamen in hoc ab illis rationem potui percipere, quam quod talis Sonus sit Ritus antiquæ Ecclesiæ Anglicanæ." Cassal. de Vet. Sac. Christ. Rit. p. 241. Bourne, Antiq. Vulg. ch. i. Cassalion should have consulted Durand's "Rationale."

Among the many objections of the Brownists, it is laid to the charge of the Church of England, that though we deny the doctrine of Purgatory and teach the contrary, yet how well our practice suits with it may be considered in our ringing of hallowed Bells for the Soul. See Bishop Hall's Apology against the Brownists. "We call them," says the Bishop, Ibid. p. 568. "Soul Bells, for that they signify the departure of the Soul, *not for that they help the passage of the Soul*." Bourne, ut supra.

Wheatley, in his Illustration of the Liturgy, apologizes for our retaining this Ceremony: "Our Church," says he, "in imitation of the Saints in former ages, calls on the Minister and others, who are at hand, to assist their Brother in his last extremity. In order to this she directs that when any one is passing out of this Life, a Bell should be tolled, &c." It is called from thence the Passing Bell.

As for the title of "SOUL BELL," if that Bell is so called, which they toll after a person's breath is out, and mean by it that it is a Call upon us to pray

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Bourne, in his Antiquitates Vulgares, pp. 3. 7. 12. seems to clash with himself on this subject. He, however, corrects himself in p. 8.

I find the following in "Articles to be enquired of within the Archdeaconry of Yorke, by the Church Wardens and Sworne-Men, A. D. 163—." (any year till 1640.) 4to. Lond. *b. l.*: "Whether doth your Clark or Sexton, *when any one is passing out of this Life, neglect to toll a Bell,* having notice thereof: or, *the party being dead,* doth he suffer any more ringing than one short Peale, and, before his Burial one, and after the same another?" Enquiry is also directed to be made, "whether at the death of any there be any *superstitious ringing?*"

"The Passing Bell," says Grose, "was antiently rung for two purposes: one to bespeak the Prayers of all good Christians, for a Soul just departing; the other, to drive away the evil Spirits who stood at the Bed's foot, and about the House, ready to seize their prey, or at least to molest and terrify the Soul in its passage: but by the ringing of that Bell (for Durandus informs us Evil Spirits are much afraid of Bells,) they were kept aloof; and the Soul, like a hunted Hare, gained the start, or had what is by Sportsmen called Law*.

Hence, perhaps, exclusive of the additional Labour, was occasioned the high price demanded for tolling the greatest Bell of the Church; for that, being louder, the Evil Spirits must go farther off to be clear of its sound, by which the poor Soul got so much more the start of them: besides, being heard farther off, it would likewise procure the dying man a greater number of Prayers. This dislike of Spirits to Bells is mentioned in the Golden Legend by Wynkyn de Worde†."

Bourne supposes that from the proverb mentioned by Bede, "Lord have mercy upon the Soul," as St. Oswald said when he fell to the Earth ‡, has been derived the present National Saying:

"When the Bell begins to toll,
Lord have mercy on the Soul."

He tells us that it was a Custom with several religious Families at Newcastle upon Tyne, to use Prayers, as for a Soul departing, at the tolling of the Passing Bell.

In Ray's Collection of old English Proverbs, I find the following Couplet:

"When thou dost hear a Toll or Knell,
Then think upon THY *Passing Bell.*"

* Durandus says: "Item ut Dæmones tinnitu Campanarum, Christianos ad Preces concitantium, terreantur. Formula vero baptizandi seu benedicendi Campanas antiqua est." Rationale. Lib. C. xxii. § 6.

† Grose tells us of another remarkable Superstition: that "It is impossible for a person to die, whilst resting on a pillow stuffed with the feathers of a Dove: but that he will struggle with Death in the most exquisite torture. The pillows of dying persons are therefore frequently taken away, when they appear in great agonies lest they may have Pigeon's feathers in them.

‡ "Unde dicunt in Proverbio Deus miserere animabus dixit Oswaldus, cadens in Terram." Bed. Hist. Eccl. L. iii. C. 12.

for *the Soul* of the deceased person, I know not how the Church of England can be defended against the charge of those, who, in this instance, would seem to tax us with praying for the dead.

Bourne considers the Custom as old as the use of Bells themselves in Christian Churches, *i. e.* about the Seventh Century. Bede, in his Ecclesiastical History, speaking of the death of the Abbess of St. Hilda, tells us, that one of the Sisters of a distant Monastery, as she was sleeping[b], thought she heard the well-known sound of that Bell which called them to Prayers, when any of them had departed this Life. Bourne thinks the Custom originated in the Roman Catholic idea of the prevalency of Prayers for the dead. The Abbess above mentioned had no sooner heard this, than she raised all the Sisters and called them into

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[In "The Rape of Lucrece," by T. Heywood, 4to. 1630. Valerius says: "Nay *if he be dying*, as, I could wish he were, *I'le ring out his funerall peale*, and this it is:

"Come list and harke,
The Bell doth towle,
For some but NEW
Departing Soule.
And was not that
Some ominous fowle,
The Batt, the Night-
Crow, or Skreech-Owle.
To these I heare
The wild Woolfe howle
In this black night
That seems to skowle.
All these my black-
Booke shall in-rowle.
For hark, still, still,
The Bell doth towle,
For some but now
Departing Sowle."]

[b] "Hæc, tunc in dormitorio Sororum pausans, exaudivit subito in aere notum Campanæ Sonum quo ad Orationes excitari vel convocari solebant, cum quis eorum de seculo fuisset evocatus." Bed. Eccles. Hist. Lib. iv. cap. 23.

"Quod cum illa audisset, suscitavit cunctas Sorores, et in Ecclesiam convocatas, Orationibus et Psalmis pro anima Matris operam dare monuit." Ibid.

the Church, where she exhorted them to pray fervently, and sing a Requiem for the Soul of their Mother.

The same Author contends that this Bell, contrary to the present Custom, should be tolled before the person's departure, that good Men might give him their Prayers, adding, that, if they do no good to the departing Sinner, they at least evince the disinterested Charity of the person that prefers them [c].

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[c] In "A Funeral Oration made the 14th daye of January, by John Hoper, the yeare of oure Salvation 1549." 8vo. Lond. 1550. Signat. C. 3. occurs this singular passage: "Theyr Remedyes be folyshe and to be mocked at, as *the Ryngynge of Belles, to ease the payne of the dead* wythe other:" as if the purpose of tolling the Passing Bell had been intended to give an easy passage to the dying person.

The following passage is from Veron's "Hunting of Purgatory to Death," Lond. 1561. fol. 60. "*If they shoulde tolle theyr Belles* (as they did in good Kynge Edwardes dayes) *when any bodye is drawing to his Ende* and departinge out of this Worlde, for to cause all menne to praye unto God for him, that of his accustomed Goodnesse and Mercye, he should vouchsafe too receave him unto his Mercye, forgevinge him all his Sinnes: Their ringinge shuld have better appearance and should be more conformable to the aunciente Catholicke Churche."

In "The Diarey of Robert Birrel," preserved in Fragments of "Scotish History," 4to. Edinb. 1798, is the following curious entry:

"1566. The 25 of October, vord came to the Toune of Edinburghe, frome the Queine, yat her Majestie wes deadly seike, and desyrit ye Bells to be runge, and all ye peopill to resort to ye kirk to pray for her, for she wes so seike that none lipned her Life *."

In that most rare Book entitled, "Wits, Fits, and Fancies: or a generall and serious Collection of the Sententious Speeches, Answers, Jests, and Behaviours of all Sortes of Estates, from the Throane to the Cottage." 4to. Lond. 1614. p. 195. if any proofs were wanting, we find the following, that the Passing Bell was antiently rung while the person was dying. "A Gentleman lying very sicke abed, heard a Passing Bell ring out, and said unto his Physition, tell me (Maister Doctor) *is yonder Musicke for my Dancing?*"

Ibid. p. 196. concerning "*The ringing out at the Burial,*" is this anecdote: "A rich Churle and a Begger were buried, at one time, in the same Church-yard, and *the Belles rung out amaine for the Miser:* Now, the wise-acre his Son and Executor, to the ende the Worlde might not thinke that all that ringing was for the begger, but for his father, hyred a Trumpetter to stand all the ringing-while in the Belfrie, and betweene every peale to sound his Trumpet, and proclaime aloude and say: Sirres, this next Peale is not for R. but for Maister N. his father."

In "Articles to be enquired of, throughout the Diocesse of Chichester," A. D. 1638. 4to. Lond. 1638. *b. l.* under the Head of Visitation of the Sicke and Persons at the point of Death, we read: "*In*

* Expected her to live.

I cannot agree with Bourne in thinking that the Ceremony of tolling a Bell on this occasion was as antient as the use of Bells, which were first intended as signals to convene the people to their public Devotions. It has more probably

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the meane time is there a passing-bell tolled, that they who are within the hearing of it may be moved in their private Devotions to recommend the state of the departing Soule into the hands of their Redeemer, a duty which all Christians are bound to, out of a fellow-feeling of their common Mortality."

Fuller, in his "Good Thoughts in Worse Times," 12mo. Lond. 1647. p. 3. has the following very curious passage: "Hearing a Passing-Bell, I prayed that the sick Man might have, through Christ, a safe Voyage to his long Home. Afterwards I understood that the Party *was dead some hours before;* and, it seems in some places of London, the Tolling of the Bell is but a preface of course to the ringing it out. Bells better silent than thus telling Lyes. What is this but giving a false Alarme to Men's Devotions, to make them to be ready armed with their Prayers for the assistance of such who have already fought the good fight, yea and gotten the Conquest? Not to say that Men's Charity herein may be suspected of Superstition in praying for the Dead."

Dr. Zouch, in a Note on the Life of Sir Henry Wotton (Walton's Lives, 4to. York, 1796. p. 144.) says: "The Soul-bell was tolled before the departure of a person out of Life, as a signal for good Men to offer up their prayers for the dying. Hence the abuse commenced of praying for the dead. 'Aliquo moriente Campanæ debent pulsari, ut Populus hoc audiens oret pro illo.' Durandi Rationale." He is citing Donne's Letter to Sir Henry Wotton in verse:

"And thicken on you now, as prayers ascend
To Heaven on troops at a good Man's Passing Bell *."

Bourne says, the custom was held to be popish and superstitious during the Grand Rebellion, for in a vestry-book belonging to the chapel of All Saints, in Newcastle-upon-Tyne, it is observable that the tolling of the bell is not mentioned in the parish from the year 1643 till 1655, when

* Camden, in his Ancient and Modern Manners of the Irish, tells us: "When a person is at the point of death, just before he expires, certain Women Mourners, standing in the Cross-ways, spread their hands, and call him with cries adapted to the purpose, and endeavour to stop the departing soul, reminding it of the advantages it enjoys in goods, wives, person, reputation, kindred, friends, and horses: asking why it will go, and where, and to whom, and upbraiding it with ingratitude, and lastly, complaining that the departing Spirit will be transformed into those forms which appear at night and in the dark: and, after it has quitted the Body, they bewail it with howlings and clapping of hands. They follow the funeral with such a noise, that one would think there was an end both of living and dead. The most violent in these lamentations are the Nurses, Daughters, and Mistresses. They make as much lamentation for those slain in battle, as for those who die in their beds, though they esteem it the easiest Death to die fighting or robbing; but they vent every reproach *against their enemies*, and cherish a lasting deadly hatred against all their kindred." Camd. Brit. edit. 1789. vol. iii. p. 668.

In the Statistical Account of Scotland, vol. viii. 8vo. Edinb. 1793. p. 213. Parish of Nigg, County of Kincardine, we read: "On the sudden Death of their Relations, or fear of it, by the Sea turning dangerous, the Fisher people, especially the Females, express their sorrow by Exclamation of Voice and Gesture of Body, like the Eastern Nations, and those in an early State of Civilization."

been an after-invention of superstition. Thus praying for the dying was improved upon into praying for the dead.

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the Church by this and such like means having been brought in dilapidations, through want of money, it was at a Vestry, held January 21 that year, ordered to be tolled again. Antiq. Vulg. ch. i.

I find the following in "Articles of Visitation for the Diocese of Worcester, 1662." "Doth the parish clerk or sexton take care to *admonish the living*, by tolling of a passing-bell of any that are dying, thereby to meditate of their own deaths, and to commend the other's weak condition to the mercy of God? In similar Articles for the Diocese of St. David in the same year, I read as follows: "Doth the parish clerk, or sexton, when any person is passing out of this life, upon notice being given him thereof, toll a Bell, as hath been accustomed, that the neighbours may thereby be warned to recommend the dying person to the grace and favour of God?"

To a dispute about the origin of this custom, and whether the Bell should be rung out when the party is dying, or some time after, the British Apollo, vol. ii. No. 7, Supernumerary, for October 1709, answers: "The Passing Peal was constituted, at first, to be rung when the party was dying, to give notice to the religious people of the neighbourhood to pray for his soul; and therefore properly called the Passing Peal."

Pennant, in his History of Whiteford and Holywell, p. 99, says: "That excellent memento to the living, the *Passing Bell*, is punctually sounded. I mention this, because idle niceties have, in great towns, often caused the disuse. It originated before the Reformation, to give notice to the priest to do the last duty of extreme unction to the departing person, in case he had no other admonition. The canon (67) allows one short peal after death, one other before the funeral, and one other after the funeral. The second is still in use, and is a single bell solemnly tolled. The third is a merry peal, rung at the request of the relations; as if, Scythian like, they rejoiced at the escape of the departed out of this troublesome World." He says, p. 100: "Bell-Corn is a small perquisite belonging to the clerk of certain parishes. I cannot learn the origin."

The following passage is in "A strange Horse-Race by Thomas Dekkar," 4to. Lond. 1613, speaking of "rich Curmudgeons" lying sick, he says: "Their sonnes and heires cursing as fast (as the mothers pray) untill the great *Capon Bell* ring out." Signat. E. 2. If this does not mean the Passing Bell I cannot explain it.

There seems to be nothing intended at present by tolling the Passing Bell, but to inform the neighbourhood of any person's death.

Sir John Sinclair, in the Statistical Account of Scotland, vol. xviii. 8vo. Edinb. 1796, p. 439, says, in a note to the Account of the Parish of Borrowstownness, county of Linlithgow: "At the burials of the poor people, a custom, almost obsolete in other parts of Scotland, is continued here. The beadle perambulates the streets with a Bell, and intimates the death of the individual in the following language: 'All brethren and sisters, I let ye to wit, there is a *brother* (or *sister*) departed at the pleasure of the Almighty, (here he lifts his hat,) called —— All those that come to the burial, come at —— of clock. The corpse is at ——.' He also walks before the corpse to the church-yard, ringing his Bell."

Durand, who flourished about the end of the twelfth century, tells us, in his Rationale[d], "when any one is dying, Bells must be tolled, that the people may put up their prayers: twice for a woman and thrice for a man: if for a Clergyman, as many times as he had Orders, and at the conclusion a peal on all the Bells, to distinguish the quality of the person for whom the people are to put up their prayers. A Bell, too, must be rung while the corpse is conducted to church, and during the bringing it out of the church to the grave." This seems to account for a custom still preserved in the North of England, of making numeral distinctions at the conclusion of this ceremony; *i. e.* nine knells for a man, six for a woman, and three for a child, which are undoubtedly the vestiges of this antient injunction of popery.

Mr. Douce's MS Notes say: "Till the middle of the last century, a person called the Bell-man of the Dead, went about the streets of Paris, dressed in a deacon's robe, ornamented with deaths' heads, bones, and tears, ringing a Bell, and exclaiming, 'Awake, you that sleep! and pray to God for the dead!' This custom prevailed still longer in some of the Provinces, where they permitted even the trivial parody, 'Prenez vos femmes embrasser les'." See the Voyageur à Paris, tom. i. p. 72.

[d] "Verum aliquo moriente, Campanæ debent pulsari; ut Populus hoc audiens, oret pro illo. Pro Muliere quidem bis, pro eo quod invenit asperitatem. Primò enim fecit hominem alienum a Deo, quare secunda Dies non habuit benedictionem. Pro Viro verò ter pulsatur, quia primo inventa est in Homine Trinitas: primò enim formatus est Adam de Terra, deinde Mulier ex Adam, postea Homo creatus est ab utroque, et ita est ibi Trinitas*. Si autem Clericus sit, tot vicibus simpulsatur, quot Ordines habuit ipse. Ad ultimum verò compulsari debet cum omnibus Campanis, ut ita sciat populus pro quo sit orandum. Debet etiam compulsari quando ducitur ad Ecclesiam, et quando de Ecclesia ad Tumulum deportatur." Durandi Rationale. Lib. i. c. 4. 13.

Distinction of rank is preserved in the North of England, in the tolling of the Soul Bell. An high fee annexed excludes the common people, and appropriates to the death of persons of consequence the tolling of the great Bell in each church on this occasion. There too, as Durand, above cited, orders, a Bell is tolled, and sometimes chimes are rung, a little before the burial, and while they are conducting the corpse to church. They chime, or ring, too, at some places, while the grave is filling up.

Durand, whose superstition often makes one smile, is of opinion, as has been already noticed from Grose, that devils are much afraid of Bells, and fly away at the sound of them. His words

* A similar passage is found in an old English Homily for Trinity Sunday. See Strutt's Manners and Customs, vol. iii. p. 176: "The fourme of the Trinity, was founden in Manne, that was Adam our forefadir, of earth oon personne, and Eve of Adam the secunde persone: and of them both was the third persone. At the deth of a manne three Bellis shulde be ronge, as his knyll, in worscheppe of the Trinetee, and for a womanne, who was the secunde persone of the Trinetee, two Bellis should be rungen."

I have not been able to ascertain precisely the date of the useful invention of Bells. The Antients had some sort of Bells. I find the word "Tintinnabula," which we usually render Bells, in Martial, Juvenal, and Suetonius. The Romans appear to have been summoned by these, of whatever size or form they were, to their hot baths, and to the business of public places[e].

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are: "Cæterum Campanæ in processionibus pulsantur ut Dæmones timentes fugiant. Timent enim, auditis tubis Ecclesiæ militantis, scilicet Campanis, sicut aliquis Tyrannus timet, audiens in Terra sua tubas alicujus potentis Regis inimici sui." Rationale. Lib. i. c. 4. 15.

That Ritualist would have thought it a prostitution of the sacred utensils, had he heard them rung, as I have often done, with the greatest impropriety, on winning a long main at cock-fighting. He would, perhaps, have talked in another strain, and have represented these aerial enemies as lending their assistance to ring them.

On the ringing of Bells to drive away spirits, much may be collected from Magius de Tintinnabulis. See Swinburne's Travels in the Two Sicilies, 4to vol. i. p. 98.

The small Bells which are seen in antient representations of hermitages were most probably intended to drive away evil spirits. St. Anthony stood in particular need of such assistance.

[e] See some curious particulars upon the subject of Bells in Sir Henry Spelman's History of Sacrilege, p. 284, & seq. The same learned writer, in his Glossary, *v.* CAMPANA, has preserved two monkish lines on the subject of the antient offices of Bells:

"Laudo Deum verum, Plebem voco, congrego Clerum,
Defunctos ploro, Pestem fugo, Festa decoro."

I find the following monkish rhymes on Bells in "A Helpe to Discourse," 12mo. Lond. 1633, p. 63, in which the first of these lines is repeated:

"En ego Campana, nunquam denuntio vana,
Laudo Deum verum, Plebem voco, congrego Clerum,
Defunctos plango, vivos voco, fulmina frango,
Vox mea, vox vitæ, voco vos ad sacra venite.
Sanctos collaudo, tonitrua fugo, funera claudo,
Funera plango, fulgura frango, Sabbatha pango:
Excito lentos, dissipo ventos, paco cruentos."

I have examined the passage before mentioned of Bede in King Alfred's Saxon Version. In rendering Campana, I find he has used Cluggan, which properly signifies a clock *. Clock is the old German name for a Bell, and hence it is called in French *une Cloche*. There were no Clocks in England in King Alfred's time. He is said to have measured his time by wax candles, marked with circular lines to distinguish the hours. I would infer from this that our Clocks have been certainly so called from the Bells in them. Mr. Strutt confesses he has not been able to trace the

* *Bellun* is in the margin.

The large kind of Bells, now used in Churches, are said to have been invented by Paulinus, Bishop of Nola[f], in Campania[g], whence the Campana of the lower Latinity, about the four hundredth year of the Christian æra. Two hundred years afterwards they appear to have been in general use in Churches. Mr. Bingham, however, thinks this a vulgar error[h].

The Jews used Trumpets for Bells[i]. The Turks do not permit the use of them at all: the Greek Church under their dominion still follow their old Custom of using wooden Boards, or iron Plates full of holes, which they hold in their hands and knock with a Hammer or Mallet, to call the people together to Church[k].

China has been remarkably famous for its Bells. Father Le Comte tells us, that at Pekin there are seven Bells, each of which weighs one hundred and twenty thousand pounds.

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date of the invention of Clocks in England. Stow tells us they were commanded to be set upon Churches in the year 612. A gross mistake! and into which our honest Historian must have been led by his misunderstanding the word "Cloca," a Latin term coined from the old German name for a Bell. For Clocks, therefore, *meo periculo*, read Bells.

[f] "Nolæ etymologiam in obscuro positam esse, affirmare ausim; etsi nonulli, ut Polydorus Virgilius de Inventoribus Rerum, lib. iii. cap. 18. et alii Tintinnabulum dici Nolam crediderint, à Nola Campaniæ urbe, cujus Episcopus Paulinus nolæ, sive campanæ inventor fuerit: qua in re halucinantur, nam ante Paulinum Episcopum Nolanum, de quo Gennadius in Additamentis ad D. Hieronymi librum de Viris illustribus scribens nihil tale profert, Nolæ mentionem fecit Quintilianus, qui Domitiani Imperatoris ætate floruit. Satis enim illud tritum est Sermone Proverbium, *In Cubiculo Nola.*" Magius de Tintinnabulis, pp. 7. 8.

[g] Spelm. Gloss. *v.* CAMPANA.

[h] Antiq. of the Christian Church, vol. i. p. 316.

[i] Josephus.

[k] See Dr. Smith's Account of the Greek Church. He was an eye-witness of this remarkable Custom, which Durand tells us is retained in the Romish Church on the three last Days of the Week preceding Easter. Durandi Rationale.

Bingham informs us of an invention before Bells for convening religious assemblies in Monasteries: it was going by turns to every one's Cell, and with the knock of a Hammer calling the Monks to Church. This instrument was called the Night Signal and the Wakening Mallet. In many of the Colleges at Oxford the Bible-Clerk knocks at every Room door with a Key to waken the Students in the morning, before he begins to ring the Chapel Bell. A vestige, it should seem, of the antient monastic custom.

Baronius[1] informs us that Pope John the thirteenth, A. D. 968. consecrated a very large new cast Bell in the Lateran Church, and gave it the name of John. This is the first instance I meet with of what has been since called "*the baptizing of Bells,*" a superstition which the Reader may find ridiculed in the Romish Beehive[m]. The vestiges of this Custom may be yet traced in England, in *Tom* of Lincoln, and *Great Tom,* ("the mighty Tom,") at Christ-Church in Oxford.

Egelrick, Abbot of Croyland, about the time of King Edgar, cast a Ring of six Bells, to all which he gave names, as Bartholomew, Bethhelm, Turketul,

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[1] "Cum vero post hæc Johannes Papa in urbem rediisset, contigit primariam Lateranensis Ecclesiæ Campanam miræ magnitudinis, recens ære fusam, super Campanile elevari, quam prius idem pontifex sacris ritibus Deo consecravit atque *Johannis* nomine nuncupavit." Baronii Annal. a Spondano. A. D. 968. p. 871.

[m] Romish Bee Hive, p. 17.

In Coates's Hist. of Reading, 4to. 1802. p. 214. in the Churchwardens' Accounts of St. Laurence's Parish, anno 14 Hen. VII. 1499. is the following article: "It. payed for halowing of the Bell named *Harry,* vj*s.* viij*d.* and ovir that Sir Will[m] Symys, Richard Clech, and Maistres Smyth, beyng Godfaders and Godmoder at the Consecracyon of the same Bell, and beryng all oth' costs to the Suffrygan."

Mr. Pennant, speaking of St. Wenefride's Well, (in Flintshire,) says: "A Bell belonging to the Church was also christened in honour of her. I cannot learn the names of the Gossips, who, as usual, were doubtless rich persons. On the Ceremony they all laid hold of the Rope; bestowed a name on the Bell; and the Priest, sprinkling it with holy water, baptized it in the name of the Father, &c. &c. he then cloathed it with a fine garment. After this the Gossips gave a grand feast, and made great presents, which the Priest received in behalf of the Bell. Thus blessed it was endowed with great powers; allayed (on being rung) all storms; diverted the Thunder-bolt; drove away evil Spirits. These consecrated Bells were always inscribed. The inscription on that in question ran thus:

'Sancta Wenefreda, Deo hoc commendare memento,
Ut pietate sua, nos servet ab hoste cruento.'

And a little lower was another Address,

'Protege prece pia quos convoco, Virgo Maria'."

Delrio, in his Magical Disquisitions, Lib. vi. p. 527. denies that Bells were baptized: "Recte docuit Cardinalis Hosius Campanas non baptizari sed benedici. Legant ipsum Pontificale Romanum: de Baptismo nihil invenient. Legant Alcuinum Flaccum, & reperient hæc verba, 'Neque novum videri debet *Campanas benedicere et ungere et eis nomen imponere.*' En tibi vere et integrè ritum totum, an hoc est baptizare?"

&c.[n] The Historian tells us his predecessor Turketul had led the way in this fancy [o].

The Custom of rejoicing with Bells on high festivals, Christmas Day, &c. is derived to us from the times of Popery[p]. The ringing of Bells on the arrival of

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[n] "Fecit ipse fieri duas magnas Campanas quas Bartholomæum et Bettelmum cognominavit, et duas medias quas Turketulum et Tatvinum vocavit, et duas minores quas Pegam et Begam appellavit. Fecerat antea fieri Dominus Turketulus Abbas unam maximam Campanam nomine Guthlacum, quæ cum predictis Campanis fuit composita fiebat mirabilis Harmonia, nec erat tunc talis consonantia Campanarum in tota Anglia." Historia Ingulphi. Rerum Anglicar. Script. Vet. tom. i. fol. 1684. p. 53.

[o] Collier's Ecclesiastical History, vol. i. p. 198.

[p] Durand tells us, "In festis quæ ad gratiam pertinent, Campanæ tumultuosius tinniunt et prolixius concrepant." Rationale, Lib. i. cap. 4. 12.

In the account we have of the Gifts made by St. Dunstan to Malmesbury Abbey, it appears that Bells were not very common in that age, for he says the liberality of that Prelate consisted chiefly in such things as were then wonderful and strange in England, among which he reckons the large Bells and Organs he gave them. An old Bell at Canterbury took twenty-four men to ring it; another required thirty-two men ad sonandum. The noblest peal of ten Bells, without exception, in England, whether tone or tune be considered, is said to be in St. Margaret's Church, Leicester. When a full Peal was rung, the Ringers were said pulsare Classicum.

Bells were a great object of superstition among our Ancestors. Each of them was represented to have its peculiar name and virtues, and many are said to have retained great affection for the Churches to which they belonged, and where they were consecrated. When a Bell was removed from its original and favourite situation, it was sometimes supposed to take a nightly trip to its old place of residence, unless exercised in the evening, and secured with a chain or rope. Mr. Warner, in his Topographical Remarks on the S. W. Parts of Hampshire, vol. ii. p. 162. thus enumerates the virtues of a Bell, in a translation of the two last lines quoted in p. 130. from the "Helpe to Discourse."

Men's deaths I tell
By doleful knell.
Lightning and thunder
I break asunder.
On Sabbath all
To Church I call.
The sleepy head
I raise from bed.
The winds so fierce
I doe disperse.
Men's cruel rage
I doe asswage.

In Barnabe Googe's Translation of the "Regnum Papisticum" of Naogeorgus, we have the following Lines on *Belles.*

"If that the thunder chaunce to rore, and stormie tempest shake,
A wonder is it for to see the Wretches how they quake,

Emperors, Bishops, Abbots, &c. at places under their own jurisdiction was also

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Howe that no fayth at all they have, nor trust in any thing,
The Clarke doth all the Belles forthwith at once in Steeple ring:
With wond'rous sound and deeper farre, than he was wont before,
Till in the loftie heavens darke, the thunder bray no more.
For in these christned Belles they thinke, doth lie such powre and might
As able is the Tempest great, and storme to vanquish quight.
I sawe my self at Numburg once, a Towne in Toring coast,
A Bell that with this title bolde hirself did proudly boast:
By name I Mary called am, with Sound I put to flight
The Thunder-crackes and hurtfull Stormes, and every wicked Spright.
Such things when as these Belles can do, no wonder certainlie
It is, if that the Papistes to their tolling alwayes flie.
When haile, or any raging Storme, or Tempest comes in sight,
Or Thunder Boltes, or Lightning fierce, that every place doth smight."

The Popish Kingdome, fol. 41 b.

In 1464. is a Charge in the Churchwardens' Accounts of Sandwich for bread and drink for "ryngers in the gret Thunderyng."

In a curious Book entitled "The Burnynge of Paules Church in London, 1561. and the 4th of June, by Lyghtnynge, &c." 12mo. Lond. 1561. Signat. G. 1. we find enumerated, among other Popish Superstitions: "*ringinge the hallowed Belle in great Tempestes or Lightninges.*"

Aubrey, in his Miscellanies, p. 148. says: "At Paris when it begins to thunder and lighten, they do presently ring out the great Bell at the Abbey of St. Germain, which they do believe makes it cease. The like was wont to be done heretofore in Wiltshire. When it thundered and lightened, they did ring St. Adelm's Bell at Malmesbury Abbey. The curious do say that the ringing of Bells exceedingly disturbs Spirits."

Our forefathers, however, did not entirely trust to the ringing of Bells for the dispersion of Tempests, for in 1313 a Cross, full of Reliques of divers Saints, was set on St. Paul's Steeple, to preserve from all danger of Tempests.

I find the following in a Newspaper: "Berlin, Nov. 3, 1783. It is long since the learned in Natural History have apprized the world of the danger there is of *ringing Bells on the approach and duration of a Thunder-storm.* But how hard it is to root out popular prejudices! What sound reason could not effect, royal authority has brought about. His Majesty, by a late ordinance, directs, that the prohibition against ringing Bells, &c. on such occasions be read publicly in all the Churches throughout his dominions."

Dr. Francis Hering, in "Certaine Rules, Directions, or Advertisments for this Time of pestilentiall Contagion," 4to. Lond. 1625. Signat. A. 4 b. advises: "Let the Bells in Cities and Townes be rung often, and the great Ordnance discharged; thereby the aire is purified."

an old Custom[q]. Whence we seem to have derived the modern Compliment of welcoming persons of consequence by a cheerful peal[r].

At Newcastle upon Tyne, the tolling of the great Bell of St. Nicholas' Church there has been from antient times a signal for the Burgesses to convene on Guild Days, or on the Days of electing Magistrates[s].

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[q] "Campanarum pulsatio in adventu Episcoporum et Abbatum in Ecclesias quæ iis subditæ sunt, in Charta compositionis inter Archiepiscopum Cantuar. & Abbat. S. Aug. Cantuar. apud Will. Thorn. p. 1882. 1883. Mon. Ang. tom. iii. p. 164. Matth. Paris, an. 1245. p. 463. &c. *v.* Du Cange. voce CAMPANA.

"Tradit Continuator Nangii, An. 1378. Carolum IV. Imperatorem cum in Galliam venit, nullo Campanarum sonitu exceptum in urbibus, quod id sit signum dominii: "Et est assavoir que en la dite Ville, et semblablement par toutes les autres Villes, ou il a esté, tant en venant a Paris, comme en son retour, il n'a esté receu en quelque Eglise à procession, ni Cloches sonnées à son venir, ne fait aucun Signe de quelque Domination ne seigneurie, &c." vid. Du Cange, Gloss. ut supra.

There is a passage in Fuller's Hist. of Waltham Abbey, A. D. 1542. 34 Hen. VIII. relative to the wages of Bell Ringers: it is preserved in the Churchwardens' Account: "Item. paid for the ringing at the Prince his coming, *a Penny* *."

[Bishop Kennet, in one of his manuscripts, says: "Non pulsare Campanas in adventu Episcopi signum contemptus et vilipendii manifeste, pro quo vicarius citatur ad respondend. Anno 1444. Reg. Alnewyk Episc. Linc.]

[r] "Antient Ceremonies used throughout the Kingdome, continued from antiquity till the days of our last Fathers, that whensoever any Noble man or Peere of the Realme passed through any Parish, all the Bells were accustomed to be runge in honor of his person, and to give notice of the passage of such eminency—and when their Letters were upon occations read in any Assemblies, the Commons present would move their Bonnets, in token of reverence to their names and persons." Smith's Berkeley MSS. vol. ii. p. 363.

[s] It begins at nine o'clock in the morning, and with little or no intermission continues to toll till 3 o'clock, when they begin to elect the Mayor, &c. Its beginning so early was doubtless intended to call together the several Companies to their respective Meeting-houses, in order to chuse the former and latter Electors, &c. A popular notion prevails that it is for the old Mayor's dying, as they call his going out of office: the tolling as it were of his *passing Bell.*

Mr. Ruffhead, in his Preface to the Statutes at large, speaking of the Folc-mote Comitatus, or Shire-mote, and the Folc-mote Civitatis, vel Burgi, or Burg-mote, says: 'Besides these annual Meetings, if any sudden contingency happened, it was the duty of the Aldermen of Cities and Boroughs to ring the Bell called in English Mot-bell, in order to bring together the people to the Burgmote,' &c. See Blount's Law Dictionary, *v.* MOT-BEL.

* In Coates's Hist. of Reading, 4to. Lond. 1802. p. 218. under the Churchwardens' Accounts of St. Laurence's Parish, is the following article: sub anno 1514. "It. payd for a Galon of Ale, for the Ryngers, *at the death of the Kyng of Scots.* ij*d.*"

The little Carnival on Pancake Tuesday commences by the same signal[t]. A Bell, usually called the Thief and Reever[v] Bell, proclaims the two annual Fairs of that Town. A peculiar kind of alarm is given by a Bell on accidents of Fire. A Bell is rung at six every morning, except Sundays and Holidays, with a view, it should seem, of calling up the Artizans to their daily employment. The inhabitants retain also a vestige of the old Norman Curfew at eight in the evening[u].

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[t] See vol. i. p. 72.

[v] Reever, *a Robber.* To reeve, to spoil or rob. Speght's Glossary to Chaucer.

[u] I find the following in Peshall's History of the City of Oxford, p. 177. "The Custom of ringing the Bell at Carfax every night at eight o'clock, (called CURFEW BELL, or *Cover fire Bell,)* was *by order of King Alfred,* the restorer of our University, who ordained that all the inhabitants of Oxford should, at the ringing of that Bell, cover up their fires and go to bed, which Custom is observed to this day, and the Bell as constantly rings at eight, as Great Tom tolls at nine. It is also a Custom, added to the former, after the ringing and tolling this Bell, to let the Inhabitants know the day of the Month by so many Tolls."

The Curfew is commonly believed to have been of NORMAN origin. A Law was made by William the Conqueror that all people should put out their fires and lights at the eight o'clock Bell, and *go to bed.* See Seymour's edit. of Stow's Survey of Lond. Book i. cap. 15. The practice of this Custom we are told, to its full extent, was observed during that and the following reign only. Thomson has inimitably described its tyranny:

> "The shiv'ring wretches, at the Curfew sound,
> Dejected sunk into their sordid beds,
> And, through the mournful gloom of ancient times,
> Mus'd sad, or dreamt of better."

In the second Mayoralty of Sir Henry Colet, Knt. (father of Dean Colet,) A. D. 1495, and under his direction, the solemn Charge was given to the Quest of Wardmote in every Ward, as it stands printed in the Custumary of London:

"Also yf ther be anye paryshe Clerke that ryngeth Curfewe *after the Curfewe be ronge at Bowe Chyrche,* or *Saint Brydes Churche,* or *Saint Gyles without Cripelgat,* all suche to be presented." Knight's Life of Dean Colet, p. 6.

In the Articles for the Sexton of the Parish of Faversham agreed upon and settled in 22 Hen. VIII. (preserved in Jacob's History of that Town, p. 172.) we read: "Imprimis, the Sexton, or his sufficient deputy, shall lye in the Church-steeple; and at eight o'clock every night shall ring the Curfewe by the space of a quarter of an hour, with such Bell as of old time hath been accustomed."

In Mr. Lysons's Environs of London, vol. i. p. 232. is the following extract from the Churchwardens' and Chamberlains' Accounts of Kingston upon Thames:

"1651. For ringing the Curfew Bell for one Year, £1 10 0."

The Bells at Newcastle upon Tyne are muffled on the thirtieth of January every year. For this practice of muffling I find no precedent of antiquity.

I find, however, in the old Play of The Merry Devil of Edmonton, 4to. 1631. that the Curfew was sometimes rung at *nine o'clock*; thus the Sexton says:

"Well, 'tis nine a clocke, 'tis time to ring Curfew."

Shakspeare, in King Lear, act iii. sc. 4. has fixed the Curfeu at a different time:

Edgar. "This is the foul fiend Flibbertigibbet: He begins at Curfew and walks to the first Cock." See Grey's Notes on Shakspeare, vol. ii. p. 281.

In Bridges's Hist. of Northamptonshire, vol. i. p. 110. speaking of Byfield Church, the author tells us: "A Bell is rung here at four in the morning, and at eight in the evening, for which the Clerk hath 20*s.* yearly, paid him by the Rector."

A Bell was formerly rung at Newcastle upon Tyne, also, at four in the morning.

In Hutchins's Dorset, vol. ii. p. 267. the author, speaking of Mapouder Church, mentions Land given "to find a Man to ring the Morning and Curfeu Bell throughout the year." Also, Ibid. p. 422. under Ibberton, is mentioned one Acre given for ringing the eight o'clock Bell, and £4 for ringing the Morning Bell.

Macaulay, in his History and Antiquities of Claybrook in Leicestershire, 8vo. Lond. 1791. p. 128. says: "The Custom of ringing Curfew, which is still kept up at Claybrook, has probably obtained without intermission since the days of the Norman Conqueror."

We find the *Covre feu* mentioned as a common and approved regulation. It was used in most of the Monasteries and Towns of the North of Europe, the intent being merely to prevent the accidents of fires. All the common houses consisted at this time of timber. Moscow, therefore, being built with this material, generally suffers once in twenty years. That this happened equally in London, Fitzstephen proves: "Solæ pestes Lundoniæ sunt Stultorum immodica potatio, et frequens Incendium." The Saxon Chronicle also makes frequent mention of Towns being burned, which might be expected for the same reason, the Saxon term for building being ȝeȝmbꝛian *.

The Hon. Daines Barrington, in his Observations on the Antient Statutes, p. 153, tells us: "Curfew is written Curphour in an old Scottish Poem, published in 1770, with many others from the MS. of George Bannatyne, who collected them in the year 1568. It is observed in the annotations on these Poems, that by Act 144. Parl. 13. Jam. I. this Bell was to be rung in Boroughs at nine in

* So, Henry, in his History of Britain, 4to. vol. iii. p. 567. tells us: "The custom of covering up their Fires about sun-set in Summer, and about eight at night in Winter, at the ringing of a Bell called the Couvre-feu or Curfew Bell, is supposed by some to have been introduced by William I. and imposed upon the English as a badge of servitude. But this opinion doth not seem to be well founded. For there is sufficient evidence that the same Custom prevailed in France, Spain, Italy, Scotland, and probably in all the Countries of Europe, in this period; and was intended as a precaution against Fires, which were then very frequent and very fatal, when so many Houses were built of wood."

Their sound is by this means peculiarly plaintive[w]. The inhabitants of that Town were particularly loyal during the Parliamentary Wars in the grand Rebellion, which may account for the use of this Custom, which probably began at the Restoration.

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the evening; and that the hour was afterwards changed to ten, at the solicitation of the Wife of James Stewart, the favourite of James the sixth."

There is a narrow street in the Town of Perth, in Scotland, still called *Couvre-Feu-Row*, leading West to the Black Friars, where the Couvre Feu Bell gave warning to the Inhabitants to cover their fires and go to rest when the Clock struck Ten." Muses Threnodie. Note. p. 89.

"At Rippon, in Yorkshire, at nine o'clock every evening, a Man blows a large Horn at the Market Cross and then at the Mayor's door." Gent. Mag. for Aug. 1790. vol. lx. p. 719.

[w] In "Campanologia, or the Art of Ringing," 4th edit. corrected, 12mo. Lond. 1753. p. 200. we have:

"*A Funeral or Dead Peal.*

"It being customary not only in this City of London, upon the death of any person that is a Member of any of the honourable Societies of Ringers therein, (but likewise in most Countries and Towns in England, not only upon the death of a Ringer, but likewise of any young Man or Woman,) at the Funeral of every such person to ring a Peal; which Peal ought to be different from those for mirth and recreation, (as the musick at the Funeral of any Master of Musick, or the Ceremony at the Funeral of any person belonging to military discipline,) and may be performed two different ways: the one is by ringing the Bells round at a set pull, thereby keeping them up so as to delay their striking, that there may be the distance of three notes at least, (according to the true compass of ringing upon other occasions,) between Bell and Bell; and having gone round one whole pull every Bell, (except the Tenor,) to set and stand; whilst the Tenor rings one pull in the same compass as before; and this is to be done whilst the person deceased is bringing to the ground; and after he is interred, to ring a short Peal of round ringing, or Changes in true time and compass, and so conclude. The other way is call'd *buffeting the Bells*, that is, *by tying pieces of Leather, old Hat,* or any other thing that is pretty thick, round the ball of the clapper of each Bell, and then by ringing them as before is shewn, *they make a most doleful and mournful sound:* concluding with a short Peal after the Funeral is over, (the clappers being clear as at other times:) which way of buffeting is most practis'd in this City of London."

Misson, in his Travels in England, translated by Ozell, p. 306. says: "Ringing of Bells is one of their great delights, especially in the Country. They have a particular way of doing this; but their Chimes cannot be reckoned so much as of the same kind with those of Holland and the Low Countries."

In the Statistical Account of Scotland, vol. x. 8vo. Edinb. 1794, p. 511. Parish of Inverkeithing, in the County of Fife, we read: "In this Parish is the Castle of Rosyth, almost opposite to Hopeton House. It is built upon rock, and surrounded by the sea at full tide. Upon the South side, near the door, is this inscription, pretty entire and legible:

WATCHING WITH THE DEAD[a],

called in the North of England

the

LAKE-WAKE.

The word Lake-Wake is plainly derived from the Anglo Saxon Lic or Lice, a Corpse, and Wæccɛ, a Wake, Vigil, or Watching. It is used in this sense by Chaucer in his Knight's Tale :

> " Shall not be told by me
> How that Arcite is brent to ashen cold,
> Ne how that there the Liche-Wake was yhold
> All that night long."

Thus also, under the word Walkin, in Ruddiman's Glossary to Douglas's Virgil, we read : " Proper Like Wakes (Scotch) are the Meetings of the Friends of the deceased, a night or nights before the Burial[b].

> " In dev time drav yis Cord ye Bel to clink
> Qvhais mery voce varnis to Meat and Drink."

Dates about the building, 1561 and 1639. Yet " it cannot now be ascertained by whom it was built, or at what time."

[a] They were wont, says Bourne, chap. ii. to sit by the Corpse from the time of death till its exportation to the Grave, either in the House it died in, or in the Church itself. To prove this he cites St. Austin, concerning the watching the dead Body of his mother Monica ; and Gregory Turon. concerning that of St. Ambrose, whose body was carried into the Church the same hour he died.

[b] [Dr. Jamieson says : " This antient custom most probably originated from a silly superstition with respect to the danger of a corpse being carried off by some of the agents of the invisible World, or exposed to the ominous liberties of brute animals. But, in itself, it is certainly a decent and proper one ; because of the possibility of the person, considered as dead, being only in a swoon. Whatever was the original design, the *lik-wake* seems to have very early degenerated into

That watching with the Corpse was an antient custom every where practised,

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a scene of festivity extremely incongruous to the melancholy occasion." Etymolog. Dict. of the Scot. Language, *v.* LYK WAIK.]

Mr. Pennant, in describing Highland ceremonies, says: "The Late Wake is a Ceremony used at Funerals. The Evening after the death of any person, the Relations or Friends of the deceased meet at the House attended by a Bag-pipe or Fiddle: the nearest of kin, be it wife, son, or daughter, opens a melancholy Ball, dancing, and greeting, *i. e.* crying violently at the same time; and this continues till day-light, but with such Gambols and Frolicks among the younger part of the Company, that the loss which occasioned them is often more than supplied by the consequences of that night. If the Corps remain unburied for two nights the same rites are renewed. Thus, Scythian like they rejoice at the deliverance of their Friends out of this Life of Misery." He tells us in the same place that the Coranich or singing at Funerals is still in use in some places. The Songs are generally in praise of the deceased, or a recital of the valiant deeds of their ancestors." Tour in Scotl. 1769. p. 112.

"In North Wales," says Mr. Pennant's MS. so often quoted in the former Volume of this Work, (speaking of the Manners of the eighteenth Century,) "the Night before a dead body is to be interred, the friends and neighbours of the deceased resort to the House the corpse is in, each bringing with him some small present of Bread, Meat, Drink, (if the family be something poor;) but more especially Candles, whatever the Family be: and this Night is called *wyl nôs*, whereby the country people seem to mean a Watching Night. Their going to such a House, they say is, *i wilior corph, i. e.* to watch the corpse; but *wylo* signifies to weep and lament, and so wyl nôs may be a night of lamentation: while they stay together on that night they are either singing Psalms, or reading some part of the Holy Scriptures.

"Whenever any body comes into a Room where a dead Body lyes, especially the wyl nôs and the day of its Interment, the first thing he does, he falls on his knees by the Corps, and says the Lord's Prayer."

In "The Irish Hudibras," a Burlesque of Virgil's Story of Æneas going down to visit his father in the Shades, 8vo. Lond. 1689. p. 34. is the following Description of what is called in the margin "*An Irish Wake.*"

"To their own Sports, (the Masses ended,)
The Mourners now are recommended.
Some for their pastime count their Beads,
Some scratch their Breech, some louse their Heads;
Some sit and chat, some laugh, some weep;
Some sing Cronans*, and some do sleep;
Some pray; and with their prayers mix curses;
Some vermin pick, and some pick purses;

* Songs.

numerous passages from Ecclesiastical Writers might be cited to prove, could

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Some court, some scold, some blow, some puff,
Some take Tobacco, some take snuff;
Some play the Trump, some trot the Hay,
Some at Macham*, some Noddy play;
With all the Games they can devise;
And (when occasion serves 'em) cries.
Thus did mix their Grief and Sorrow,
Yesterday bury'd, kill'd to-morrow."

[An Account of the Wake, less overcharged, will be read with pleasure from the Glossary of "Castle Rackrent," by Maria Edgeworth, 5th edit. 8vo. Lond. 1810. p. 214. "In Ireland a Wake is a midnight meeting, held professedly for the indulgence of holy sorrow, but usually it is converted into orgies of unholy joy. When an Irish man or woman of the lower order dies, the straw which composed his bed, whether it has been contained in a bag to form a mattress, or simply spread upon the earthen floor, is immediately taken out of the house, and burned before the cabin door, the family at the same time setting up the death howl. The ears and eyes of the neighbours being thus alarmed, they flock to the house of the deceased, and by their vociferous sympathy excite and at the same time sooth the sorrows of the family.

"It is curious to observe how good and bad are mingled in human institutions. In countries which were thinly inhabited, this custom prevented private attempts against the lives of individuals, and formed a kind of Coroner's Inquest upon the body which had recently expired, and burning the straw upon which the sick man lay became a simple preservative against infection. At night the dead body is waked; that is to say, all the friends and neighbours of the deceased collect in a barn or stable, where the corpse is laid upon some boards, or an unhinged door, supported upon stools, the face exposed, the rest of the body covered with a white sheet. Round the body are stuck in brass Candlesticks, which have been borrowed perhaps at five miles distance, as many candles as the poor person can beg or borrow, observing always to have an odd number. Pipes and Tobacco are first distributed, and then, according to the *ability* of the deceased, Cakes and Ale, and sometimes Whiskey, are *dealt* to the company:

'Deal on, deal on, my merry men all,
Deal on your Cakes and your Wine,
For whatever is dealt at her funeral to-day
Shall be dealt to-morrow at mine.'

"After a fit of universal Sorrow, and the comfort of an universal dram, the scandal of the neighbourhood, as in higher Circles, occupies the company. The young lads and lasses romp with one another; and when the fathers and mothers are at last overcome with sleep and whiskey (*vino et*

* A Game at Cards.

there be any doubt of the antiquity of a Custom[c], which, owing its origin to the tenderest affections of human nature, has perhaps on that account been used from the infancy of Time[d].

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somno) the youth become more enterprizing, and are frequently successful. It is said that more matches are made at Wakes than at Weddings."]

See also the Survey of the South of Ireland, 8vo. p. 210.

In the Gent. Mag. for Aug. 1771. vol. xli. p. 351. it is said of a Girl who was killed by Lightning in Ireland, that she could not be *waked* within doors, an expression which is explained as alluding to a Custom among the Irish of dressing their dead in their best cloaths, to receive as many Visitors as please to see them; and this is called keeping their Wake. The Corpse of this Girl, it seems, was so offensive, that this Ceremony could not be performed within doors."

[c] Hutchinson, in his History of Cumberland, vol. i. p. 553. speaking of the parish of Whitbeck, says: "People always keep *wake* with the dead."

In the Statistical Account of Scotland, Parish of Cruden, Aberdeenshire, vol. v. p. 435. we read: "Of all those who attended the *Late Wake* of a person who died of a putrid Feaver, not one escaped catching the infection:" and a Note tells us that the Late Wake is a practice common in many parts of Scotland, and not yet exploded here, of people sitting up all night with the dead corps, in the chamber of the deceased."

Ibid. vol. xv. p. 372. Parish of Campsie, co. of Stirling, we read: "It was customary for them to have at least two Lyke-Wakes (the Corpse being kept two nights before the Interment) where the young Neighbours watched the Corpse, being merry or sorrowful, according to the situation or rank of the deceased."

Waldron in his Description of the Isle of Man, (Works, fol. p. 170.) says that "When a person dies, several of his acquaintance come to sit up with him, which they call the Wake. The Clerk of the Parish is obliged to sing a Psalm, in which all the Company join; and after that they begin some pastime to divert themselves, having strong beer and tobacco allowed them in great plenty. This is a Custom borrowed from the Irish, as indeed are many others much in fashion with them.

["The *Lik-Wake* is retained in Sweden, where it is called *Wakstuga*, from *wak-a* to watch, and perhaps *stuga*, a room, an apartment, or cottage. Ihre observes, that 'although these Wakes should be dedicated to the contemplation of our mortality, they have been generally passed in plays and compotations, whence they were prohibited in public Edicts.' *v.* WAKE." Jamieson's Etymolog. Dict. of theScot. Lang. *v.* LYK-WAIK."]

[d] Durand cites one of the antient Councils, in which it is observed that Psalms were wont to be sung, not only when the Corpse was conducted to Church, but that the antients watched on the Night before the Burial, and spent the Vigil in singing Psalms. "Porro observandum est, nedum Psalmos cani consuetum, cum funus ducitur, sed etiam Nocte quæ præcedit funus, veteres vigi-

The abuse of this Vigil, or Lake Wake is of pretty old standing. The tenth Canon at the provincial Synod held in London temp. Edw. III. in Collier's Ecclesiast. History, vol. i. p. 546. "endeavours to prevent the disorders committed at people's Watching a Corps before Burial. Here the Synod takes notice that the design of people's meeting together upon such occasions, was to join their prayers for the benefit of the dead person; that this antient and serviceable usage was overgrown with Superstition and turned into a convenience for theft and debauchery: therefore, for a remedy against this disorder, 'tis decreed, that, upon the death of any person, none should be allowed to watch before the Corpse in a private House, excepting near Relations and Friends of the deceased, and such as offered to repeat a set number of Psalms for the benefit of his Soul." The penalty annexed is Excommunication. This is also mentioned in Becon's Reliques of Rome, and comprized in the Catalogue of Crimes that were antiently cursed with Bell, Book, and Candle.

Bourne complains of the Sport, Drinking, and Lewdness used at these Lake Wakes in his time. They still continue to resemble too much the antient Bacchanalian Orgies. An instance of Depravity that highly disgraces Human Nature. It would be treating this serious Subject with too much Levity, to say, that if the inconsiderate wretches who abuse such solemn Meetings, think at all, they think with Epicurean licentiousness that since Life is so uncertain, no Opportunity should be neglected of transmitting it, and that the loss, by the death of one relation, should be made up by the birth of another.

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lasse nocturnasque vigilias canendis Psalmis egisse." p. 232. So also St. Gregory in the Epistle treating of the death of his sister Macrina, says: "Cum igitur nocturna Pervigilatio, ut in Martyrum celebritate canendis Psalmis perfecta esset, et Crepusculum advenisset," &c. Ibid.

It appears that among the primitive Christians the Corpse was sometimes kept four days. Pelagia, in Gregory of Turon. requests of her son, "ne eam *ante diem quartum* sepeliret."

LAYING OUT *or* STREEKING THE BODY.

Durand gives a pretty exact Account of some of the Ceremonies used at laying out the Body, as they are at present practised in the North of England, where the laying out is called Streeking[a]. He mentions the closing of the Eyes[b]

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[a] *To streek*, to expand, or stretch out, from the Anglo Saxon ꝛꝛecan, *extendere*. See Benson's Anglo Saxon Vocabulary in verbo. A streeking Board is that on which they stretch out and compose the Limbs of the dead body.

Mr. Gough, in the Introduction to his second Volume of Sepulchral Monuments in Great Britain, p. ccv. citing Lowe's MS History of Orkney, says: "Funeral Ceremonies in Orkney are much the same as in Scotland. The Corpse is laid out after being stretcht on a Board till it is coffined for burial. I know not for what reason they lock up all the Cats of the House, and cover all the Looking Glasses as soon as any person dies; nor can they give any solid reason."

It by no means seems difficult to assign a reason for locking up the Cats on the occasion; it is obviously to prevent their making any depredations upon the Corpse, which it is known they would attempt to do if not prevented.

In the Statistical Account of Scotland, vol. xxi. p. 147. Parish of Monquhitter, we read: "It disturbed the Ghost of the dead, and was fatal to the living, if a Tear was allowed to fall on a Winding Sheet. What was the intention of this, but to prevent the effects of a Wild or Frantic Sorrow? If a Cat was permitted to leap over a Corpse, it portended Misfortune. The meaning of this was to prevent that carnivorous Animal from coming near the Body of the deceased, lest, when the Watchers were asleep, it should endeavour to prey upon it, &c." These notions appear to have been called in Scotland "Frets."

In "Wits, Fits, and Fancies," 4to. Lond. 1614. p. 186. is the following, alluding to the practice of laying out, or streeking the Body: "One said to a little Child, *whose Father died that Morning*, and was *layd out in a Coffin in the Kitchen*, Alas! my prety Child, thy Father is now in heaven: the Child answered, Nay, that he is not: for he is yet in the Kitchen."

Laying out the Corpse is an office always performed by Women, who claim the Linen, &c. about the person of the deceased at the time of performing the Ceremony. It would be thought very unlucky to the Friends of the person departed, were they to keep back any portion of what is thus found. These women give this away in their turn by small divisions; and they who can obtain any part of it, think it an Omen or Presage of future good Fortune to them or theirs.

[b] The Face-Cloth too is of great antiquity. Mr. Strutt tells us that after the closing of the Eyes, &c. a Linen Cloth was put over the Face of the deceased. Thus we are told that Henry the fourth, in

and Lips, the decent, washing[c], dressing, and wrapping up in a winding Sheet[d] or linen Shroud[e]: of which Shroud Prudentius thus speaks:

"Candore nitentia claro
Prætendere lintea mos est[f].
Hymn. ad Exequias Defunct.

The Interests of our Woollen Manufactures have interfered with this antient Rite in England[g].

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his last illness, seeming to be dead, his Chamberlain covered his face with a Linen Cloth." Engl. Æra, p. 105.

[c] Misson, in his Travels in England, translated by Ozell, p. 89. mentions, under the head of Funerals, "the washing the Body throughly clean, and shaving it, if it be a man, and his beard be grown during his sickness."

[d] Stafford, in his Niobe, or his Age of Teares, 12mo. Lond. 1611. p. 162. says: "I am so great an Enemie to Cermonies, as that I would onelie wish to have that *one Ceremonie at my Buriall*, which I had at my *Birth*; I mean, *swadling*: and yet I am indifferent for that too."

[e] "Quinetiam Sanctorum Corpora, manibus erectis supinisque excipere, occludere oculos, ora obturare, decenter ornare, lavare accuratè, et linteo funebri involvere, &c." Durand. de Ritibus. p. 224.

We have the very Coffin of the present age described in Durand. "Corpus lotum et sindone obvolutum, ac Loculo conditum, Veteres in cœnaculis, seu Tricliniis exponebant." p. 225. Loculus is a Box or Chest. Thus in old Registers I find Coffins called Kists, *i. e.* Chests. See Mr. Gough's Sepulchr. Monuments, vol. ii. Introd. p. 5.

[f] "The Custome is to spread abroad
White Linens, grac'd with splendour pure."
Beaumont's Translation.

[g] Misson, speaking of Funerals in England, says: "There is an Act of Parliament which ordains that the Dead shall be buried in a Woollen stuff, which is a kind of a thin Bays, which they call Flannel; nor is it lawful to use the least needleful of thread or Silk. (The intention of this Act is, for the encouragement of the Woollen Manufacture.) This Shift is always white; but there are different sorts of it as to fineness, and consequently of different prices. To make these dresses is a particular Trade, and there are many that sell nothing else." The Shirt, for a Man "has commonly a Sleeve purfled about the wrists, and the slit of the Shirt, down the breast, done in the same manner. This should be at least half a foot longer than the Body, that the feet of the deceased may be wrapped in it, as in a Bag. Upon the head they put a Cap, which they fasten with a very broad chin-cloth; with Gloves on the hands, and a cravat round the neck, all of Woollen. The Women have a kind of head-dress with a Fore-head cloth." Travels in Engl. translated by Ozell. p. 88. He adds, p. 90. "that the Body may ly the softer, some put a lay of bran, about four inches thick, at the

SETTING SALT *or* CANDLES

UPON THE DEAD BODY.

It is customary at this day in some parts of Northumberland, *to set a pewter Plate, containing a little* SALT, upon the Corps.

A CANDLE, too, is sometimes *set upon the Body*, in like manner[a].

Salt, says the learned Moresin, is the Emblem of Eternity and Immortality. It is not liable to putrefaction itself, and it preserves things that are seasoned with it from decay[b].

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bottom of the coffin. The coffin is sometimes very magnificent. The Body is visited to see that it is buryed in flannel, and that nothing about it is sowed with Thread. They let it lye three or four days."

[a] In Articles to be enquired of, within the Archdeaconry of Yorke, by the Churchwardens and Sworne Men, A. D. 163— (blank) 4to. Lond. 163—. I find the following curious Item: "Whether at the Death of any, there be any superstitious *burning of Candles over the Corps in the Day after it be light.*" By the blank left in the Date of this Tract after the 3 there appear to have been as many Copies ordered to be printed at once, as would last till the year 1640. The last figure to be filled up occasionally in writing. It is printed in black Letter.

[b] "Salem abhorrere constat Diabolum, et ratione optima nititur, quia Sal Æternitatis est et Immortalitatis Signum, neque putredine neque corruptione infestatur unquam, sed ipse ab his omnia vendicat." Moresini Papatus, p. 154.

Considered in reference to this symbolical Explication, how beautiful is that expression: "Ye are the Salt of the Earth!"

Reginald Scot, in his Discourse concerning Devils and Spirits, p. 16. cites Bodin, as telling us that "the Devil loveth no Salt in his Meat, for that is a sign of Eternity, and used by God's commandment in all Sacrifices."

Mr. Douce says, the Custom of putting a Plate of Salt upon Corpses is still retained in many parts of England, and particularly in Leicestershire, but it is not done for the reason here given. The pewter Plate and Salt are laid on the Corpse with an intent to hinder air from getting into the Bowels and swelling up the Belly, so as to occasion either a bursting, or, at least, a difficulty in closing the Coffin. See Gent. Mag. for 1785. vol. lv. pp. 603. 760.

Dr. Campbell, in his Philosophical Survey of the South of Ireland, edit. 1777. p. 210. mentions this Custom as obtaining in Ireland, and says, that the Plate of Salt is placed over the Heart. It should seem as if he had seen Moresin's Remark, by his supposing that they consider the Salt

The same Author gives us also his Conjecture on the use of the Candle upon this occasion[c]:

"It was an Egyptian Hieroglyphic for Life, meant to express here the

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as the emblem of the incorruptible part. "The Body itself," says he, "being the Type of Corruption."

Mr. Pennant, in his Tour in Scotland, tells us, that on the death of a Highlander, the Corpse being stretched on a Board, and covered with a coarse Linen Wrapper, the Friends lay on the breast of the deceased a wooden platter, containing a small quantity of Salt and Earth, separate and unmixed. The Earth an Emblem of the corruptible Body; the Salt an emblem of the immortal Spirit. All fire is extinguished where a Corpse is kept: and it is reckoned so ominous for a Dog or Cat to pass over it, that the poor animal is killed without mercy.

From the following passage in "A Boulster Lecture," 8vo. Lond. 1640. p. 139. the Corpse appears antiently to have been stuck with Flowers; "*Marry another, before those Flowers that stuck his Corpse be withered.*"

The following is in Herrick's Hesperides, p. 394.

"*The Soul is the Salt.*

The Body's salt the Soule is, which when gone,
The flesh soone sucks in putrifaction."

In the same Work, p. 5. is a Copy of Verses "*To Perilla,*" abounding with tender allusions to the funeral Customs of his time:

"'Twill not be long (Perilla) after this
That I must give thee the *supremest Kisse:*
Dead when I am, first *cast in Salt*, and bring
Part of the Creame from that religious Spring;
With which (Perilla) wash my hands and feet;
That done, then wind me in that very sheet
Which wrapt thy smooth limbs (when thou didst implore
The God's protection, but the night before)
Follow me weeping to my Turfe, and there
Let fall a Primrose, and with it a teare:
Then lastly let some weekly-strewings be
Devoted to the memory of me:
Then shall my Ghost not walk about, but keep
Still in the coole and silent shades of Sleep."

[c] "Lucerna, seu Candela mortuis cadaveribus semper apponitur in domibus et templis, quamdiu supra Terram sunt, & frequenter toto anno post humationem. An hinc ducto more, oculo, vel Lucerna incensa veteres Egyptii vitam significabant, unde veteres soliti sunt lucernas ardentes

ardent desire of having had the Life of the deceased prolonged."

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sepulchris * imponere, hac saltem ratione significantes se mortuorum quamdiu possent vitas producturos. Moresini Papatus, p. 89.

"Jubet Papa cadaveris expiationes fieri, ut quod valde immundum est, aspergatur aqua benedicta, thurificetur, exorcisetur sacris Orationibus, illustretur sacris luminibus, quousque supra Terram fuerit, &c." Ibid. p. 26.

[In Levi's Account of the Rites and Ceremonies of the modern Jews, we read: p. 163. that when any of the sick among that people have departed, the corpse is taken and laid on the ground, and a pillow put under its head; and the hands and feet are laid out even, and the body is covered over with a black cloth, *and a light is set at its head.*]

It appears from Scogin's Jests (new edit. 8vo. 1796.) p. 4. that in Henry the eighth's time it was the Custom *to set two burning Candles over the dead Body.* The passage is curious, as illustrative of more Customs than one: "On Maundy-Thursday, Scogin said unto his Chamber-fellow, we will make our Maundy, and eat and drink with advantage: be it, said the Scholar. On Maundy-Thursday at night they made such chear that the Scholar was drunk. Scogin then pulled off all the Scholar's cloaths, and laid him stark naked on the Rushes, and set a form over him, and spread a coverlet over it, and *set up two tallow Candles in Candlesticks over him,* one at his head, the other at his feet, and ran from Chamber to Chamber, and told the fellows of that place that his Chamber-fellow was dead." Adding, "I pray you, go up, and pray for his soul; and so they did. And when the Scholar had slept his first sleep, he began to turn himself, and cast down the Form and the Candles. The fellows seeing that Scogin did run first out of the Chamber, were afraid, and came running and tumbling down ready to break each others neck. The Scholar followed them stark naked; and the fellows seeing him run after them like a Ghost, some ran into their Chamber, some into one corner, and some into another. Scogin ran into the Chamber to see *that the Candles should do no harm,* and at last fetched up his Chamber-fellow, who ran about like a Madman, and brought him to bed, for which matter Scogin had rebuke."

In the Life of Henrietta Maria, 12mo. Lond. 1669. p. 3. we read: "On the 25th of June 1610. she was carried with her Brother to perform the *Ceremony of casting Holy-water on the Corps of her dead Father* (Henry the Fourth of France,) who was buried the 28th following."

* Thus Pope, conversant in Papal Antiquities:

"Ah hopeless lasting Flames! like those that burn
To light the dead, and warm th' unfruitful urn."
Eloisa to Abelard.

FUNERAL ENTERTAINMENTS

called

ARVALS *or* ARVILS.

These funeral Entertainments are of very old date. Cecrops is said to have instituted them for the purpose of renewing decayed Friendship amongst old Friends, &c. Moresin tells us that in England in his time they were so profuse on this occasion, that it cost less to portion off a Daughter, than to bury a dead Wife[a]. These Burial Feasts are still kept up in the North of England, and are there called Arvals or Arvils[b]. The Bread distributed on these occasions is called Arvil Bread. The Custom seems borrowed from the antients, amongst whom many examples of it are collected by Horn manin his Treatise de Miraculis

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[a] "Convivia funebria Cecrops primus instituit prudenter, ut Amici amicitiam fortasse remissam renovarent, et pro uno defuncto acquirerent his mediis plures amicos, &c. In Anglia ita strenue hanc curam obeunt, ut viliori pretio constet elocatio Filiæ, quam Uxoris mortuæ Inhumatio." Moresini Papatus, &c. p. 44.

Gough, in the Introduction to the second Volume of his Sepulchral Monuments in Great Britain, p. vi. says: "An Entertainment or Supper, which the Greeks called Περιδειπνον, and Cicero *Circompotatio*, made a part of a Funeral, whence our practice of giving Wine and Cake among the rich, and Ale among the poor."

The Ancients had several kinds of Suppers made in honour of the deceased. First, that which was laid upon the funeral Pile, such as we find in the 23d Book of Homer, and the 6th Æneis of Virgil, Catullus Ep. lv. Ovid. Fasti. ii. Secondly, the Supper given to the Friends and Relations at their return from the Funeral; as in the 24th Book of Homer's Ilias, in honour of Hector. This kind of Supper is mentioned in Lucian's Treatise of Grief, and Cicero's third Book of Laws. Thirdly, the *Silicernium*, a Supper laid at the Sepulchre, called Εκάτης δειπνον. Others will have it to be a Meeting of the very old Relations, who went in a very solemn manner after the Funeral, and took their leaves one of the other, as if they were never to meet again. The fourth was called *Epulum Novendiale.*

[b] This word occurs in the provincial Poem, stil'd "Yorkshire Ale:"

"Come, bring my Jerkin, Tibb, I'll to the Arvil,
Yon man's ded seny scoun, it makes me marvill. p. 58.

Mortuorum, Cap. 36. Juvenal in his fifth Satire, l. 85. mentions the Cœna

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Hutchinson, in his History of Northumberland, vol. ii. ad finem, p. 20. thus mentions the Arvel Dinner: "On the decease of any person possessed of valuable effects, the friends and neighbours of the Family are invited to dinner on the Day of Interment, which is called the Arthel or Arvel Dinner. Arthel is a British word, and is frequently more correctly written Arddelw. In Wales it is written Arddel, and signifies, according to Dr. Davises Dictionary, *asserere* to avouch *. This Custom seems of very distant Antiquity, and was a solemn Festival, made at the time of publicly exposing the corps, to exculpate the Heir and those entitled to the possessions of the deceased, from Fines and Mulcts to the Lord of the Manor, and from all accusation of having used violence; so that the persons then convoked might avouch that the person died fairly and without suffering any personal injury. The dead were thus exhibited by antient Nations, and perhaps the Custom was introduced here by the Romans."

It was customary, in the Christian Burials of the Anglo Saxons, to leave the head and shoulders of the corpse uncovered till the time of Burial, that relations, &c. might take a last view of their deceased friend. To this day we yet retain (in our way) this old custom, leaving the coffin of the deceased unscrewed till the time of Burial. See Strutt's Manners and Customs, vol. i. p. 66.

Among the Extracts from the Berkeley MSS. read before the Society of Antiquaries, the following occasioned a general smile: "From the time of the death of Maurice the fourth Lord Berkeley, which happened June 8, 1368, untill his interment, the Reeve of his Manor of Hinton spent three quarters and seaven bushells of beanes in fatting one hundred geese towards his funerall, and divers other Reeves of other Manors the like, in geese, duckes, and other pultry."

In Strype's Edition of Stow's Survey of London, book i. p. 259, we read, from Registr. Lond. "Margaret Atkinson, widow, by her will, October 18, 1544, orders that *the next Sunday after her Burial* there be provided two dozen of bread, a kilderkin of ale, two gammons of bacon, three shoulders of mutton, and two couple of rabbits. Desiring all the parish, as well rich as poor, to take part thereof; and *a table to be set in the midst of the church*, with every thing necessary thereto."

A. D. 1556, at the Funeral of Sir John Gresham, Knight, Mercer, the church and streets were all hung with black, and arms, great store. A sermon was preached by the Archdeacon of Canterbury, "and after, *all the company came home to as great a dinner as had been seen for a fish day, for all that came.* For nothing was lacking."

Ibid. At the funeral of Thomas Percy, 1561, late Skinner to Queen Mary, he was "attended to his burial in Saint Mary Aldermary church, with twenty black gowns and coats, twenty clerks singing, &c. The Floor strewed with rushes for the chief mourners. Mr. Crowley preached. Af-

* [Bishop Kennet in his MS Glossary (MS. Lansd.) defines *Arvel Bread*, "Bread distributed at Funerals, which Mr. Nicholson derives from Sax. Aꝑull, *pius, religiosus*; more probably from Sax. ẏꝑ, ẏꝑe, *hæreditas*. ẏꝑe boc the last Will, which nominates the heir, and disposes the inheritance. Yꝑe ꝺol *sedes hereditaria*. Island. Arffur *hæreditas*. Goth. Arbia *hæres*. Arbi *hæreditas*."]

feralis, which was intended to appease the ghosts of the dead, and consisted of

terwards was a great dole of money; and then *all went home to a dinner.* The company of Skinners, to their Hall, to dine together. At this Funeral, all the mourners offered: and so did the said company."

A.D. 1562, at the Funeral of Sir Humphrey Brown, Knight, Lord Chief Justice, Dec. 15, Mr. Reneger made the Sermon, and after, *they went home to a great dinner.* The church was hung with black, and arms. The helmet and crest were offered (on the Altar), and after that his target; after that his sword; then his coat-armour; then his standard was offered, and his penon: and after all, the mourners, and judges, and serjeants of the law, and servants, offered."

Waldron, in his Description of the Isle of Man, (Works, fol. p. 170,) says: "As to their Funerals, they give no invitation, but every body that had any acquaintance with the deceased comes, either on foot or horseback. I have seen sometimes, at a Manks Burial, upwards of an hundred horsemen, and twice the number on foot: all these are entertained at long tables, spread with all sorts of cold provision, and rum and brandy flies about at a lavish rate."

Misson, in his Travels in England, translated by Ozell, p. 91, under the head of Funerals, says: "Before they set out, and after they return, it is usual to present the guests with something to drink, either red or white wine, boiled with sugar and cinnamon, or some other such liquor. Every one drinks two or three cups. Butler, the keeper of a tavern, (the Crown and Sceptre in St. Martin's Street,) told me that there was a tun of red port wine drank at his wife's Burial, besides mull'd white wine. Note, no men ever go to womens Burials, nor the women to mens, so that there were none but women at the drinking of Butler's wine."

In the Minute Book of the Society of Antiquaries of London, July 21, 1725, vol. i. p. 169, we read: "Mr. Anderson gave the Society an account of the manner of a Highland Lord's Funeral. The body is put into a litter between two horses, and, attended by the whole clan, is brought to the place of Burial in the churchyard. The nearest relations dig the grave, the neighbours having set out the ground, so that it may not encroach on the graves of others. While this is performing, some hired women, for that purpose, lament the dead, setting forth his genealogy and noble exploits. After the body is interred, a hundred black cattle, and two or three hundred sheep, are killed for the entertainment of the company."

In the Statistical Account of Scotland, vol. vi. p. 487, Parish of Kincardine, County of Perth, we read: "The desire of what is called a decent Funeral, *i. e.* one to which all the inhabitants of the district are invited, and at which every part of the usual entertainment is given, is one of the strongest in the poor. The expence of it amounts nearly to two pounds. This sum, therefore, every person in mean circumstances is anxious to lay up, and he will not spare it, unless reduced to the greatest extremity.

E'en in our ashes live their wonted fires! Gray.

Ibid. vol. ix. p. 543. Complaints occur against the expensive mode of conducting Burials in the parish of Dunlop, in Ayreshire. It is pointed out as an object of taxation.

milk, honey, water, wine, olives, and strewed flowers. The modern Arvals,

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Ibid. vol. x. p. 469, Parish of Lochbroom, County of Ross. "At their Burials and Marriages," we are told, the inhabitants "too much adhere to the folly of their ancestors. On these occasions they have a custom of feasting a great number of their friends and neighbours, and this often at an expence which proves greatly to the prejudice of poor orphans and young people: although these feasts are seldom productive of any quarrels or irregularities among them."

Ibid. vol. xv. 8vo. Edinb. 1795, p. 372, Parish of Campsie, County of Stirling, we read: "It was customary, till within these few years, when any head of a family died, to invite the whole parish: *they were served on boards in the barn,* where a prayer was pronounced before and after the service, which duty was most religiously observed. The entertainment consisted of the following parts: first, there was a Drink of Ale, then a Dram, then a piece of Short-bread, then another dram of some other species of liquor, then a piece of Currant-bread, and a third Dram, either of spirits or wine, which was followed by Loaves and Cheese, Pipes and Tobacco. This was *the old Funeral Entertainment* in the parish of Campsie, and was stiled their Service: and sometimes this was repeated, and was then stiled a Double Service; and it was sure of being repeated at the *Dredgy.* A Funeral cost, at least, a hundred pounds Scots, to any family who followed the old course. The most active young man was pointed out to the office of *Server;* and, in those days, while the manners were simple, and at the same time serious, it was no small honour to be *a Server at a Burial.* However distant any part of the parish was from the place of Interment, it was customary for the attendants to carry the corpse on hand spokes. The mode of invitation to the Entertainment was, by some special messenger; which was stiled bidding to the Burial, the form being nearly in the following words: 'You are desired to come to such-a-one's Burial to-morrow, against ten hours.' No person was invited by letter; and, though invited against ten of the clock, the corpse never was interred till the evening: time not being so much valued in those days."

Ibid. vol. xviii. 8vo. Edinb. 1796. p. 123. Parish of Gargunnock, County of Stirling: "The manner of conducting Funerals in the Country needs much amendment. From the death to the Interment, the House is thronged by Night and Day, and the Conversation is often very unsuitable to the occasion. The whole parish is invited at 10 o'clock in the forenoon of the day of the Funeral, but it is soon enough to attend at 3 o'clock in the Afternoon. Every one is entertained with a variety of Meats and Drinks. Not a few return to the Dirge, and sometimes forget what they have been doing and where they are. Attempts have been lately made to provide a remedy for this evil; but old Customs are not easily abolished.

Ibid. p. 174. Parish of Carmunnock, County of Lanark, the Minister, the rev. Mr. Adam Forman, tells us: "We must mention a Custom, which still prevails and which certainly ought to be abolished. It is usual, in this Parish, as in many other parts of Scotland, when a death has taken place, to invite on such occasions the greater part of the Country round, and though called to attend at an early hour in the forenoon, yet it is generally towards evening, before they think of carrying forth the Corpse to the Churchyard for Interment. While, on these occasions, the

however, are intended to appease the Appetites of the living, who have, upon

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good Folks are assembled, though they never run into excess, yet no small expence is incurred by the family: who often vie with those around them, in giving, as they call it, an honourable burial to their deceased friend. Such a Custom is attended with many evils, and frequently involves in debt, or reduces to poverty many Families otherwise frugal and industrious, by this piece of useless parade, and ill-judged expence."

In "Whimsies, or a New Cast of Characters," 12mo. Lond. 1631. p. 89. speaking of a Launderer, the author says: "So much she hath reserved out of the labours of her life, as will buy some small portion of *Diet Bread, Comfits,* and *Burnt Claret,* to welcome in her Neighbours *now at her departing,* of whose cost they never so freely tasted while she was living*."

Ibid. p. 195. in describing a yealous (jealous) Neighbour, the author concludes with observing: "Meate for his *Funerall Pye* is shred, some few ceremoniall Teares on his Funerall Pile are shed; but the Wormes are scarce entered his shroud, his Corpse Flowers not fully dead, till this yealous Earthworme is forgot, and another more amorous, but lesse yealous, mounted his Bed.

Mons. Jorevin, who travelled to England in the beginning of King Charles the second's reign, speaking of a Lord's Burial at Shrewsbury, which his Host procured him a sight of, tells us: "The Relations and Friends being assembled in the house of the defunct, the Minister advanced into the middle of the Chamber, where, before the Company, he made a Funeral Oration, representing the great actions of the deceased, his virtues, his qualities, his title of Nobility, and those of the whole Family, &c. It is to be remarked, that during the Oration, there stood *upon the Coffin a large Pot of Wine, out of which every one drank to the health of the deceased.* This being finished, six Men took up the Corps, and carried it on their shoulders to the Church," &c. Antiq. Repert. vol. ii. p. 105.

A Writer in the Gent. Mag. for March 1780. vol i. p. 129. says: "Our ancient Funerals, as well as some modern ones, were closed with *Merry Makings,* at least equal to the preceding sorrow, most of the Testators directing, among other things, *Victuals and Drink to be distributed at their Exequies;* one in particular, I remember, orders a sum of money for *a drinking for his Soul.*"

Another Writer, apparently describing the manners of Yorkshire, vol. lxviii. p. 573. for July 1798. says: "At Funerals, on which occasions a large party is generally invited, the Attendant who serves the Company with Ale or Wine has upon the handle of the Tankard a piece of Lemon-Peel, and also upon her left arm a clean white Napkin. I believe these Customs are invariably observed. From what cause they originated, some ingenious Correspondent may be able to inform me."

* "In Northern Customs Duty was exprest
To Friends departed by their Fun'ral Feast.
Tho' I've consulted Hollingshead and Stow,
I find it very difficult to know
Who to refresh th' Attendants to the Grave,
Burnt Claret first, or Naples-Bisket gave."
King's Art of Cookery, p. 65.

these occasions, superseded the Manes of the dead. An allusion to these feasts occurs in Hamlet, Act i. sc. 2. who, speaking of his Mother's Marriage, says:

—— "*The funeral bak'd Meats*
Did coldly furnish forth *the Marriage Tables*[d]."

By the following extract, *Wafers* appear to have been used at Funeral Entertainments: "1671. Jan. 2. died Mr. Cornelius Bee, bookseller in Little Britain. Buried 4 Jan. at St. Bartholomew's, without Sermon, *without Wine or* WAFERS; onely Gloves and Rosemary." Peck's Desiderata Curiosa, vol. ii. p. 549. from MS. Sloan. No. 886. A Catalogue of Persons deceased between 1628 and 1675, by one Smith, a Secondary of the Poultry Compter.

In Dudley Lord North's Forest of Varieties, fol. Lond. 1645. p. 105. is the following: "Nor are *all Banquets* (no more than Musick) ordained for merry humors, *some being used even at Funeralls.*"

In Pleasant Remarks on the Humors of Mankind, 12mo. p. 62. cciii. we read: "'Tis common in England for Prentices, when they are out of their time, to make an entertainment, and call it the Burial of their Wives. Many Aldermen would do the like, was it consistent with common decency, at the departure of theirs."

Again, p. 83. cclxxv. "How like Epicurists do some persons drink at a Funeral, as if they were met there to be merry, and make it a matter of rejoycing that they have got rid of their Friends and Relations."

Richard Flecknoe, in his Ænigmatical Characters, 8vo. Lond. 1665. p. 14. speaking of "a curious Glutton," observes on his fondness for feasting as follows: "In fine, he thinks of nothing else, as long as he lives, and, when he dyes, onely regrets that *Funeral Feasts are quite left off*, else he should have the pleasure of one Feast more, (in imagination at least,) even after death; which he can't endure to hear of, onely becausé they say there is no eating nor drinking in the other World."

Books, by way of Funeral Tokens, used to be given away at the Burials of the better sort in England. In my Collection of Portraits I have one of John Bunyan, taken from before an old edition of his Works, which I bought at Ware, in Hertfordshire. It is thus inscribed on the back in MS. "Funeral Token in remembrance of Mr. Hen. Plomer, who departed this life Oct. 2, 1696. being 79 years of age, and is designed to put us that are alive in mind of our great change. Mr. Daniel Clerk the elder his book, Oct. 23, 1696."

In the Athenian Oracle, vol. iii. p. 114. a Querist asks: "Whether Books are not more proper to be given at Funerals, than Bisquets, Gloves, Rings, &c.?" And it is answered: "Undoubtedly a Book would be a far more convenient, more durable, and more valuable present, than what are generally given, and more profitably preserve the Memory of a deceased Friend."

[d] In Reed's edit. of Shakspeare, vol. xviii. p. 43. there is the following Note on this passage by Mr. Steevens:

"It was anciently the general Custom to give a cold Entertainment to Mourners at a Funeral. In distant Counties this practice is continued among the Yeomanry."

SIN EATERS.

The following is extracted from Mr. Bagford's Letter relating to the Antiquities of London, printed in the first volume of Leland's Collectanea, p. lxxvi. It is dated Feb. 1, 1714-5.

"Within the memory of our Fathers, in Shropshire, in those villages adjoyning to Wales, when a person dyed, there was notice given to an old Sire, (for so they called him,) who presently repaired to the place where the deceased lay, and stood before the door of the house, when some of the Family came out and furnished him with a Cricket, on which he sat down facing the door. Then they gave him a Groat, which he put in his pocket; a Crust of Bread, which he eat; and a full bowle of Ale, which he drank off at a draught. After this, he got up from the Cricket and pronounced, with a composed gesture, *the ease and rest of the Soul departed, for which he would pawn his own Soul.* This I had from the ingenious John Aubrey, Esq. who made a Collection of curious Observations, which I have seen, and is now remaining in the hands of Mr. Churchill, the bookseller. How can a Man think otherwise of this, than that it proceeded from the ancient Heathens?"

[Aubrey's Collection, here mentioned, was most probably the "Remaines of Gentilisme and Judaism," still preserved among the Lansdowne Manuscripts in the British Museum; whence the following remarks on this subject, in Mr. Aubrey's own hand, have been extracted.

See the Tragique Historie of the faire Valeria of London, 1598. "His Corpes was with funerall pompe conveyed to the Church and there solemnly enterred, nothing omitted which necessitie or custom could claime: a Sermon, *a Banquet*, and like observations."

Again, in the old Romance of Syr Degore, *b. l.* no date:

> "A great Feaste would he holde
> Upon his Quene's Mornynge Day,
> That was buryed in an Abbay."

See also Hayward's Life and Reigne of King Henry the fourth, 4to. 1599. p. 135. "Then hee (King Richard II.) was conveyed to Langley Abby in Buckinghamshire, and there obscurely interred, without the charge of *a Dinner for celebrating the Funeral.*"

"In the County of Hereford was an old Custome at Funeralls to hire poor People, who were to take upon them the Sinnes of the Party deceased. One of them, (he was a long, leane, ugly, lamentable poor Raskal,) I remember lived in a Cottage on Rosse high-way. The manner was, that when the Corps was brought out of the House, and layd on the Biere, a Loafe of Bread was brought out, and delivered to the Sinne Eater, over the Corps, as also a Mazar Bowle, of Maple, full of Beer, (which he was to drink up,) and Sixpence in money: in consideration whereof he took upon him, ipso facto, all the Sinnes of the defunct, and freed him or her from walking after they were dead. This custome alludes, methinks, something to the Scape-Goate in the old Lawe, Levit. chap. xvi. v. 21, 22. 'And Aaron shall lay both his hands on the head of the live Goate, and confesse over him all the iniquities of the Children of Israel, and all their transgressions in all their sins, putting them upon the head of the Goat, and shall send him away by the hand of a fit man into the Wilderness. And the Goat shall bear upon him all their iniquities unto a Land not inhabited: and he shall let the Goat goe into the Wilderness."

"This Custome, (though rarely used in our dayes) yet by some people was observed even in the strictest time of the Presbyterian Government, as at Dynder, (volens nolens the Parson of the Parish,) the kindred of a Woman deceased there had this Ceremonie punctually performed, according to her Will: and, also, the like was done at the City of Hereford in those times, where a Woman kept, many yeares before her death, a Mazard Bowle for the Sinne-Eater; and the like in other places in this Countie: as also in Brecon[a]. I believe this Custom was heretofore used all over Wales[b].]

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[a] ["E. g. at Llanggors, where Mr. Gwin, the Minister, about 1640. could not hinder the performance of this ancient Custome."

[b] MS. Lansd. 226. fol. 116. In another page, Mr. Aubrey says: "A. D. 1686. This Custom is used to this day in North Wales:" where Milk seems to have been the substitute for Beer.

Bishop Kennet, in whose possession Aubrey's Manuscript appears to have been, has added this Note. "It seems a remainder of this Custom which lately obtained at Amersden in the County of Oxford, where at the burial of every Corpse, one Cake and one Flaggon of Ale, just after the interment, were brought to the Minister in the Church Porch."]

MORTUARIES.

The Payment of Mortuaries is of great antiquity. It was antiently done by leading or driving a Horse or Cow, &c. before the Corps of the deceased at his Funeral. It was considered as a Gift left by a Man at his death, by way of recompence for all failures in the payment of Tithes and Oblations, and called a Corse-present.

It is mentioned in the National Council of Ensham about the year 1006.

Some Antiquaries have been led into a mistake by this leading of a Horse before the Corps, and have erroneously represented it as peculiar to military characters [a].

FOLLOWING THE CORPS TO THE GRAVE [b], CARRYING EVERGREENS *on that occasion in the Hand, together with* THE USE OF PSALMODY.

Bourne tells us [c] that the Heathens followed the Corps to the Grave, because

[a] See Collier's Ecclesiast. History, vol. i. p. 487.

Mortuaries were called by our Saxon Ancestors Saul ꝛceaꝛ. [Soul *shot*, or *payment*.] See a curious account of them in Dugdale's Hist. of Warwickshire, 1st edit. p. 679. See also, Cowel's Law Interpreter in voce, and Selden's History of Tithes, p. 287.

"*Offeringes at Burialles*" are condemned in a List of "Grosse Poyntes of Poperie, evident to all Men," in a most rare Book in quarto, p. 63. entitled "A Parte of a Register, contayninge sundrie memorable Matters, written by divers godly and learned in our time, whiche stande for and desire the Reformation of our Church in Discipline and Ceremonies, accordinge to the pure Worde of God and the Lawe of our Lande." This work is said by Dr. Bancroft to have been printed at Edinburgh by Robert Waldegrave, who printed most of the Puritan Books and Libels in the latter end of Queen Elizabeth's reign.

[b] Graves were antiently called Pyttes. See Strutt's Manners and Customs, vol. iii. p. 172.

[c] Antiquitates Vulgares, chap. iii.

it presented to them what would shortly follow, how they themselves should be so carried out to be deposited in the Grave[d].

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[d] "Præcedenti Pompa funebri, vivi sequuntur, tanquam haud multo post morituri." Alex. ab Alexand. lib. iii. p. 67. Et Polyd. Verg. lib. vi. c. 10. p. 405.

So, in Langley's Translation of Polydore Vergil, fol. 128. we read: "In Burials the old Rite was that the ded Corps was borne afore, and the people folowed after, as one should saie we shall dye and folowe after hym, as their laste woordes to the Coarse did pretende. For thei used too saie, when it was buried, on this wise, farewell, wee come after thee, and of the folowyng of the multitude thei were called Exequies."

In "Articles to be enquired of within the Archdeaconry of Yorke, by the Churchwardens and Sworne Men, A. D. 163–. (any year till 1640,) 4to. Lond. *b. l.* I find the following: "Whether at the death of any there be *praying for the dead at Crosses, or places where Crosses have been, in the way to the Church.*"

Misson, in his Travels in England, translated by Ozell, p. 90. speaking of Funerals, says: "They let the body lye three or four days, as well to give the dead person an opportunity of coming to life again, if his soul has not quite left his body, as to prepare mourning, and the Ceremonies of the Funeral." "They send the Beadle with a list of such Friends and Relations as they have a mind to invite; and sometimes they have printed Tickets which they leave at their Houses." "A little before the Company is set in order for the march," he continues, "they lay the Body into the Coffin, upon two stools, in a room, where all that please may go and see it; then they take off the top of the Coffin, and remove from off the Face a little square piece of Flannel, made on purpose to cover it, and not fastened to any thing. Being ready to move, one or more Beadles march first, each carrying a long Staff, at the end of which is a great Apple, or knob of silver. The Body comes just after the Minister or Ministers attended by the Clerk. The Relations in close mourning, and all the Guests, two and two, make up the rest of the procession."

Macaulay, in his History and Antiquities of Claybrook in Leicestershire, 8vo. Lond. 1791. p. 131. observes: "At the Funeral of a Yeoman, or Farmer, the Clergyman generally leads the van in the procession, in his canonical habiliments; and the Relations follow the Corpse, two and two, of each sex, in the order of proximity, linked in each others' arms. At the Funeral of a young Man it is customary to have six young Women, clad in white, as Pall-bearers; and the same number of young Men, with white Gloves and Hat-bands, at the Funeral of a young Woman. But these usages are not so universally prevalent as they were in the days of our Fathers."

Mr. Gough, in the Introduction to his second volume of Sepulchral Monuments in Great Britain, p. cciv. says: "In Flintshire it is customary to say the Lord's Prayer on bringing the Corpse out of the House."

At South Shields, in the County of Durham, the Bidders, *i. e.* the Inviters to a Funeral, never use the Rapper of the Door when they go about, but always knock with a Key, which they carry with them for that purpose. I know not whether this Custom be retained any where else.

Christians, he adds, observe the Custom for the very same reason. And he further remarks, that as this form of Procession is an emblem of our dying

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The following form of inviting to Burials by the public Bellman of the Town is still, or was very lately, in use at Hexham, in the County of Northumberland:

"Blessed are the dead which die in the Lord. Joseph Dixon is departed, son of Christopher Dixon was. Their Company is desired to-morrow at five o'clock, and at six he is to be bu—ri—ed. For him and all faithful people give God most hearty Thanks."

Grose says: "If you meet a funeral Procession, or one passes by you, always take off your Hat: this keeps all Evil Spirits attending the Body in good humour."

In Dunbar (the Scottish Poet's) Will of Maister Andro Kennedy, a profligate Student, preserved in Andrews's History of Great Britain, &c. vol. i. p. 314. are some curious, if not profane Parodies on the then Funeral Rites.

"In die meæ Sepulturæ,
I will have nane but our awn Gang *,
Et duos rusticos de rure
Bearand ane Barrel on a Stang,

Drinkand and playand, cap out even,
Sicut egomet solebam,
Singand and greitand, with the Stevin,
Potum meum cum fletu miscebam.

"I will no preistis for to sing,
Dies illæ Dies Iræ †,
Nor yet no Bellis for to ring,
Sicut semper solet fieri;

But a Bagpype to play a spring,
Et unum *Alewisp* ante me,
Instead of Torches for to bring
Quatuor Lagenas Cervisiæ,

Within the Graiv to sett, fit thing,
In modum Crucis, juxta me,
To flee the Feynds ‡, then hardly sing,
Te Terra plasmasti me."

There is a most concise Epitaph on a Stone that covers the Body of one of the Fellows of St. John's College, Oxford, in the Anti-Chapel there. It is "*Præivit*," he is gone before.

* My old Friends. † An usual Hymn at Funerals. ‡ Instead of a Cross to drive away the Devil.

shortly after our Friend, so the carrying in our hands of Ivy, sprigs of Laurel, Rosemary[e], or other ever-greens, is an emblem of the Soul's immortality.

The Romans and other Heathens, upon this occasion, made use of Cypress, which being once cut, will never flourish nor grow again, as an emblem of their

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e "To shew their love, the Neighbours far and near,
Follow'd with wistful look the Damsel's Bier:
Sprigg'd Rosemary the Lads and Lasses bore,
While dismally the Parson walk'd before."

Gay's Pastoral Dirge.

Many instances of the use of Rosemary at Funerals are to be collected from old Writers. In Cartwright's Ordinary, Act v. Sc. 1. we read:

— "If there be
Any so kind as to accompany
My Body to the Earth, let them not want
For Entertainment. Prythee see they have
A Sprig of Rosemary, dipp'd in common Water,
To smell at as they walk along the Streets."

In the second Part of Dekker's Honest Whore, 4to. Lond. 1630. Signat. C. 2 b. is the following passage: "My Winding-sheete was taken out of Lavender to be stucke with Rosemary."

In Shirley's "Wedding," 4to. Lond. 1633. Signat. G. 4 b. Scene "A Table set forth with two Tapers: Servants placing Ewe, Bayes, and *Rosemary*, &c. Enter Beauford.

Beau. Are these the Herbs you strow at Funerals?
Serv. *Yes, Sir.*
Beau. ——ha ye not art enough
To make this Ewe-tree grow here, or this Bayes,
The Embleme of our Victory in Death?
But they present that best when they are wither'd."

It appears from the "Perfect Diurnall," from the 30th April to May 7th, 1649, that "at the Funeral of Robert Lockier, (who was shot for mutiny April 27th or 28th preceding, the manner of whose Funeral was most remarkable, considering the person to be in no higher quality than a private Trooper, for the late King had not half so many to attend his Corps,) *the Corps was adorned with bundles of Rosemary on each side, one half of each was stained in blood,* and the Sword of the deceased with them."

Misson, in his Travels, in continuation of a passage already quoted, says, p. 91. when the Funeral Procession is ready to set out, "they nail up the Coffin, and *a Servant presents the Company with Sprigs of Rosemary: every one takes a Sprig and carries it in his hand till the Body is put into the Grave, at which time they all throw in their Sprigs after it.*"

In Hogarth's Harlot's Progress, at the Prostitute's Funeral, there are Sprigs of Rosemary.

dying for ever[f]: but instead of that, the antient Christians used the things before mentioned, and deposited them under the Corps in the Grave, to signify that

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[f] The Reader conversant in the Classics will call to mind here the beautiful Thought in the Idyllium on Bion by Moschus: though the fine spirit of it will evaporate when we apply it to the Christian doctrine of the Resurrection. The Antithesis will be destroyed.

Αἰ αἰ, ταὶ μαλάχαι μὲν ἐπὰν κατὰ κᾶπον ὄλωνται,
Ἢ τὰ χλωρὰ σελίνα, τό τ' εὐθαλὲς ἕλον ἄνηθον,
Ὕστερον αὖ ζώοντι, καὶ εἰς ἔτος ἄλλο φύοντι·
ΑΜΜΕΣ δ' οἱ μεγαλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
Ὁππότε πρῶτα θάνωμες, ἀνάκοοι ἐν χθονὶ κοίλᾳ
Εὕδομες εὖ μάλα μακρὸν ἀ τέρμονα νήγρετον ὕπνον.

Moschi Idyll. iii. l. 100.

Alas! the meanest Flowers which Gardens yield,
The vilest Weeds that flourish in the field,
Which dead in wintry Sepulchres appear,
Revive in Spring, and bloom another year:
But we, the great, the brave, the learn'd, the wise,
Soon as the hand of Death has clos'd our eyes,
In Tombs forgotten lie; no Suns restore;
We sleep, for ever sleep, to wake no more. Fawkes.

The Cypress, however, appears to have been retained to later times. Coles, in his Introduction to the Knowledge of Plants, p. 64. says: "*Cypresse Garlands* are of great account at Funeralls amongst the gentiler sort, but Rosemary and Bayes are used by the Commons both at Funeralls and Weddings. They are all Plants which fade not a good while after they are gathered, and used (as I conceive) to intimate unto us that the remembrance of the present Solemnity might not dye presently, but be kept in minde for many yeares."

The Line, "And Cypress which doth Biers adorn,"

is cited in Poole's English Parnassus, voce *Witch:* and Spenser mentions,

"The Aspin, good for Staves, the *Cypress* funerall."

Dekker, in his "Wonderfull Yeare," 4to. Lond. 1603. Signat. C. 3 b. describes a Charnell-house Pavement, "instead of greene Rushes, strewde with blasted Rosemary, wither'd Hyacinthes, *fatall Cipresse*, and Ewe, thickly mingled with heapes of dead Men's bones." He says, Signat. D. 2 b. "*Rosemary*, which had wont to be sold for twelve pence an armefull, went now" (on account of the Plague,) "at six shillings a handfull."

In "Poems, by Thomas Stanley, Esquire," 8vo. Lond. 1651. p. 54. "*The Exequies*," we read:

"Yet strew
Upon my dismall Grave,
Such Offerings as you have,
Forsaken *Cypresse*, and sad Ewe,

they who die in Christ, do not cease to live; for though as to the body, they

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For kinder Flowers can take no birth
Or growth from such unhappy earth."

In "The Marrow of Complements, &c." 12mo. Lond. 1655. p. 150. is "A Mayden's Song for her dead Lover," in which Cypress and Yew are particularly mentioned as Funeral Plants.

1.

"Come you whose Loves are dead,
And, whilst I sing,
Weepe and wring
Every hand, and every head
Bind with *Cypresse*, and *sad Ewe*,
Ribbands black, and Candles blue;
For him that was of Men most true.

2.

"Come with heavy moaning,
And on his Grave
Let him have
Sacrifice of Sighes and Groaning,
Let him have faire Flowers enough,
White, and Purple, Green, and Yellow,
For him that was of Men most true."

"Hædera quoque, vel laurus, et hujusmodi, quæ semper servant virorem, in Sarcophago corpori substernuntur: ad significandum quod, si moriuntur in Christo, vivere non desinent." In some places, he says that Coals, Holy Water, and Frankincense, are put into the Grave. "Carbones in testimonium quod Terra illa ad communes usus amplius redigi non potest. Plus enim durat Carbo sub Terra quam aliud." The Holy Water was to drive away the Devils: the Frankincense to counteract the ill smells of the Body. Durandi Rationale, lib. vii. cap. 35. 38*.

* In the old Play of "The Fatall Dowry," 4to. Lond. 1632. Act ii. Sc. 1. are some curious Thoughts on this subject: spoken at the Funeral of a Marshall in the Army, who died in debt, on account of which the Corps was arrested:

"What weepe ye, Souldiers?
The Jaylors and the Creditors do weepe;
Be these thy Bodies balme: *these* and *thy vertue*
Keepe thy Fame ever odoriferous—
Whilst the great, proud, rich, undeserving Man—
Shall quickly, both in bone and name consume,
Though wrapt in lead, spice, seare-cloth, and perfume.
—This is a sacrifice our Showre shall crowne
His Sepulcher with *Olive, Myrrh*, and *Bayes*,
The Plants of Peace, of *Sorrow, Victorie*."

die to the world, yet, as to their Souls, they live and revive to God.

Herbs and Flowers appear to have been sometimes used at Funerals with the same intention as Ever-greens. In the Account of the Funeral Expences of Sir John Rudstone, Mayor of London, 1531. I find the following article: "For Yerbys at the Bewryal £.0 1 0." See Strutt's Manners and Customs, vol. iii. p. 170. So, in a Song in "Wit's Interpreter," we read:

"Shrouded she is from top to toe
With Lillies which all o'er her grow,
Instead of Bays and Rosemary."

In Griffith's "Bethel, or a Forme for Families, &c." 4to. Lond. 1634. p. 261. speaking of a Woman's Attire, the author says: "By her Habit, you may give a neere guesse at her Heart. If, (like a Coffin,) shee be crowned with Garlands, and *stuck with gay and gaudy Flowers*, it is certaine there is somewhat *dead* within."

Sir Thomas Browne, in his Urne Burial, p. 56. says, that "in strewing their tombs, the Romans affected the Rose, the Greeks Amaranthus and Myrtle."

To the Remarks which have been already made on Ever-greens used at Funerals may be added, that *the planting of* YEW TREES *in Church Yards* seems to derive its origin from antient Funeral Rites: in which, Sir Thomas Browne conjectures, from its perpetual verdure, it was used as an emblem of the Resurrection. He observes farther that the Christian custom of decking the Coffin with Bay is a most elegant emblem. It is said that this tree, when seemingly dead, will revive from the root, and its dry leaves resume their wonted verdure.

The Yew is called by Shakspeare, in his "Richard the second," *the double fatal Yew*, because the leaves of the Yew are poison, and the wood is employed for instruments of death. On this Mr. Steevens observes, that from some of the antient Statutes it appears that every Englishman, while Archery was practised, was obliged to keep in his House either a Bow of Yew or some other wood. It should seem, therefore, that Yews were not only planted in Church Yards to defend the Churches from the Wind, but on account of their use in making Bows; while by the benefit of being secured in enclosed places, their poisonous quality was kept from doing mischief to Cattle." See Reed's edit. of Shaksp. vol. xi. p. 94.

In "Magna Carta, &c." 12mo. Lond. 1556. Secunda Pars veterum Statutorum; Signat. E. 5. I find the Statute, "*Ne Rector prosternet Arbores in Cemiterio*:

"Quoniam inter Rectores Ecclesiarum et suos Parochianos super Arboribus crescentibus in Cemiterio altercationes oriri sepius intelleximus, utrisque ad se pertinere contendentibus: Hujusmodi altercationis dubium declarare juris scripti potius quam statuti Juris estimamus.

"Nam cum Cemiterium maxime dedicatum solum sit Ecclesie, et quicquid plantatur solo, cedat; sequitur necessarie Arbores ipsos debere inter facultates ecclesiasticas numerari, de quibus laicis nulla est attributa facultas disponendi: sed sicut sacra Scriptura testatur, solis Sacerdotibus dispositis cura indiscussa a Deo commissa decet: verum *Arbores ipse propter Ventorum impetus ne Ecclesiis noceant*, SEPE *plantantur. Prohibemus, ne Ecclesiarum Rectores ipsas presumant prosternere*

And as the carrying of these Ever-greens is an emblem of the Soul's immor-

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indistincte, nisi cum Cancellus Ecclesie necessaria indigeat refectione. Nec in alios usus aliqualiter convertantur, preterquam si Navis Ecclesie indiguerit similiter refectione: et Rectores Parochianis indigentibus eis caritative de Arboris ipsis duxerint largiendis, quod fieri non precipimus, sed cum factum fuerit, commendamus."

Barrington, in his Observations on the Statutes, p. 191. calls the above the last Statute of the reign of Edw. I. and observes on the passage, "that Trees in a Church Yard were often planted to skreen the Church from the Wind; that, low as Churches were built at this time, the thick foliage of the Yew answered this purpose better than any other Tree. I have been informed, accordingly, that the Yew Trees in the Church Yard of Gyffin, near Conway, having been lately felled, the Roof of the Church hath suffered excessively."

The same Writer, Ibid. p. 424. on a regulation in the fourth Chapter of the Statute made at Westminster 22 Edw. IV. A. D. 1482. that the price of a Yew Bow is not to exceed 3*s.* 4*d.* observes: "I should imagine that the planting Yews in Church Yards, being places fenced from Cattle, arose, at least in many instances, from an attention to the material from which the best Bows are made; nor do we hear of such Trees being planted in the Church Yards of other parts of Europe. It appears by 4 Hen. V. ch. 3. that the wood of which the best Arrows were made was the Asp. There is a Statute so late as the 8th of Queen Elizabeth which relates to Bowyers, each of whom is always to have in his House fifty Bows made of Elm, Witch, Hazel, or Ash. Ch. x. sect. 7.

Drayton, who is so accurate with regard to British Antiquities, informs us that the best Bows were made of the Spanish Yew:

"All made of Spanish Yew, their Bows are wondrous strong."
Polyolb. Song 26.

By 5 Edw. IV. ch. 4. (Irish Statutes) every Englishman is obliged to have a Bow in his House of his own length, either of Yew, Wych, Hasel, Ash, or Awburn, probably Alder."

In the Gent. Mag. for Dec. 1779. vol. xlix. p. 578. a Writer, under the signature of A. B. mentions the two reasons already assigned for the planting of Yew Trees in Church Yards: but he considers the slow growth of these Trees as an objection to the idea of their protecting the Church from Storms; and the rarity of their occurrence, (it being very uncommon to meet with more than one or two in the same place,) an indication that they could not have been much cultivated for the purposes of Archery. He adds, "I cannot find any Statute or Proclamation that directs the cultivation of the Yew Tree in any place whatever." By different extracts from our old Statutes, he continues, "it appears that we depended principally upon imported Bow-staves for our best Bows; which one would think needed not to have been the case, if our Church Yards had been well stocked with Yew Trees." "The English Yew," moreover, "was of an inferior goodness;" and that our brave Countrymen were forced to have recourse to foreign materials, appears from the following prices settled in "An Act of Bowyers," 8 Eliz. "Bows meet for Men's shoot-

tality, so it is also of the Resurrection of the Body: for as these Herbs are not

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ing, *being outlandish Yew of the best sort*, not over the price of 6*s.* 8*d.*; Bows meet for men's shooting, of the second sort, 3*s.* 4*d.*; bows for men, of a coarser sort, called livery bows, 2*s.*; *bows being English Yew*, 2*s.*"

"Gerard," he says, "mentions their growing in Church Yards where they have been planted. Evelyn only says, that the propagation of them has been forborne since the use of Bows has been laid aside."

The hypothesis of this writer is that those venerable Yew Trees that are still to be seen in some of our Church Yards, were planted for no other purpose but that of furnishing *Palms* for Palm Sunday, which he thinks were no other but the *Branches of Yew Trees.* He adds, "that they actually were made this use of is extremely probable, from those in the Church Yards in East Kent (where there are some very large and old) being to this day universally called *Palms.*

Another Writer in the Gent. Mag. for Feb. 1780. T. Row. [the celebrated Dr. Pegge.] vol. l. p. 74. thinks the Yew Tree too much of a funeral nature to be made a substitute for the joyful Palm. It is also a Tree of baleful influence, whence Statius terms it

——metuendaque succo
Taxus.

He conjectures that some of the Yew Trees in our Church Yards are as old as the Norman Conquest, and were planted with others "for protecting the fabric of the Church from Storms," but that when the Statute of 35 Edw. I. A. D. 1307. began to operate, whereby leave was given to fell Trees in Church Yards for building and repairs, these would be the only Trees left standing, being unfit for the uses prescribed, and afterwards, as an *Evergreen* be thought *an Emblem of the Resurrection*, and even require some degree of regard and veneration.

A. B. Ibid. p. 129. answers the above of T. Row, and by reasoning and facts refutes the Idea of its baleful influence, and as to its *funeral nature* observes: "When Sprigs of Yew Tree, as well as of other Evergreens, have been used in our funeral Ceremonies, it has not been like the Cypress of old, emblematical of the total extinction of the deceased, but, as is universally allowed, of his Resurrection; an idea, that, instead of being fraught with grief and despair, is, of all others, the most consolatory to the heart of Man." "So that there seems no reason why this Tree being sometimes used at Funerals, should stamp such a lugubrous mark upon it, as to render it unsuitable to more joyful occasions. Ivy and Bay, that used to adorn the Brows of Poets and Conquerors, have not on that account been thought by the Christians of all Ages incompatible with funeral Solemnities."

A Writer, J. O. Ibid. p. 168. dislikes all the reasons assigned for planting Yew-Trees in Church Yards, except their *gloomy aspect*, and their *noxious quality*. The first intended to add solemnity to the consecrated ground, the other to preserve it from the ravages of Cattle. To countenance his first reason, he quotes Dryden, who calls the Yew *the mourner Yew*, and Virgil who calls it *the*

entirely plucked up, but only cut down, and will at the returning Season, re-

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baneful Yew; and to make it still more fitting for the place, adds the magic use which Shakspeare makes of it in Macbeth:

"Liver of blaspheming Jew,
Gall of Goats, and *Slips of* YEW
Silver'd in the Moon's Eclipse."

He adds, "the great Dramatist's opinion of its noxious properties is evident from Hecate's answer to the aërial Spirit:

'With new fall'n Dew,
From *Church Yard Yew*,
I will but 'noint,
And then I'll mount'," &c.

A fourth writer in the same Work, for Jannary 1781, vol. li. p. 10. says: "We read in the Antiquities of Greece and Rome, that the Branches of the Cypress and Yew were the usual signals to denote a House in mourning. Now, Sir, as "Death was a Deity among the Antients, (the Daughter of Sleep and Night,) and was by them represented in the same manner, with the addition only of a long robe embroidered with Stars, I think we may fairly conclude that the Custom of planting the Yew in Church Yards took its rise from pagan Superstition, and that it is as old as the Conquest of Britain by Julius Cæsar."

Mr. Gough, in the Introduction to his second Volume of Sepulchral Monuments in Great Britain, p. 5. speaking of the Signs of Death in Houses among the Antients, notices Branches of *Pine* and *Cypress*, on the authority of Euripides, Hecuba. 191. 192. Suet. Aug. 101. Æn. xi. 31. He says, in a Note, "Will it be thought a far-fetcht conjecture that Yew Trees in Church Yards supply the place of Cyprus round Tombs, where Ovid, Trist. III. xiii. 21. says they were placed.

Warner, in his "Topographical Remarks relating to the South-Western Parts of Hampshire," 8vo. Lond. 1793. vol. i. p. 95. speaking of Brokenhurst Church, says: "The church-yard exhibits two examples of enormous vegetation. A large Oak, apparently coëval with the mound on which it grows, measuring five and twenty feet in girth; and a straight majestic Yew Tree. On the latter, the Axe has committed sad depredations; despoiling it of five or six huge branches, a circumstance that doubtless has taken greatly from its antient dignity. Still, however, it is a noble Tree, measuring in girth fifteen feet, and in height upwards of sixty. I should think it might lay claim to an antiquity, nearly equal to its venerable neighbour*."

* "The New-forest, and Brockenhurst in particular, (as we learn from its name,) being formerly so famous for the production of Yews, it might be a matter of wonder that so few remained to the present day, did we not recollect that the old English Yeomanry were supplied from this Tree with those excellent bows, which rendered them the best and most dreaded archers in Europe. This constant and universal demand for Yew, produced in time such a scarcity, that recourse was had to foreign countries for a supply: and the importation

vive and spring up again; so the Body like them, is but cut down for a while,

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"The common appearance of Yew Trees in almost all old Church Yards, has given rise to an opinion pretty generally received; that the legislature formerly enforced the propagation of them in these repositories of the dead, (places not likely to be violated, particularly in times of superstition) for the purpose of furnishing bow-staves; articles of very high importance to our ancestors previous to the introduction of Gunpowder. The opinion is indeed strengthened by a similar tradition common among the lower ranks. I do not, however, find any injunction of this sort; though it does not seem improbable that every parish might voluntarily plant Yew Trees in its Church Yard, as a joint stock, for the common benefit of the parishioners; a step extremely likely to be adopted, at a period when every person was obliged by Act of Parliament to be furnished with a Bow, and Arrows*; and when the general consumption of these articles rendered *Yew* Bows scarce and expensive†.

"I do not however pretend to say, this was the original cause of planting Yew Trees in Christian Cemeteries; the practice might be nothing more than a remnant of that superstitious worship paid by the antient northern nations, in their pagan state, to Trees in general, and to Oaks and Yews in particular: a deeply rooted habit, which for a long time infected the Christian Converts of the North of Europe‡: or perhaps, the Yew Tree might have been placed in Church Yards, as an emblem of that eternal youth and vigour the soul enjoys, when its 'earthly tabernacle' is mouldered into dust§.

"Its frequency, however, in these scenes of mortal decay, has rendered it, at length, a necessary adjunct in the poetical sketches of a Church Yard. The Yew is now become the funereal tree; and the same honors are paid to it by the poets of the present age, as the Cypress enjoyed from the bards of Antiquity‖. Parnell, for instance, gives us

of them was enjoined, by express acts of parliament passed for that purpose. Stat. Ed. IV. c. 2. 1 Rich. III. c. ii."

* "Stat. 13th Edw. I. ii. c. 6. 3d Hen. VIII. c. 3.

† "Yew at length became so scarce (as I have hinted in a preceding note) that to prevent a too great consumption of it, bowyers were directed to make four bows of Witch-Hazle, Ash or Elm, to one of Yew. And no person under seventeen, unless possessed of moveables worth forty marks, or the son of parents having an estate of ten pounds per annum, might shoot in a Yew Bow." Grose's Milit. Antiq. vol. i. p. 142.

‡ "For the reverence paid to trees by the Gauls, see Pliny, Lib. xvi. c. 34. Also, a learned Disquisition on this subject in Keysler's Ant. Select. Septen. Hanover, 1720. p. 70. et infra. The difficulty of extirpating this ill-directed veneration was very great. Diu etiam post Christi inductam religionem arborum, et lucorum cultum adeo invaluisse ac viguisse in Germania, Italia, Gallia, aliisque provinciis constat, ut in eo evellendo multum insudarint pontifices regesque, &c. Du Fresne's Gloss. vol. i. p. 193. in voc. ARBORES SACR.

§ "The Yew was a funereal Tree, the companion of the Grave, among the Celtic tribes. 'Here,' says the Bard, speaking of two departed Lovers, 'rests their dust, Cuthullin! These lonely Yews sprang from their tomb, and shade them from the storm'!" Ossian, vol. i. p. 240. octavo edit.

‖ It is doubtful whether the Cypress was meant by the antients, to be an emblem of an immortal state, or of annihilation after death; since the properties of the tree apply, happily enough, to each. The Cypress was

and will rise and shoot up again at the Resurrection. For in the language of the Evangelical Prophet, our Bones shall flourish like an Herb.

'the Yew
Bathing a charnel house with Dew.'

"Blair apostrophizes it thus,

'Trusty Yew!
Chearless unsocial Plant, that loves to dwell
'Midst sculls, and coffins, epitaphs, and worms.'

"Nor could Gray compleat his picture without introducing 'the Yew Tree's shade.'

White, in his Selborne, p. 325. says: "Antiquaries seem much at a loss to determine at what period this Tree first obtained a place in Church Yards. A Statute passed A. D. 1307. and 35 Edw. I. the Title of which is "Ne Rector arbores in Cemeterio prosternat." Now if it is recollected that we seldom see any other very large or antient Tree in a Church Yard but Yews, this Statute must have principally related to this species of Tree; and consequently these being planted in Church Yards is of much more antient date than the year 1307.

"As to the use of these Trees, possibly the more respectable parishioners were buried under their shade before the improper Custom was introduced of burying within the body of the Church, where the living are to assemble. Deborah, Rebekah's Nurse, (Gen xxxv. 8.) was buried under an Oak; the most honourable place of Interment, probably, next to the Cave of Machpelah, (Gen. xxiii. 9.) which seems to have been appropriated to the Remains of the patriarchal Family alone. The farther use of Yew Trees might be as a screen to Churches, by their thick foliage, from the violence of winds; perhaps also for the purpose of Archery, the best long Bows being made of that material: and we do not hear that they are planted in the Church Yards of other parts of Europe, where long Bows were not so much in use. They might also be placed as a shelter to the Congregation assembling before the Church doors were opened, and as an Emblem of Mortality by their funereal appearance. In the South of England, every Church Yard, almost, has its Tree, and some two; but in the North, we understand, few are to be found. The Idea of R. C. that the Yew Tree afforded its branches instead of Palms for the processions on Palm Sunday, is a good one, and deserves attention." See Gent. Mag. vol. l. p. 128.

In the antient Laws of Wales, given in the Cambrian Register, vol. ii. p. 332. we read, "A *consecrated Yew*, its value is a pound." Upon looking into Wotton's Leges Wallicæ, fol. Lond. 1730. p. 262. I find the following: "Taxus *Sancti* libram valet;" with the subsequent Note. "*Sancti*] Sancto nempe alicui dicata, *Dubritio* v. gr. vel *Teliao*, quales apud Wallos in Cœmeteriis etiamnum frequentes visuntur." So that the above ought to be translated "A Saint's Yew," *i. e.* a Yew dedicated to some Saint.

used on funereal occasions, say the commentators, 'vel quia cariem non sentit, ad gloriæ immortalitatem significandam; vel quia semel excisa, non renascitur, ad mortem exprimendam. Vide Servius in Æn. III. l. 64. and the Delphin edit. on the same passage.

Bourne cites Gregory, c. 26. as observing, that it was customary among the antient Jews, as they returned from the Grave, to pluck up the Grass two or

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In the account of the Parish of Burton (Preston Patrick) Westmorland, in Nicholson's and Burn's Westmorland and Cumberland, vol. i. p. 242. we read: "Mr. Machel takes notice of a Yew Tree in the Chapel Yard, which he says was very old and decayed (1692) which shews, he observes, the antiquity of the Chapel. The Yew Tree is there yet, which shews also the longevity of that species of wood. These Yew Trees in Church and Chapel Yards seem to have been intended originally for the use of Archery. But this is only matter of conjecture: Antiquity having not furnished any account (so far as we have been able to find) of the design of this kind of Plantation."

The Rev. Mr. Wrighte, S.S.A. assures me, that he remembers to have read in a Book of Churchwardens' Accounts, in the possession of the late Mr. Littleton, of Bridgnorth, Salop, an account of a Yew Tree being ordered to be planted in the Church Yard *for reverence sake*.

One may ask those who favour the opinion that Yews were planted in Church Yards for making Bows, and as being there fenced from the Cattle, are not all plantation grounds fenced from Cattle? and whence is it that there are usually but one Yew Tree, or two at the most, in each Church Yard?

Sir Thomas Browne, in his Hydriotaphia, Urneburiall, p. 56. tells us, that among the antients, "the Funerall Pyre consisted of sweet fuell, Cypresse, Firre, Larix, Yewe, and Trees perpetually verdant." And he asks, or rather observes, "Whether the planting of *Yewe* in Church Yards holds its original from antient funerall rites, or as an embleme of Resurrection from its perpetual verdure, may also admit conjecture."

[Mr. Lysons in the first Volume of the Magna Britannia, pp. 254. 578. 643. 681. notices several Yew Trees of enormous growth in the Counties of Berks and Bucks; particularly one at Wyrardisbury in the latter county, which, at six feet from the ground, measures thirty feet five inches in girth. There is a Yew Tree of vast bulk at Ifley in Oxfordshire, supposed to be coëval with the Church; which is known to have been erected in the twelfth century. Others of great age may be seen in various parts of England.]

In Sir John Sinclair's Statistical Account of Scotland, Parish of Fortingal, county of Perth, vol. ii. 8vo. Edinb. 1792. p. 456. "Among our Curiosities may be reckoned a Yew Tree in the Church Yard of Fortingal, fifty two feet round."

Ibid. vol. iii. p. 144. the Minister of Dunscore, shire of Dumfries, tells us: "the old Burying place is not tilled. Upon one corner of it grew a large Yew Tree, which was consumed in the heart. Three Men have stood in it at once; but it was overturned by the wind this season.

Ibid. vol. iv. p. 172. Parish of Ormistoun, Co. of East Lothian, we read: "in Lord Hopetoun's Garden at Ormistoun Hall there is a remarkable Yew Tree. About the twentieth part of an English Acre is covered by it. The diameter of the Ground overspread by its branches is fifty-three feet. Its trunk eleven feet in circumference. From the best information it cannot be under two hun-

three times and then throw it behind them, saying these words of the Psalmist,

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dred years old. It seems rather more probable to be between three hundred and four hundred years old."

Ibid. vol. xvi. p. 111. "Two Yew Trees at Ballikinrain, Parish of Killearn, co. of Stirling, at a distance like one Tree, cover an area of eighteen yards diameter.

Ibid. vol. xviii. p. 328. "There is a Yew Tree in the Garden of Broich, parish of Kippen, Counties of Perth and Stirling. The Circumference of the Circle overspread by the lower branches is a hundred and forty feet. It is supposed to be two hundred or three hundred years old.

The following Song in Shakspeare's Twelfth Night, Act. ii. sc. 4. (of which our Poet gives this character,"

"Mark it, Cesario; it is old and plain:
The Spinsters and the Knitters in the Sun,
And the free Maids that weave their thread with Bones,
Do use to chaunt it;"—)

mentions the custom of *sticking Yew in the Shroud:*

"Come away, come away Death,
And in sad Cypress let me be laid;
Fly away, fly away, Breath:
I am slain by a fair cruel Maid.
My Shroud of White, *stuck all with Yew,*
O, prepare it;
My part of Death no one so true
Did share it.
Not a Flower, not a Flower sweet,
On my black Coffin let there be strown; &c."

And here the reader must be again reminded that in whatever country Shakspeare lays the scene of his Drama he follows the Costume of his own.

There is another in Ritson's Songs, 8vo. Lond. 1790. p. 197. from the Maid's Tragedy, by Beaumont and Fletcher, 1619.

"Lay a Garland on my hearse,
Of the *dismal* YEW;
Maidens, Willow branches bear:
Say, I died true:
My Love was false, but I was firm
From my hour of birth:
Upon my buried Body lie
Lightly, gentle Earth!"

"They shall flourish out of the City like Grass upon the Earth," which they

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In Poole's English Parnassus, the *Yew* has the epithets of "warlick, dismal, fatal, mortal, venemous, unhappy, verdant, deadly, dreadful," annexed to it: these are all from old English Poets. Chaucer, in his Assemblie of Foules, calls it "the *shooter Ewe*."

The Yew Tree is thus mentioned in "Loves Festivall at Lusts Funerall," at the end of "a Boulster Lecture," 8vo. Lond. 1640.

"The Screch Owle frights us not, nor th' towling Bell
Summons our vading-startling Ghosts to hell.
Tombs, forlorne Charnels, unfrequented Caves,
The *fatall* EWE, *sad sociate to Graves*,
Present no figures to our dying Eyes
'Cause Vertue was our Gole, her praise our prize."

The following is from Herrick's Hesperides, p. 27.

"An look, what Smallage, Night-shade, Cypresse, *Yew*,
Unto the Shades have been, or now are due,
Here I devote."

Ibid. p. 126. "To the Yew and Cypresse to grace his Funerall."

"Both you two have
Relation to the Grave:
And where
The Fun'ral Trump sounds, You are there."

In the "Art of Longevity, or a Diæteticall Institution, written by Edmund Gayton, Bachelor in Physick of St. John Bapt. Coll. Oxford." 4to. Lond. 1659. p. 58. is the following passage alluding to St. Paul's Church Yard having been turned into an Herb Market:

"The Ewe, sad Box, and Cypress (solemn Trees)
Once Church-yard guests (till burial rites did cease)
Give place to Sallads, &c."

A credible person, who was born and brought up in a Village in Suffolk, informed me that when he was a Boy, it was customary there to cut sprigs and boughs of Yew Trees, to strew on the Graves &c. at rustic Funerals.

In Coles's "Introduction to the Knowledge of Plants," 12mo Lond. 1656. p. 59. is an Account of the Leaves of Yew Trees poisoning a Clergyman's Cowes that eat them, who seeing some Boyes *breaking Boughs from the Yew Tree in the Church Yard*, thought himselfe much injured. To prevent the like Trespasses, he sent one presently to cut downe the Tree and to bring it into his back yard." Two of the Cows feeding upon the leaves, died in a few hours afterwards, and Coles remarks that the Clergyman had a just reward.

did to shew, that the Body, though dead, should spring up again as the Grass[b].

Various are the proofs of the antient Custom of carrying out the dead with Psalmody in the primitive Church[c]: in imitation of which it is still customary in

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In Collinson's History of Somersetshire, vol. i. Hundred of Abdick and Bulston, p. 13. speaking of two very large Yew Trees in the Church Yard of Ashill, the author observes in a Note, that "our Forefathers were particularly careful in preserving this funereal Tree, whose branches it was *usual for Mourners to carry in solemn procession to the Grave, and afterwards*" (as has been already noticed in p. 161.) "*to deposit therein under the Bodies of their departed friends.* The Branches thus cut off from their native stock, which was to shoot forth again at the returning Spring, were beautifully emblematical of the Resurrection of the Body, as by reason of their perpetual verdure, they were of the Immortality of the Soul."

[b] [Levi, describing the Rites and Ceremonies of the Jews as they exist at present, says, p. 169. "The Corpse is carried forward to the grave and interred by some of the Society; and as they go forth from the Burying-Ground, they pluck some Grass and say, 'They shall spring forth from the city, as the Grass of the Earth:' meaning at the Day of the Resurrection."]

[c] Bourne, chap. iii. cites Socrates telling us "that when the Body of Babylas the Martyr, was removed by the order of Julian the Apostate, the Christians, with their Women and Children, rejoiced and sung Psalms all the way as they bore the Corps from Dauphne to Antioch. Thus was Paula buried at Bethlehem, and thus did St. Anthony bury Paul the Hermite.

In "The Burnynge of Paules Church in London, 1561. and the 4 day of June by Lyghtnynge, &c." 8vo. Lond. 1563. Signat. G. 6 b. we read: "In burials we do not assemble a number of priestes to swepe Purgatorye, or bye forgivenes of Synnes, of them whiche have no authoritye to sell, but accordinge to Saint Jerom's example *we followe.* At the death of Fabiola, sais he, the people of Ro. were gathered to the Solemnite of the Buriall. *Psalmes were songe,* and *Alleluia sounding oute on height,* did shake the gildet Celinges of the Temple. Here was one Companye of yonge menne and there another which *did singe the prayses and worthy dedes of the Woman.* And no mervaile if men rejoyce of her Salvation, of whose Conversion th' angelles in heaven be glad. Thus Jerom used burialls."

Stopford, in his Pagano-Papismus, p. 282. says: "The Heathens sang their dead to their Graves or places of Burial. Alex. ab. Alexandro. Gen. Dier. lib. iii. cap. 7. And Macrobius affirms, that this custom was according to the Institutions of several Nations, and grounded upon this reason, because they believed that Souls after death returned to the original of musical sweetness, that is Heaven: and therefore in this Life every Soul is taken with musicall sounds, &c. In Somn. Scipion. lib. ii. cap. 3. Other Reasons are assigned by Kirkman, and several Authorities urged for this Custom: De Funeribus Roman. lib. ii. cap. 4."

The following passage is curious on the subject of singing Psalms before the Corpse: "Canti-

many parts of this nation, to carry out the dead with singing of Psalms and Hymns of Triumph; to shew that they have ended their spiritual warfare, that they have finished their Course with Joy, and are become Conquerors.

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lena feralis per Antiphonas in pompa funebri et Fano debacchata hinc est. Inter Græcos demortui cadavere deposito in inferiori domus aula ad portam, et peractis cæteris Ceremoniis, Cantores funerales accedunt et θρῆνον canunt, quibus per intervalla respondebant domesticæ servæ, cum assistentium corona, neque solum domi, sed usque ad Sepulchrum præcedebant feretrum ita canentes." Guichard. Lib. ii. cap. 2. Funeral. apud Moresini Papatum, &c. p. 32.

I find the following passage in a rare Book, entitled, "Greene in Conceipt, 4to. Lond. 1598. p. 43. "It is a Custome still in use with Christians, to attend the funerall of their deceased Friendes, with whole Chantries of choyce Quire-men, singing solemnly before them: but behinde followes a Troope all clad in blacke, which argues mourning: much have I marveled at this Ceremony, deeming it some hidden paradox, confounding thus in one things so opposite as these signes of joy and sorrowe."

Mr. Pennant's MS. relating to North Wales, says, "there is a Custom of singing Psalms on the way as the Corps is carried to Church."

Waldron, in his Description of the Isle of Man (Works, folio, p. 170.) speaking of the Manks Burials, says: "The Procession of carrying the Corps to the Grave is in this manner: when they come within a quarter of a Mile of the Church, they are met by the parson, who walks before them singing a Psalm, all the Company joining with him. In every Church Yard there is a Cross round which they go three times before they enter the Church."

In Cymbeline, Arviragus, speaking of the apparently dead body of Imogen, disguised in Men's Clothes, says:

"And let us, Polydore, *sing him to the ground,*
As once our Mother; use like Note and Words,
Save that *Euriphile* must be *Fidele.*"

Act. iv. sc. 2.

Mr. Gough in the Introduction to the second Volume of his Sepulchral Monuments, p. vii. says: Music and Singing made a part of Funerals. Macrobius assigns as a reason that it implied the Soul's return to the Origin of Harmony or Heaven. Hyginus understands it to mean a signal of decent disposal of the dead, and that they came fairly by their death, as the tolling Bell among Christians."

In "The Praise of Musicke (by Dr. Case, see Wood's Athenæ, Oxon. vol. i. p. 299.) 8vo. Oxford, 1586. Signat. F. 3 b. the author says: "I wil end with death, the end of all mortality, which though it be the dissolution of Nature and parting of the Soul from the Body, terrible in itself to flesh and blood, and amplified with a number of displeasant and uncomfortable Accidents, as the shaving of the head, howling, mourning apparel, *Funeral Boughes of Yeu, Box, Cipresse, and the like,* yet we

This exultation, as it were for the conquest of their deceased Friend over Hell, Sin, and Death, was the great Ceremony used in all funeral processions among the antient Christians.

The Author of the Survey of the South of Ireland, pp. 206. 209. tells us:

"It is the Custom of this Country to conduct their dead to the Grave in all the parade they can display; and, as they pass through any Town, or meet any remarkable person, they set up their howl." "The Conclamatio among the Romans coincides with the Irish cry. The 'Mulieres præficæ' exactly correspond with the Women who lead the Irish Band, and who make an outcry too outrageous for real grief[a].

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shal find by resorting to Antiquities, that MUSICK *hath had a share amongst them,* as being unseasonable at no time."

[a] Barnaby Rich, in his "Irish Hubbub," &c. 4to. Lond. 1619. p. 2. tells us: "Stanhurst in his History of Ireland, maketh this report of his Countreymen: they follow the dead Corps to the Ground, with howling and barbarous Outcries, pitifull in appearance, whereof (as he supposeth) grew this Proverb, '*to weep Irish.*' Myselfe am partly of his opinion, that (indeede) to weepe Irish, is to weep at pleasure, without either cause or greefe, when it is an usuall matter amongst them, upon the buriall of their Dead, to hire a Company of Women, that for some small recompence given them, they will follow the corps, and furnish out the cry with such howling and barbarous outcries, that hee that should but heare them, and did not know the Ceremony, would rather thinke they did sing than weep. And yet in Dublin itselfe, there is not a Corps carried to the Buriall, which is not followed with this kinde of Mourners, which you shall heare by their howling and their hollowing, but never see them to shed any Tears." "Such a kinde of Lamentation," he adds, it is "as in the Judgement of any Man that should but heare, and did not know their Custome, would think it to bee some prodigious presagement, prognosticating some unlucky or ill successe, as they use to attribute to the howling of Doggs, to the croaking of Ravens, and the shrieking of Owles, fitter for Infidels and Barbarians, than to bee in use and custome among Christians."

The author of "The Comical Pilgrim's Pilgrimage into Ireland," 8vo. Lond. 1723. p. 92. says: "As soon as Death brings his last summons to any one, the wild Irish (both Men, Women, and Children,) go before the Corpse, and from his or her House to the Church Yard, set up a most hideous Holoo, loo, loo, which may be heard two or three miles round the Country."

" Ut qui conducti plorant in Funere, dicunt
Et faciunt prope plura dolentibus ex animo."

That this custom was Phœnician we may learn from Virgil, who was very

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This Custom is also alluded to in King's Art of Cookery; Works, 1776, vol. iii. p. 87.

" So, at an Irish Funeral appears
A Train of Drabs with mercenary Tears;
Who, wringing of their Hands with hideous moan,
Know not his Name for whom they seem to groan:
While real Grief with silent steps proceeds,
And Love unfeign'd with inward passion bleeds."

In the Irish Hudibras, 8vo. Lond. 1689. p. 31. we have the following

" *Form of an Irish Funeral.*

Meanwhile the Rout to work do fall,
To celebrate the Funeral.
And first with Turff from Bog, and Blocks,
They made a Fire would roast an Oxe.
Some lay the Pipkins on, and some
With holy Water bathe his ***.
Which office decently perform'd,
The Guests with Usquebaugh well warm'd,
They raise the cry, and so they fout him
Unto a Crate *, to howl about him;
Where, in one end, the parted brother
Was laid to rest, the Cows in t'other,
With all his followers and kin,
Who, far and near, come crowding in,
With *Hub-bub-boos*, besides what Cryers
For greater state his Highnes hires."

The following is from an ingenious Paper in " The World," No. 24. (written, I believe, by Lord Chesterfield.) " When the lower sort of Irish, in the most uncivilized parts of Ireland, attend the Funeral of a deceased friend or neighbour, before they give the last parting *Howl*, they expostulate with the dead Body, and reproach him with having died, notwithstanding that he had an excellent Wife, a Milch Cow, seven fine Children, and a competency of Potatoes."

On the subject of the Irish Howl, in Sir Henry Piers's Description of West Meath, 1682. in Vallancey's Collectanea, vol. i. p. 124. we read: In Ireland " at Funerals they have their Wakes, which as now they celebrate, were more befitting Heathens than Christians. They sit up commonly

* An Irish Cabin.

correct in the costume of his characters. The Conclamatio over the Phœnician Dido, as described by him, is similar to the Irish cry:

"Lamentis, gemituque, et fœmineo ululatu
Tecta fremunt."

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in a barn or large Room, and are entertained with Beer and Tobacco. The Lights are set up on a Table over the Dead; they spend most of the Night in obscene Stories and bawdye Songs, untill the Hour comes for the exercise of their Devotions; then the priest calls on them to fall to their prayers for the Soul of the dead, which they perform by repetition of Aves and Paters on their Beads, and close the whole with a 'De profundis,' and then immediately to the Story or Song again, till another Hour of Prayer comes. Thus is the whole Night spent till day. When the time of Burial comes, all the Women run out like mad, and now the scene is altered, nothing heard but *wretched Exclamations, howling and clapping of hands,* enough to destroy their own and others sense of hearing: and this was of old the heathenish custom as the Poet hath observed:

'—— Omnes magno circum clamore fremebant
——— ——— ——— ———
Haud mora festinant flentes.' ———

'The gaping croud around the body stand,
All weep ———————— his Fate,
And hasten to perform the Fun'ral state.'

Dryden.

This they fail not to do, especially if the deceased were of good parentage, or of wealth and repute, or a Landlord, &c. and think it a great honour to the dead to keep all this coyl, and some have been so vain as to hire these kind of Mourners to attend their dead; and yet they do not by all this attain the end they seem to aim at, which is to be thought to mourn for the dead; for the Poet hath well observed,

'Fortiter ille dolet, qui sine teste dolet.'
'The truly griev'd in secret weep.'

At some stages, where commonly they meet with great heaps of Stones in the way, the Corpse is laid down and the priest or priests and all the learned fall again to their Aves and Paters, &c. During this office all is quiet and hushed. But this done, the Corpse is raised, and with it the Out-cry again. But that done, and while the Corpse is laying down and the earth throwing on, is the last and most vehement scene of this formal Grief; and all this perhaps but to earn a Groat, and from this Egyptian custom they are not to be weaned. In some parts of Connaught, if the party deceased were of good note, they will send to the Wake hogsheads of excellent stale beer and wine from all parts, with other provisions, as beef, &c. to help the expence at the Funeral, and oftentimes more is sent in than can well be spent."

Compare also Cotgrave's English Treasury of Wit and Language, p. 35. and Memorable Things noted in the Description of the World, p. 15.

The very word "Ululatus," or "Hulluloo," and the Greek word of the same import, have all a strong affinity to each other.

Mr. Gough in his Introduction to the second Volume of the Sepulchral Monuments of Great Britain, p. vii. in a Note, says: "The Women of Picardy have a custom of calling the deceased by his name, as he is carried to the Grave. (Incert. des Signes de la Mort, p. 180.) So do the Indians, and expostulate with him for dying. Χαιρε was a common and affecting parting exclamation at the Grave."

Howling at Funerals appears to have been of general use in the Papal Times from the following passage in Veron's Hunting of Purgatory to Death. Lond. 1561. fol. 37 b. where speaking of St. Chrysostom, he says: "No mention at al doth he make of that manner of singinge or rather unsemely *howling* that *your Papists use* for the Salvation of theyr dead, therby, under a pretence of godlinesse, picking the purses of the pore simple and ignorant people."

Anthony Stafford, in his Meditations and Resolutions, 12mo. Lond. 1612. p. 16. says: "It is a wonder to see the *childish whining* we now-adayes use at the funeralls of our Friends. If we could *houl* them back againe, our Lamentations were to some purpose; but as they are, they are vaine, and in vain."

In "Whimzies, or a new Cast of Characters," 12mo. Lond. 1631. p. 207. speaking of the death of "a Zealous Brother," the author says: "Some *Mourners* hee hath of his owne, who *howle* not so much that hee should leave them, as that nothing is left them."

In the Statistical Account of Scotland, vol. xv. (8vo. Edinb. 1795.) p. 636. Parish of Avoch, Rossshire, we read: "At common funerals, in this district, the Corpse is preceded by the parish Officer tolling a Hand-Bell. The Pall or Mort Cloth is of plain black velvet, without any decoration, except a fringe. An immense crowd of both Sexes attend; and the Lamentations of the Women, in some cases, on seeing a beloved Relative put into the Grave, would almost pierce a heart of stone."

Park, in his Travels in the Interior of Africa, tells, that among the Moors, April 3. a Child died in one of the Tents, "and the Mother and the Relations immediately began the Death-Howl. They were joined by a number of female Visitors, who came on purpose to assist at this melancholy Concert. I had no opportunity of seeing the Burial, which is generally performed secretly in the dusk of the Evening, and frequently at only a few yards distance from the Tent. Over the Grave they plant one particular Shrub; and no stranger is allowed to pluck a leaf, or even to touch it." Speaking elsewhere of the Negroes he says: "When a person of consequence dies, the Relations and Neighbours meet together and manifest their sorrow by loud howlings."

The antient Christians, to testify their abhorrence of Heathen Rites, rejected the Pagan Custom of burning the Dead, depositing the inanimate Body entire in the ground. Thus I found at Rutchester, one of the Stations upon the Roman Wall in Northumberland, a Sepulchre hewn out of the living Rock, wherein Leland says Paulinus who converted the Northumbrians to Christianity was interred.

I found in a Collection of Old Epigrams of the time of James the first, the following quaint one on the subject of carrying the Body to the Grave with the feet foremost.

"517. *Man's Ingress and Egress.*

Nature, which headlong into Life did throng us,
With our feet forward to our Grave doth bring us:
What is less ours than this our borrow'd Breath?
We stumble into Life, we goe to Death.

Sir Thomas Browne, in his Urne-burial, observes, that "the Custom of carrying the Corpse as it were out of the World with its feet forward, is not inconsonant to Reason, as contrary to the native posture of Man, and his production first into it[a]."

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[a] In Dudley Lord North's Forest of Varieties, fol. Lond. 1645. at p. 80. is preserved the following *Requiem at the Entertainment of Lady Rich*, who died August 24th, 1638.

"Who 'ere you are, Patron subordinate,
Unto this House of Prayer, and doe extend
Your Eare and Care to what we pray and lend;
May this place stand for ever consecrate:

And may this ground and you propitious be
To this once powerful, now potential dust,
Concredited to your fraternal trust,
Till Friends, Souls, Bodies meet eternally.

And thou *her tutelary Angel*, who
Wer't happy Guardian to so faire a charge,
O leave not now part of thy care at large,
But tender it as thou wer't wont to do.

In Poems by the Rev. John Black, Minister of Butley in Suffolk, 8vo. Ipsw. 1799. p. 10. in "An Elegy on the Author's Mother, who was buried in the Church Yard of Dunichen in Scotland," is the following Stanza:

"Oh, how my soul was griev'd, *when I let fall*
The String that dropt her silent in the Grave!
Yet thought I then, I heard her Spirit call:
'Safe I have pass'd through Death's o'erwhelming wave'."

On the second Line, the Author has this Note:

"In Scotland, it is the Custom of the Relations of the deceased themselves to let down the Corpse into the Grave, by mourning Cords, fastened to the handles of the Coffin: the Chief-Mourner standing at the head, and the rest of the Relations arranged according to their propinquity. When the Coffin is let down and adjusted in the Grave, the Mourners first, and then all the surrounding multitude, uncover their heads: there is no Funeral Service read: no Oration delivered: but that solemn pause, for about the space of ten minutes,

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Time, common Father, join with Mother-Earth,
And though you all confound, and she convert,
Favour this Relique of divine Desert,
Deposited for a ne're dying Birth.
Saint, Church, Earth, Angel, Time, prove truly kind
As she to you, to this bequest consign'd."

In "Batt upon Batt, a Poem, on the Parts, Patience, and Pains of Barth. Kempster," already quoted more than once, we find a notice of what is called *Stirrup Verse* at the Grave, p. 12.

"Must Megg, the wife of Batt, aged eightie
Deceas'd November thirteenth, seventy three*,
Be cast, like common Dust, into the Pit,
Without one Line of Monumental Wit?
One Death's head Distich, or Mortality-Staff
With Sense enough for Church-yard Epitaph?
No *Stirrup-Verse at Grave* before She go?
Batt does not use to part at Tavern so."

* *i. e.* 1673.

when every one is supposed to be meditating on Death and Immortality, always struck my heart in the most awful manner: never more than on the occasion here alluded to. The sound of the Cord, when it fell on the Coffin, still seems to vibrate on my Ear."

[The Belief in Yorkshire was, amongst the Vulgar, says Mr. Aubrey's Manuscript, and perhaps is, in part, still, that after a person's death, the Soul went over Whinny Moor; and till about 1624, at the Funeral, a Woman came (like a Præfica) and sung the following Song:

"This ean night, this ean night,
Every night and awle,
Fire and Fleet[a] and Candle-Light,
And Christ receive thy sawle.

When thou from hence doest pass away
Every night and awle,
To Whinny-Moor[b] thou comest at last,
And Christ receive thy sawle.

If ever thou gave either hosen or shun[c],
Every night and awle,
Sitt thee down and put them on,
And Christ receive thy sawle.

But if hosen nor shoon thou never gave nean,
Every night and awle,
The Whinnes shall prick thee to the bare beane,
And Christ receive thy sawle.

From Whinny-Moor that thou mayst pass
Every night and awle
To Brig o' Dread thou comest at last,
And Christ receive thy sawle.

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[a] ꝑleot, water. [b] *Whin* is Furze.
[c] Shoen.

From Brig of Dread that thou mayst pass,
Every night and awle,
To Purgatory Fire thou com'st at last,
And Christ receive thy sawle.

If ever thou gave either Milke or Drink,
Every night and awle,
The Fire shall never make the shrink,
And Christ receive thy sawle.

But if Milk nor Drink thou never gave nean
Every night and awle,
The Fire shall burn thee to the bare beane,
And Christ receive thy sawle."

This Song, with one or two trifling variations, is printed under the title of "A Lyke-Wake Dirge," in the "Minstrelsy of the Scottish Border," vol. ii. p. 363.]

TORCHES *and* LIGHTS *at* FUNERALS.

The Custom of using Torches and Lights at Funerals, or in Funeral Processions, appears to have been of long standing[a]. The learned Gregory tells us that "the Funeral Tapers, however thought of by some, are of harmelesse import. Their meaning is to shew, that the departed Soules are not quite put out, but, having walked here as the Children of Light, are now gone to walk before God in the light of the living[b]."

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[a] "Dum autem Funus efferebatur, faces præferebantur. Constantii Corpus delatum fuisse nocturnis Cantionibus et Cereorum ignibus, &c." Durand. de Ritibus. p. 228.

"Gallos Funus honorificè curasse et multitudinem Luminum, splendorem sibi etiam per diem vendicantem, repercusso Solis radio repulsisse," &c. Ibid.

[b] Gregorii Opuscula, p. 112. See also Mr. Gough's Introduction to the Second Volume of his Sepulchral Monuments in Great Britain, p. vii.

"Among the Romans, public Funerals were celebrated in the Day: private Burials at Night: and both were accompanied with Torches." Female Mentor, vol. ii. p. 196.

["All Funerals," says Adam, in his Roman Antiquities, 8vo. Edinb. 1792. p. 476. "used anciently to be solemnized in the night time with Torches, that they might not fall in the way of

Strutt tells us the burning of Torches was very honourable. To have a great many was a special mark of esteem in the person who made the Funeral to the deceased[c].

Magistrates and Priests, who were supposed to be violated by seeing a Corpse, so that they could not perform sacred rites, till they were purified by an expiatory sacrifice, Serv. in Virg. xi. 143. Donat. Ter. And. i. 1. 81. Thus, to diminish the expences of Funerals, it was ordained by Demetrius Phalereus at Athens, Cic. de Legg. ii. 26. according to an ancient law, which seems to have fallen into desuetude, Demosth. adv. Macartatum, p. 666. Hence FUNUS, a Funeral, from *funes accensi*, Isid. xi. 2. xx. 10. or *funalia*, *funales cerei*, *cereæ faces*, vel *candelæ*, Torches, Candles, or Tapers, originally made of small ropes or cords, *(funes* vel *funiculi,)* covered with wax or tallow, *(sevum* vel *sebum,)* Serv. ibid. et Æn. i. 727. Val. Max. iii. 6. 4. Varr. de vit. pop. R.

"But in after ages, public Funerals *(funera indictiva)* were celebrated in the day time, at an early hour in the forenoon, as it is thought from Plutarch, in Syll. with Torches also, Serv. in Virg. Æn. vi. 224. Tacit. Ann. iii. 4. Private or ordinary Funerals *(tacita)* were always at night, Fest. in VESPILONES.]

[c] Manners and Customs, vol. ii. p. 108. By the Will of William de Montacute, Earl of Salisbury, executed April 29, 1397. "Twenty-four poor people, cloathed in black gowns and red hoods, are ordered to attend the Funeral, *each carrying a lighted Torch of eight pounds weight.*"

In Mr. Nichols's Illustrations of the Manners and Expences of antient Times in England. 4to. Lond. 1797. Churchw. Accounts of St. Margaret's, Westminster, p. 1. under the year 1460-1 is the following article:

"Item. rec' de Joh'e Braddyns die sepultur' Robti Thorp gen' p. iiii. Tor'. vj*s.* viij*d.*"

on which Dr Pegge observes, p. 243. "Little was done in these ages of gross Popery without Lights. These Torches cost 1*s.* 8*d.* apiece; but we find them of various prices, according, as we may suppose, to their size. The Churchwardens appear to have provided them, and consequently they were an article of profit to the Church." The Editor adds: "These Torches, it is conceived, were made of wax, which in ordinary cases were let out by the Church, and charged to the Party according to the consumption at the moment. This appears in the York Churchwardens' Accompts, where Wax is charged."

Ibid. p. 8. A. D. 1519.

"Item, Mr. Hall, the Curate, for iv. Torches, and for the best Lights, at the Buryal of Mr. Henry Vued, my Lord Cardinal's Servant. vj*s.* vj*d.*"

In Coates's History of Reading, 4to. Lond. 1802. p. 215. in the Churchwardens' Accounts of St. Lawrence Parish are the following articles:

"A. D. 1502. It. rec. of wast of Torchis at the berying of sir John Hide, Vicar of Sonyng, ij*s.* vj*d.*"

"A. D. 1503. It. rec. for wast of Torchys at the burying of John Long, maist' of the Gram' Scole, vj*s.* viij*d.*"

"A. D. 1504. It. rec. of the same Margaret," (late the wife of Thomas Platt,) for wast of Torchis at the yer mind of the seid Thomas, xx*d.*"

Monsieur Jorevin, before cited, describing a Lord's Burial near Shrewsbury, speaking of six Men taking up the Corpse and carrying it on their shoulders to the Church, says "it was covered with a large Cloth, which the four nearest Relations held each by a corner with one hand, and in the other carried a bough;" (this must have been a branch of Rosemary[d]:) "the other Relations

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See also Strype's edit. of Stow's Survey of London, Book i. p. 258. A. D. 1556. Sir John Gresham's Funeral. He had *four dozen of great Staff Torches* and *a dozen of great long Torches.*"

Veron, in his "Hunting of Purgatory to death," 8vo. Lond. 1561. fol. 40 b. says: "If the Christians should bury their dead in the *nighte* time, or if they should burne their bodies, as the Painims did, *they might well use Torches* as well as the Painims without any just reprehension and blame." He observes, Ibid. fol. 45. "Moreover it is not to be doubted but that the auncient Byshops and Ministers of the Church did bryng in this manner of *bearinge of Torches*, and of singinge in Funerals, not for thentent and purpose that the Painimes did use it, nor yet for to confirme their superstitious abuses and errours, but rather for to abolishe them. For they did see that it was an hard thing to pluck those old and inveterate Customes from the hartes of them that had been nouselled in them from their youth. They did forsee that if they had buried their dead without som honest ceremonies, as the worlde did then take them, it had bene yet more harde to put away those olde rotten errors from them that were altogether wedded unto them." Our author tells us, Ibid. fol. 47. "Chrisostome, likening the deade whome they followed with burnynge Torches unto Wrestlers and Runners, had a respect unto the customes and fashions of Grekeland, beyng a Greeke himcelfe, among whiche there was a certain kind of running, after this maner. The firste did beare a Torche, being lighted, in his hand, which being weary, he did deliver unto him that followeth next after him. He againe, that had received the Torche, if he chaunced to be wery, did the like: and so all the residue that followeth in order;" hence "among the Grekes and Latines to geve the Lampe or Torche unto another, hath beene taken for to put other in his place, after that one is werye and hath perfourmed his course." He concludes: "This may very wel be applyed unto them, that departe out of this world."

Ibid. fol. 151. "Singinge, *bearinge of Lightes*, and other like Ceremonies as were used in their Buringes and Funeralles, were ordeyned, or rather permitted and suffred by ye auncient Bishoppes and Pastours, for to abolish, put downe, and dryve awai the superstition and ydolatri y^t^ the heathen and paynymes used about their dead: and not for anye opinion y^t^ they had, y^t^ such thinges could profite the Soules departed, as it doth manifestly appear by their owne writinges."

The following is the Epitaph of the great Budè at St. Genevieve, Paris.

"Que n'a-ton plus en Torches dependu,
Suivant la mode accoutumeè en Sainte?
Afin qu'il soit *par l'obscur entendu*
Que des François *la lumiere est eteinte.*"

[d] Mr. Wordsworth, in his Lyrical Ballads, vol. ii. p. 147. tells us that in several parts of the North of England, when a Funeral takes place, a bason full of Sprigs of Box-wood is placed at the Door

and Friends had in one hand *a Flambeau,* and in the other a Bough, marching thus through the Street, without singing or saying any Prayer, till they came to the Church." After the Burial Service, he adds, the Clergyman, "having his bough in his hand like the rest of the Congregation, threw it on the dead Body when it was put into the Grave, as did all the Relations, *extinguishing their Flambeaux in the Earth* with which the Corps was to be covered. This finished, every one retired to his home without farther ceremony[c]."

FUNERAL SERMONS.

Funeral Sermons are of great antiquity[a]. This Custom used to be very general in England[b]. I know no where that it is retained at present, except upon

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of the House from which the Coffin is taken up, and each person who attends the Funeral ordinarily takes a Sprig of this wood and throws it into the Grave of the deceased.

[c] Antiquar. Repertory, vol. ii. pp. 101. 102.

[a] "Ceterum priusquam Corpus humo injecta contegatur, defunctus Oratione funebri laudabatur." Durand. p. 236.

[b] In Cotgrave's Treasury of Wit and Language, p. 35. we read:

> "In all this Sermon I have heard little commendations
> Of our dear Brother departed: rich men doe not go
> To the Pit-hole without Complement of Christian Buriall."

[Even such an infamous character as Madam Cresswell had her Funeral Sermon. "She desired by Will to have a Sermon preached *at her Funeral,* for which the Preacher was to have ten pounds; but upon this express condition, that he was to say nothing but what was *well* of her. A preacher was, with some difficulty, found, who undertook the task. He, after a Sermon preached on the general subject of mortality, and the good uses to be made of it, concluded with saying, 'By the Will of the deceased, it is expected that I should mention her, and say nothing but what was *well* of her. All that I shall say of her therefore is this: She was born *well,* she lived *well,* and she died *well;* for she was born with the name of Cresswell, she lived in Clerkenwell, and she died in Bridewell'."

"Dr. Fuller, in his Appeal of injured Innocence, (Part iii. p. 75.) tells us, that "When one was to preach the Funeral Sermon of a most vicious and generally hated person, all wondered what he would say in his praise; the preacher's friends fearing, his foes hoping that, for his fee, he would force his conscience to flattery. For one thing, said the minister, this man is to be spoken well of by all; and, for another thing, he is to be spoken ill of by none. The first is because God made

Portland Island, Dorsetshire, where the Minister has Half-a-Guinea for every Sermon he preaches, by which he raises annually a very considerable sum. This species of Luxury in Grief is very common there, and indeed, as it conveys the idea of posthumous honour, all are desirous of procuring it even for the youngest of their Children as well as their deceased Friends. The Fee is nearly the same as that mentioned by Gay in his Dirge:

"Twenty good Shillings in a Rag I laid,
Be *Ten* the Parson's for his Sermon paid."

Mr. Gough, in the Introduction to the second Volume of his Sepulchral Monuments, p. xi. says: "From Funeral Orations over Christian Martyrs[c] have followed Funeral Sermons for eminent Christians of all denominations, whether founded in esteem, or sanctioned by fashion, or secured by reward. Our ancestors, before the Reformation, took especial care to secure the repose and well-being of their Souls, by Masses and other deeds of piety and charity. After that event was supposed to have dispelled the gloom of Superstition, and done away the painful doctrine of Purgatory, they became more solicitous to

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him; the second, because he is dead." Granger's Biogr. Hist. of England, 8vo. Lond. 1775. vol. iv. p. 218.]

Misson, in his Travels in England, transl. by Ozell, p. 93. speaking of our Funerals, says: "The common practice is to carry the Corpse into the body of the Church, where they set it down upon two Tressels, while either *a Funeral Sermon is preached, containing an Elogium upon the deceased,* or certain Prayers said, adapted to the occasion. If the Body is not buried in the Church, they carry it to the Church Yard, where it is interred, (after the Minister has performed the Service which may be seen in the Book of Common Prayer,) in the presence of the Guests, who are round the Grave, and do not leave it till the earth is thrown in upon it. Then they return home in the same order that they came."

It is still a Custom, I believe, for the Ordinary of Newgate to preach a Funeral Sermon before each Execution. See "Whimzies, or a New Cast of Characters," 12mo. Lond. 1631. p. 70.

[c] In "The Burnynge of Paule's Church in London, 1561. and by Lyghtenynge," &c. 8vo. Lond. 1563. Signat. G. 6 b. we read: "Gregory Nazanzene hais his Funerall Sermons and Orations in the commendacion of the party departed; so hais Ambrose for Theodosius and Valentinian the Emperours, for his brother Statirus," &c.

The Author of the Philosophical Survey of the South of Ireland says, p. 207. "It was formerly usual to have a Bard to write the Elegy of the deceased, which contained an enumeration of his good qualities, his genealogy, his riches, &c. the burden being, 'O why did he die'?"

have their memories embalmed, and the example of their good works held forth to posterity. Texts were left to be preached from, and sometimes money to pay for such preaching. Gratitude founded *commemorative Sermons* as well as co mmemorative Dinners for Benefactors."

BLACK *used in* MOURNING *at* FUNERALS.

Durand mentions Black as antiently in use at Funerals, which St. Cyprian seems to have inveighed against as the Indication of Sorrow, on an event which to the Christian was matter of Joy[a].

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[a] Induebantur atris vestibus, præsertim apud Gallos: hunc tamen lugubrem et atrum amictum videtur improbare Cyprian. Serm. de Mortalitate." Durand. de Rit. p. 225.

Cyprian's words are: "Cum sciamus fratres nostros accersione dominica de Seculo liberatos, non amitti sed præmitti, *non sunt nobis hic accipiendæ atræ vestes,* quando illi ibi indumenta alba jam sumpserint."

Mr. Gough, in the Introduction to the second Volume of his Sepulchral Monuments in Great Britain, p. xx. gives us numerous references to the Classics to prove that the colour of Mourning Garments has, in most instances, been black from the earliest antiquity.

"Plutarch writeth that the Women in their Mournyng laied a parte all purple, golde, and sumptuous Apparell, and were clothed bothe they and their kinsfolk in white Apparel, like as then the ded Body was wrapped in white Clothes. The white coloure was thought fittest for the ded, because it is clere, pure, and sincer, and leaste defiled."

"Of this Ceremonie, as I take it, the French Quenes toke occasion, after the death of their housebandes the Kynges, to weare onely white Clothyng, and, if there bee any suche Widdowe, she is commonly called the White Quene."

"Mournyng Garments for the moste part be altogether of blacke coloure, and they use to weare theim a whole yere continually, onlesse it bee because of a generall triumphe or rejoysyng, or newe Magistrate chosyng, or els when thei bee toward Marriage."

Langley's Abridgement of Polidore Vergil, fol. cxxiij.

Cotgrave, in his Treasury of Wit and Language, p. 36. has these Lines:

"Funeralls hide Men in civill wearing,
And are to the Drapers a good hearing,
Make th' Heralds laugh in their black rayment,
And all dye worthies dye worth payment

So in Romeo and Juliet:

"All things, that we ordained festival,
Turn from their office to *black Funeral;*
Our Instruments, to melancholy Bells;
Our Wedding cheer, to a sad burial feast;
Our solemn Hymns to sullen Dirges change;
Our bridal Flowers serve for a buried Corse,
And all things change them to their contraries."

Granger, however, tells us, "it is recorded that Anne Bullen wore yellow Mourning for Catharine of Arragon." For his authority he refers to Walpole's Anecdotes of Painting. The same circumstance is found in Hall's Chronicle, with the addition of Henry's wearing white Mourning for the unfortunate Anne Bullen[b].

To th' Altar offerings, though their fame,
And all the charity of their name
'Tween Heav'n and this, yeeld no more light,
Than rotten Trees which shine in the night."

In the Supplement to the Athenian Oracle, p. 301. it is stated that "Black is the fittest emblem of that sorrow and grief the mind is supposed to be clouded with; and, as Death is the privation of Life, and Black a privation of Light, 'tis very probable this colour has been chosen to denote sadness, upon that account; and accordingly this colour has, for Mourning, been preferred by most people throughout Europe. The Syrians, Cappadocians, and Armenians use Sky-colour, to denote the place they wish the dead to be in, *i.e.* the Heavens: the Egyptians yellow, or fillemot, to shew that as Herbs being faded become yellow, so Death is the end of human hope: and the Ethiopians grey, because it resembles the colour of the Earth, which receives the dead."

[b] In a rare Book on Dreams, by Thomas Hill, *b. l.* temp. Eliz. 8vo. Signat. m. 1. is the following passage: "To a sicke person to have or weare on white Garments doothe promyse death, for that *dead Bodyes bee caryed foorth in white Clothes.* And to weare on a blacke Garmente, it doothe promyse, for the more parte, healthe to a sicke person, for that not dead personnes, but suche as mourne for the deade, do use to be clothed in Blacke."

At the Funerals of unmarried persons of both sexes, as well as Infants, the Scarves, Hatbands, and Gloves given as Mourning are White.

In the twelfth Volume of the Archaeologia, 4to. Lond. 1796. the Rev. Mr. Wrighte, in his Short Notices relating to the Parish of Llanvetherine, Monmouthshire, p. 100. says: "In such obscure parts of the Kingdom antient Customs are frequently retained. The common people of this parish tie a dirty Cloth about their heads when they appear as *chief Mourners at a Funeral.* The same custom likewise prevails in different places."

Crimson would have been a much more suitable Colour[c].

In England, it was formerly the fashion to mourn a Year for very near relations. Thus Pope:

"Grieve for an hour perhaps, then mourn a year."

Dupre tells us, in his Conformity, p. 181. that the antient Romans employed certain persons, named *Designatores*, clothed in black, to invite people to Funerals, and to carry the Coffin. There are persons in our days who wear the same cloathing, and serve the same office. The Romans, saith Marolles, had, in their Ceremonies, Lictors, dressed in black, who did the Office of our Mourners.

PALL *and* UNDER-BEARERS.

Something, instead of the Pall, used at present to cover the Coffin, appears by Durand to have been of great antiquity[a].

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[c] In Sir John Sinclair's Statistical Account of Scotland, vol. ii. 8vo. Edinb. 1792. p. 80. The Minister of Galston in Ayrshire informs us: "It is usual for even the Women to attend Funerals in the Village, drest in black or red cloaks."

[a] "In nobilibus, aureum velamentum super feretrum, quo corpus obtegeretur, apponi consuetum." Durand. p. 225.

Misson, in his Travels in England, transl. by Ozell, p. 91. says: "The Parish has always three or four Mortuary Cloths of different prices (the handsomest is hired out at five or six crowns) to furnish those who are at the charge of the Interment. These Cloths, which they call *Palls*, are some of black velvet, others of Cloth with an edge of white Linen or Silk a foot broad, or thereabouts. For a Batchellor, or Maid, or for a Woman that dies in child-bed, the pall is white. This is spread over the Coffin, and is so broad, that the six or eight men in black cloaths that carry the body (upon their shoulders) are quite hid beneath it to their waste; and the corners and sides of it hang down low enough to be born by those (six friends, Men or Women, according to the occasion,) who, according to custom, are invited for that purpose. They generally give black or white Gloves, and black crape Hat-bands, to those that carry the Pall: sometimes, also, white silk scarves."

Undertakers, now, provide the Palls. For Men, black silk scarves are sometimes given, sometimes they are of black satin.

The same Writer informs us, in many quotations from the antient Christian Writers, that those of the highest orders of Clergy, thought it no reproach to their dignity, in antient Times, to carry the Bier, and that at the Funeral of Paula, Bishops were what in modern language we call Under Bearers[b]. How different an Idea of this office prevails in our Times.

In "The Life of Mr. George Herbert, written by Izaack Walton," 12mo. Lond. 1670. p. 70. speaking of Mr. Herbert's ordination, our Biographer tells us: "at which time the reverend Dr. Humphrey Henchman, now Lord Bishop

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In "The Irish Hudibras," p. 35. is given the following Description of *the Burial of an Irish Piper:*

"They mounted him upon a Bier,
Through which the Wattles did appear;
Like Ribbs on either side made fast,
With *a white Velvet* * over cast:
So poor Macshane, Good rest his shoul,
Was after put him in a hole;
In which, with many sighs and scrieches,
They throw his Trouses and his Breeches;
And tattar'd Brogue was after throw,
With a new heel-piece on the toe;
And Stockins fine as Friez to feel,
Worn out with praying at the heel;
And in his mouth 'gainst he took wherry,
Dropt *a white-groat* † to pay the Ferry.
Thus did they make this last hard shift,
To furnish him for *a dead-lift.*"

[b] "Paulam translatam fuisse Episcoporum manibus, Cervicem feretro subjicientibus." Durand. p. 227. From this it appears too that the Corps was carried shoulder height as the term now is.

Mr. Pennant's MS. so often cited, relating to North Wales, informs us that "at these words 'we commit the Body to the ground,' the Minister holds the Spade and throws in the first spadeful of Earth. Skiviog."

In the Hydriotaphia, or Urne Burial of Sir Thomas Browne, p. 56. speaking of the antient Heathens, he says: "Their last Valediction thrice uttered by the Attendants was also very solemn; 'Vale, Vale, Vale, nos te ordine quo Natura permittet sequemur:' and somewhat answered by Christians, who thought it too little, *if they threw not the earth thrice upon the enterred Body.*"

* A Blanket. † A Bun-guol.

of London, tells me, he laid his hand on Mr. Herbert's head, and (alas!) within less than three years, *lent his shoulder to carry his dear friend to his Grave*[c]."

In Sir John Sinclair's Statistical Account of Scotland, vol. iii. 8vo. Edinb. 1792. p. 525. The Minister of Tongue, in the County of Sutherland, after having mentioned the Funeral Entertainment, (" for at the burial of the poorest here, there is a refreshment given, consisting generally of some Whisquybeath, or some foreign liquor, butter and cheese, with oat bread,") says, after this, " the Friends of the deceased, and Neighbours of the Village, who come to witness the Interment, are drawn up in rank and file, by an old Serjeant, or some veteran who has been in the Army, and who attends to maintain order, and give as

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[c] Mr. Pennant's MS. says: " At Skiv'og, from the Park to the Church *I have seen the Bier carried by the next of kin, Husband, Brothers, and Father in law.*" " All along from the House to the Church Yard at every Cross-way, the Bier is laid down, and the Lord's Prayer rehearsed, and so when they first come into the Church Yard, before any of the Verses appointed in the Service be said. There is a Custom of ringing a little Bell before the Corps, from the House to the Church Yard. (Dymerchion.) Some particular places are called resting places.

" Skyvi'og. When a Corps is carried to Church from any part of the Town, the Bearers take care to carry it so that the Corps may be on their right hand, though the way be nearer and it be less trouble to go on the other side: nor will they bring the Corps through any other way than the South gate.

" If it should happen to rain while the Corps is carried to Church, it is reckoned to bode well to the deceased, whose Bier is wet with the dew of Heaven. At Church the Evening Service is read, with the Office of Burial. The Minister goes to the Altar, and there says the Lord's Prayer, with one of the Prayers appointed to be read at the Grave: after which the Congregation offer upon the Altar, or on a little Board for that purpose fixed to the Rails of the Altar, their Benevolence to the officiating Minister. A friend of the deceased is appointed to stand at the Altar, observing who gives, and how much. When all have given, he counts the Money with the Minister, and signifies the Sum to the Congregation, thanking them all for their good will."

We read, in the Glossary to Kennett's Parochial Antiquities, *v.* OBLATIONES *Funerales:*

" At the burial of the Dead, it was a Custom for the surviving friends to offer liberally at the Altar for the pious use of the priest, and the good estate of the soul of the deceased. This pious Custom does still obtain in North Wales, where at the Rails which decently defend the Communion Table, I have seen a small tablet or flat-board, conveniently fixt, to receive the money, which at every Funeral is offered by the surviving friends, according to their own ability, and the quality of the party deceased. Which seems a providential augmentation to some of those poor Churches."

they term it here, the word of relief. Upon his crying *Relief!* the four under the bier prepare to leave their stations, and make room for other four, that instantly succeed. This progression is observed at the interval of every five minutes, till the whole attendants come in regularly, and, if the distance requires it, there is a second, a third, or a fourth round of such evolutions gone through. When the persons present are not inflamed with liquor, there is a profound silence generally observed, from the time the Corpse has been taken up till the interment is over[d]."

The Custom of giving

DOLES

and

INVITING THE POOR TO FUNERALS.

Doles were used at Funerals, as we learn from St. Chrysostom, to procure Rest to the Soul of the deceased, that he might find his Judge propitious[a].

The giving of a Dole, and the inviting of the Poor[b] on this occasion, are syno-

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[d] In another part of the Statistical Account of Scotland, vol. vii. p. 622. Dundonald Parish, Ayreshire, we read: "Country Burials are not well regulated. The Company are invited at 11 o'clock forenoon, but they are probably not all arrived at 2. Till of late a Pipe and Tobacco was provided for every one of the Company; but this Custom is entirely laid aside."

[a] Μαλλον δε τι μετα ταυτα πένητας καλεῖς; ινα εις αναπαυσιν απελθῃ ινα ιλεω σχῃ τον δικαστην. Homilia xxxii. in Matthei cap. non.

[b] Preterea convocabantur et invitabantur necdum Sacerdotes et Religiosi, sed et egeni pauperes." Durand.

Had our famous Poet, Mr. Pope, an eye to this in ordering by will poor men to support his Pall?

By the Will of William de Montacute, Earl of Salisbury, executed April 29. 1397. he directs "that twenty-five shillings should be daily distributed among three hundred poor people from the time of his death to the arrival of his Body at the Conventual Church of Bustlesham, in which it was to be deposited." See Warner's Topographical Remarks relating to the South-Western Parts of Hampshire, vol. ii. p. 73.

Strutt, in his English Era, tells us, that Sir Robert Knolles in the eighth year of Henry IV. died at his Manor in Norfolk, and his dead Body was brought in a Litter to London with great pomp

nimous terms. There are some strong figurative expressions on this subject, in St. Ambrose's Funeral Oration on Satyrus, cited by Durand, speaking of those

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and much Torch Light, and it was buried in the White Friars Church, "where was done for him a solemn Obsequie, with a great Feaste and *lyberal Dole* to the poore." This Custom, says Strutt, of giving a Funeral Feast to the chief Mourners, was universally practised all over the Kingdom, as well as giving Alms to the poor, in proportion to the Quality and Finances of the deceased. Manners and Customs, vol. ii. p. 209.

See a curious Account of Doles in Dr. Ducarel's Tour through Normandy, fol. edit. p. 81.

Among the Articles of Expence at the Funeral of Sir John Rudstone, Mayor of London, 1531. given by Strutt (Manners and Customs, vol. iii. p. 169.) from MS Harl. 1231. we find the following charges:

	£	s.	d.
"Item, to the priests at his ennelling *....	0	9	0
To poor folke in almys.....	1	5	0
22 Days to 6 poor folke.	0	2	0
26 Days to a poor folke.	0	0	8"

Hutchinson, in his History of Cumberland, vol. i. p. 579. speaking of Eskdale chapelry, says: "Wakes and Doles are customary; and weddings, christenings, and Funerals, are always attended by the Neighbours, sometimes to the amount of a hundred people. The popular diversions are hunting and cockfighting."

Mr. Nichols, in his History of Leicestershire, (vol. ii. part i. p. 357.) speaking of Stathern in Framland Hundred, says: "In 1790, there were 432 Inhabitants; the number taken by the last person who carried about Bread, which was given for *dole* at a Funeral; a Custom formerly common throughout this part of England, though now fallen much into disuse." "The practice was sometimes to bequeath it by Will; but, whether so specified or not, the ceremony was seldom omitted. On such occasions a small Loaf was sent to every person, without any distinction of age or circumstances, and not to receive it was a mark of particular disrespect †."

Mr. Pennant in his History of Whiteford Parish, p. 99. says: "Offerings at Funerals are kept up here, and I believe, in all the Welsh Churches."

Mr. Pennant's MS. relative to North Wales, says: "In North Wales, pence and half-pence, (in lieu of little rolls of Bread) which were heretofore, and by some still are, given on these occasions, are now distributed to the poor, who flock in great numbers to the house of the dead before the

* The receiving of extreme unction.

† Mr. Lysons, in his Environs of London, vol. iii. p. 341. speaking of some lands said to have been given by two maiden gentlewomen, to the parish of Paddington, for the purpose of distributing Bread, Cheese, and Beer, among the inhabitants on the Sunday before Christmas Day, tells us that they are now let at 21*l.* per annum, and that "the bread was formerly thrown from the Church steeple to be scrambled for, and part of it is still distributed in that way."

who mourned on the occasion, he says: "The poor also shed their Tears; precious and fruitful Tears, that washed away the Sins of the deceased. They let fall floods of redeeming Teares." From such passages as the above in the first Christian Writers[c], literally understood, the Romanists may have derived their superstitious doctrine of praying for the dead.

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corpse is brought out. When the corpse is brought out of the house, layd upon the bier and covered, before it be taken up, the next of kin to the deceased, widow, mother, daughter or cousin, (never done by a man) gives over the corps to one of the poorest Neighbours three 2*d.* or four 3*d.* white Loaves of Bread, or a Cheese with a piece of money stuck in it, and then a new wooden Cup of Drink, which some will require the poor person who receives it immediately to drink a little of. When this is done, the Minister, if present, says the Lord's Prayer, and then they set forward for Church. The things mentioned above as given to a poor Body, are brought upon a large Dish, over the Corpse, and the poor Body returns thanks for them, and blesses God for the happiness of his Friend and Neighbour deceased." [This custom is evidently a remain of the Sin-Eating, see pp. 155. 156.]

It appears from the Statistical Account of Scotland, vol. v. p. 523. that at Glasgow large Donations at Funerals are made to the Poor, "which are never less than £5. and never exceed ten Guineas, in which case the Bells of the City are tolled."

In "Dives and Pauper," First Precept, chap. 63. we read: "*Dives.* What seyst thou of them that wole no solemnyte have in their buryinge, but be putt in erthe anon, and that that shulde be spent aboute the buriyng they bydde that it shulde be yoven to the pore folke blynde and lame? *Pauper.* Comonly in such prive buriynges ben *ful smalle doles and lytel almes yoven, and in solemne buriynges been grete Doles and moche Almesse yoven for moche pore people come thanne to seke almesse.* But whanne it is done prively, fewe wytte therof, and fewe come to axe almesse! for they wote nat whanne ne where, ne whom they shulde axe it. And therefore I leve sikerly that summe fals Executoures that wolde kepe alle to themself, biganne firste this errour and this folye, that wolden make themself riche with ded mennys godes and nat dele to the pore after dedes wylle, as nowe all false Executoures use by Custome."

[c] "The auncient Fathers being veri desirous to move their audience unto charitye and almose dedes, did exhorte them to refresh the poore and to give almoses in the Funeralles, & Yeares Myndes of their Frendes & Kynnesfolkss, in stedde of the bankettes that the paynymes & Heathen were wont to make at suche doinges, and in stedde of the Meates that they did bring to their Sepulchres and Graves." "The Huntynge of Purgatory," by Veron. 8vo. Lond. 1561. fol. 106.

CHURCH YARDS.

"Oft in the lone Church Yard at Night I've seen
By glimpse of Moon-shine, checqu'ring thro' the Trees,
The School-boy, with his Satchel in his hand,
Whistling aloud to bear his courage up,
And, lightly tripping o'er the long flat stones
(With Nettles skirted, and with Moss o'ergrown,)
That tell in homely phrase who lie below.
Sudden he starts! and hears, or thinks he hears,
The sound of something purring at his heels:
Full fast he flies, and dares not look behind him,
Till, out of Breath, he overtakes his fellows;
Who gather round, and wonder at the Tale
Of horrid Apparition, tall and ghastly,
That walks at dead of Night, or takes his stand,
O'er some new open'd Grave; and (strange to tell!)
Evanishes at crowing of the Cock."

Blair's Grave.

It having been a current opinion in the times of Heathenism, that places of Burial were frequently haunted with Spectres and Apparitions, it is easy to imagine that the opinion has been transmitted from them, among the ignorant and unlearned, throughout all the Ages of Christianity to this present Day. The Antients believed that the Ghosts of departed persons came out of their Tombs and Sepulchres, and wandered about the place where their remains lay buried. Thus Virgil tells us, that Mœris could call the Ghosts out of their Sepulchres; and Ovid, that Ghosts came out of their Sepulchres and wandered about: and Clemens Alexandrinus, in his Admonitions to the Gentiles, upbraids them with

the Gods they worshipped; which, says he, are wont to appear at Tombs and Sepulchres, and which are nothing but fading Spectres and airy Forms [a].

We learn from Moresin [b], that Church Yards were used for the purposes of Interment in order to remove Superstition. Burial was in antient Times without the Walls of Cities and Towns. Lycurgus, he tells us, first introduced Grave Stones within the Walls, and as it were brought home the Ghosts to the very doors. Thus we compel Horses, that are apt to startle, to make the nearest approaches we can to the objects at which they have taken the alarm.

Church Yards are certainly as little frequented by Apparitions and Ghosts as other places, and therefore it is a weakness to be afraid of passing through them. Superstition, however, will always attend Ignorance; and the Night [c],

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[a] "Mœrin sæpe animas imis excire Sepulchris,
——— vidi."——— Virg. Bucol. viii. l. 98.
"Nunc animæ tenues—Sepulchris—errant."
Ovid. Fasti.

Admonit. ad Gent. p. 37. The learned Mede observes from a passage of this same antient Father, "That the Heathens supposed the presence and power of Dæmons (for so the Greeks called the Souls of Men departed) at their Coffins and Sepulchres: as tho' there always remained some natural tie between the deceased and their Relicts." Bourne, chap. vii.

[b] "Cœmeteria hinc sunt. Lycurgus, omni superstitione sublata, et ut vanæ Superstitionis omnem evelleret è mentibus suorum formidinem, inhumari intra Urbem et Sepulchra extrui circa Deorum Templa, &c." Papatus, p. 40.

Mr. Strutt tells us, in his Manners and Customs, English Æra, vol. i. p. 69. that before the time of Christianity it was held unlawful to bury the dead within the Cities, but they used to carry them out into the Fields hard by, and there deposited them. Towards the end of the sixth Century, Augustine obtained of king Ethelbert, a Temple of Idols, (where the King used to worship before his conversion) and made a Burying Place of it; but St. Cuthbert afterwards obtained leave to have Yards made to the Churches, proper for the reception of the dead."

In Articles to be enquired of in the ordinary Visitation of the right worshipfull Mr. Dr. Pearson, Archdeacon of Suffolke, A. D. 1638. Quarto. Under the head of Churchyards we read: "Have any *Playes, Feasts, Banquets, Suppers, Church Ales, Drinkings, Temporal Courts* or *Leets, Lay Juries, Musters, Exercise of Dauncing, Stoole ball, Foot ball,* or the like, or any other prophane usage been suffered to be kept in your Church, Chappell, or Church Yard?"

[c] "Now it is the Time of Night,
That the Graves, all gaping wide,

as she continues to be the Mother of Dews, will also never fail of being the fruitful parent of chimerical Fears.

" When the Sun sets, Shadows that shew'd at Noon
But small, appear most long and terrible."
Dryden.

There is a singular Superstition respecting the Burial in that part of the Church Yard which lies North of the Church, that still pervades many of the inland parts and Northern Districts of this Kingdom, though every idea of it has been eradicated in the vicinity of the Metropolis. It is that that is the part appropriated for the Interment of unbaptized Infants, of persons excommunicated, or that have been executed, or that have laid violent hands upon themselves [d].

Ev'ry one lets forth his Sprite
In the Church-way path to glide."
Shakspeare.

[d] In a most curious and rare Tract, entitled, " Martin's Month's Mind, that is, a certaine Report and true Description of the Death and Funeralls of olde Martin Marreprelate, the great Makebate of England, and Father of the Factious: contayning the Cause of his Death, the Manner of his Buriall, and the right Copies both of his Will, and of such Epitaphs as by sundrie of his dearest Friends, were framed for him," 4to. 1589. we read: " *He died excommunicate*, and *they might not therefore burie him in Christian Buriall*, and his Will was not to come there in any wise. His Bodie should not be buried in any Church, (especiallye Cathedrall, which ever he detested,) Chappell, nor Church Yard; for they have been prophaned with Superstition. He would not be laid *East and West*, (for he ever went against the haire,) but *North and South:* I thinke because ' Ab Aquilone omne malum,' and the South wind ever brings corruption with it." Signat. G. and G 4.

" Christians distinguished their Oratories into an Atrium, a Church Yard; a Sanctum, a Church; a Sanctum Sanctorum, a Chancell. They did conceive a greater degree of Sanctitie in one of them, than in another, and in one place of them than another, *Churchyards* they thought profained by Sports, the whole circuit both before and after Christ was privileged for refuge, none out of the Communion of the Kirke permitted to lie there, any consecrate Ground preferred for Interment before that which was not consecrat, and that in an higher esteem which was in an higher degree of Consecration, and that in the highest which was neerest the Altar."

D. Laurence, Chaplain in Ordinary, in his Sermon preached before the King, and printed at the command of authoritie, p. 9. as cited in " Ladensium Aytokatakrisis, the Canterburian's Self-conviction, or the evident Demonstration of the avowed Arminianisme, Poperie, and Tyrannie of that faction, written in March and printed in April 1640. p. 83. Note.

Moresin says that in Popish Burying Grounds, those who were reputed good

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In "The Wise and Faithful Steward, or a Narration of the exemplary Death of Mr. Benjamin Rhodes, Steward to Thomas Earl of Elgin, &c. by P. Samwaies, his Lordship's Chaplain, 8vo. Lond. 1657. p. 27. we read: "He requested to be interred in the open Church Yard, *on the North side (to crosse the received superstition, as he thought, of the constant choice of the South side,)* near the new Chappel." Rhodes was interred in Malden Church in Bedfordshire.

In White's History of Selborne, p. 322. speaking of the Church Yard, that Writer observes: "Considering the size of the Church, and the extent of the Parish, the Church Yard is very scanty; and especially as all wish to be buried on the South side, which is become such a Mass of Mortality, that no person can be there interred without disturbing or displacing the Bones of his Ancestors. There is reason to suppose that it once was larger, and extended to what is now the Vicarage Court and Garden. At the East end are a few Graves; yet *none, till very lately, on the North side;* but as two or three Families of best repute have begun to bury in that quarter, prejudice may wear out by degrees, and their example be followed by the rest of the neighbourhood."

[Sir John Cullum, in the History and Antiquities of Hawsted in the County of Suffolk, 4to. Lond. 1784. Bibl. Top. Brit. No. xxiii. p. 38. says: "There is a great partiality here, to burying on the South and East sides of the Church Yard. About twenty years ago, when I first became Rector, and observed how those sides (particularly the South) were crowded with Graves, I prevailed upon a few persons to bury their friends on the North, which was entirely vacant; but the example was not followed as I hoped it would: and they continue to bury on the South, where a Corpse is rarely interred without disturbing the bones of its Ancestors.

"This partiality may perhaps at first have partly arisen from the antient Custom of praying for the dead; for as the usual approach to this and most Country Churches is by the South, it was natural for burials to be on that side, that those who were going to divine service might, in their way, by the sight of the graves of their friends, be put in mind to offer up a prayer for the welfare of their souls; and even now, since the custom of praying for the dead is abolished, the same obvious situation of Graves may excite some tender recollection in those who view them, and silently implore 'the passing tribute of a sigh.' That this motive has its influence, may be concluded from the Graves that appear on the North side of the Church Yard, when the approach to the Church happens to be that way; of this there are some few instances in this neighbourhood."]

Pennant, speaking of Whiteford Church, (Hist. of Hollywell and Whiteford, p. 102.) says: "I step into the Church Yard and sigh over the number of departed which fill the inevitable retreat. In no distant time the North side, like those of all other Welsh Churches, was, through some Superstition, to be occupied only by persons executed, or by Suicides. It is now nearly as much crowded as the other parts."

Christians lay towards the South and East; others, who had suffered capital punishment, laid violent hands on themselves, or the like, were buried *towards the North:* a custom that had formerly been of frequent use in Scotland[e].

Mr. Pennant's MS. says, that, in North Wales none but excommunicated, or very poor and friendless people, are buried on the North side of the Church Yard.

In the Cambrian Register, 8vo. 1796. p. 374. *Notes,* is the following very apposite passage respecting Church Yards in Wales. "*In Country Church Yards the Relations of the deceased crowd them into that part which is South of the Church; the North side, in their Opinion, being unhallowed Ground, fit only to be the Dormitory of still-born Infants and Suicides.* For an example to his neighbours, and as well to escape the barbarities of the Sextons, the Writer of the above Account ordered himself to be buried on *the North side of the Church Yard.* But as he was accounted an Infidel when alive, his Neighbours could not think it creditable to associate with him when dead. His dust, therefore, is likely to pass a solitary retirement, and for ages to remain undisturbed by the hands of Men."

In the printed Trial of Robert Fitzgerald, Esq. and others, for the murder of Patrick Randal M'Donnel, Esq. &c. 4to. p. 19. we read: "The body of Mr. Fitzgerald, immediately after execution, was carried to the ruins of Turlagh House, and was *waked in a Stable* adjoining, with a few Candles placed about it. On the next day it was carried to the Church Yard of Turlagh, where he was *buried on what is generally termed the* WRONG SIDE OF THE CHURCH, in his cloaths, without a Coffin." The above Murder, Trial, &c. happened in Ireland in the year 1786.

In "Paradoxical Assertions and Philosophical Problems, by R. H." 8vo. Lond. 1664. p. 45. we read:

"Cœlo tegitur, qui non habet urnam.

"Doubtless that Man's Bones in the *North Church Yard* rest in more quiet than his that lies entomb'd in the Chancel."

[e] "In Cœmeteriis pontificiis, boni, quos putant, ad austrum et oriens, reliqui, qui aut supplicio affecti, aut sibi vim fecissent, et id genus ad Septentrionem sepeliantur, ut frequens *olim Scotis fuit mos.*" Moresini Papatus. p. 157.

From what has been already quoted from Martin's Month's Mind, it should appear too that there was something honourable or dishonourable in the position of the Graves: the common and honourable direction is from *East to West,* the dishonourable one from *North to South.*

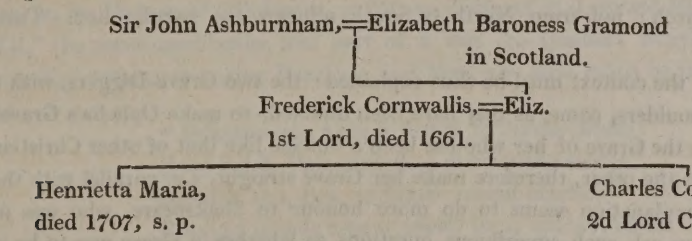
The famous antiquary Thomas Hearne had such correct notions on this head, that he left orders for his Grave to be made strait by a Compass, due *East and West:* in consequence of which his Monument, which I have often seen, is placed in a direction *not parallel with any of the other Graves.* Its being placed seemingly awry, gives it a very remarkable appearance.

Craven Ord, Esq. informed me that "at the East end of the Chancel, in the Church Yard, of Fornham All Saints, near Bury, Suffolk, is the coffin-shaped Monument of Henrietta Maria Corn-

Mr. Gough, in the Introduction to the second Volume of his Sepulchral Monuments in Great Britain, p. cciv. says: "It is the Custom at this day all over Wales to strew the Graves, both within and without the Church, with green herbs, branches of Box, flowers, rushes, and flags, for one year; after

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wallis, who died in 1707. It stands *North and South*, and the Parish tradition says that she ordered that position of it as *a mark of penitence and humiliation*."



I find in Durandi Rationale, Lib. vii. De Officio Mortuorum, cap. 35—39. the following: "Debet autem quis sic sepeliri, ut *capite ad occidentem posito, pedes dirigat ad Orientem*, in quo quasi ipsa positione orat: et innuit quod promptus est, ut de occasu festinet ad ortum: de Mundo ad Seculum."

"As to the position in the Grave, though we decline," says Sir Thomas Browne in his Urne-burial, "the religious consideration, yet in cœmeterial and narrower burying places, to avoid confusion and cross-position, a certain posture were to be admitted. The Persians lay North and South: the Megarians and Phœnicians placed their heads to the East: the Athenians, some think, towards the West, which Christians still retain: and Bede will have it to be the posture of our Saviour. That Christians buried their dead on their backs, or in a supine position, seems agreeable to profound sleep and the common posture of dying; contrary also to the most natural way of Birth; not unlike our pendulous posture in the doubtful state of the womb. Diogenes was singular, who preferred a prone situation in the Grave; and some Christians like neither, (Russians, &c.) who decline the figure of rest, and make choice of an erect posture*."

In "Articles of Enquiry" (with some Directions intermingled,) "for the Diœcese of Ely, in the second Visitation of the R. R. Father in God Matthew," (Wren,) "Lord Bishop of that Diœcese, Anno Dom. 1662. 4to. Lond. 1662. p. 6. speaking of Church Yards, it is asked, "When Graves are digged, are they made six foot deep, (at the least,) and East and West?"

In Cymbeline, Act iv. sc. 2. Guiderius, speaking of the apparently dead Body of Imogen, dis-

* A Correspondent says: "Die an old Maid, and be buried with my Face downwards:" I have seen this expression in some work by Waldron.

which, such as can afford it *lay down a Stone*. Mr. Grose calls this a filthy custom, because he happened to see some of the flowers dead and turned to dung, and some bones and bits of Coffins scattered about in Ewenny Church, Glamorganshire.

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guised in Men's apparel, says: "Nay, Cadwal, *we must lay his head to the East;* my Father has a reason for't."

There is a passage in the Grave-Digger's Scene in Hamlet, Act v. sc. 1.

— "Make her Grave *straight;*"

which Dr. Johnson has thus explained: "Make her Grave from East to West, in a direct line parallel to the Church; not from North to South, athwart the regular line. This I think is meant."

Under this idea, the context must be thus explained: the two Grave-Diggers, with their implements over their shoulders, come, as they have been directed, to make Ophelia's Grave. The first asks, Must I make the Grave of her who has been a Suicide like that of other Christians? She is to be buried so, says the other, therefore make her Grave straight, *i. e.* parallel with those of other Christians. This explanation seems to do more honour to Shakspeare, who was not likely to make his Characters ask such superfluous questions as whether a Grave was to be made, when they had evidently come with an intention to make it.

Mr. Douce's MS Notes say: "I am of Mr. Steevens's opinion, who thinks that this means nothing more than 'make her Grave *immediately*.' The construction of the passage seems to be this. The first Clown, doubting whether on account of Ophelia's having destroyed herself, she would be permitted to have Christian Burial, asks the other whether it is really to be so, who answers that it is, and desires him to proceed immediately about the business. He afterwards adds that if Ophelia had been a common person, she would not have had Christian Burial; that is, in the Church Yard, or consecrated ground.

"The passage from Moresin seems to indicate that Suicides were buried on the North side of the Church, not that the head was placed Northward. It is probable that although they were separated from others, the same position of the Body, that is the face to the East, would be observed, nor do I believe that any instance of the contrary can be produced. Those who committed Suicide were not to have ecclesiastical Sepulture. See Astesani Summa de Casibus Conscientiæ, Lib. vi. tit. 30. ad finem.

"In the 5th Act of Hamlet, the priest is made to say that Ophelia, upon account of the doubtfulness of her Death, was abridged of the full solemnities of Christian Burial.

> And but that great command o'ersways the order,
> She should in ground unsanctified have lodg'd
> Till the last trumpet; for charitable prayers,
> Shards, flints, and pebbles should be thrown upon her.

But as she was to have Christian Burial, there could be no reason for the Clown's debating whe-

"The common Welsh Graves are curiously matted round with single or double Matting, and stuck with flowers, Box, or Laurel, which are frequently renewed."

In the Statistical Account of Scotland, vol. xiv. 8vo. Edinb. 1795. p. 210. Parishes of Kilfinichen and Kilviceven, County of Argyll, we read: The inhabitants "are by no means superstitious, yet they still retain some opinions handed down by their Ancestors, perhaps from the time of the Druids. It is

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ther the Grave was to be made straight or crooked, North or East. Had the first Clown doubted this, his first question would have been whether the Grave was to have been dug straight?"

Arnot, in his History of Edinburgh, p. 252. speaking of St. Leonard Hill, says, "In a Northern part of it," (he mentioned before that part of it was the Quakers' Burying-ground,) "Children who have died without receiving Baptism, and Men who have fallen by their own hand, use to be interred.

"Infantumque Animæ flentes in limine primo:
Quos dulcis Vitæ exsortis; et ab ubere raptos,
Abstulit atra dies, et funere mersit acerbo.—
Proxima deinde tenent mæsti loca, qui sibi letum
Insontes peperere manu, lucemque perosi
Projecere Animas." Virg. Æn. l. vi. 427.

In Malkin's "Scenery, Antiquities and Biography of South Wales," 4to. Lond. 1804. p. 261. we read: "The custom of dancing in the Church-yard at their Feasts and Revels is universal in Radnorshire, and very common in other parts of the Principality. Indeed this solemn abode is rendered a kind of Circus for every sport and exercise. The young Men play at Fives and Tennis against the wall of the Church. It is not however to be understood that they literally dance over the Graves of their progenitors. This amusement takes place *on the North side of the Church-yard, where it is the custom not to bury.* It is rather singular, however, that the association of the place, surrounded by memorials of mortality, should not deaden the impulses of joy in minds, in other respects not insensible to the suggestions of vulgar superstition."

Ibid. p. 281. "Aberedwy." "In this Church Yard are two uncommonly large Yew Trees, evidently of great age, but in unimpaired luxuriance and preservation, under the shade of which an intelligent Clergyman of the neighbourhood informed me that he had frequently seen sixty Couple dancing at Aberedwy Feast on the 14th of June. The boughs of the two trees intertwine, and afford ample space for the evolutions of so numerous a company within their ample covering."

In "The Description of the Isles of Scotland," by J. Monneypenny, 4to. under the Island of Rona is the following passage:

"There is in this Island a Chapel dedicated to Saint Ronan: wherein (as aged men report) there is alwayes a Spade wherewith when as any is dead, they find the place of his Grave marked." For an account of this Book see Gough's British Topography, vol. ii. p. 568.

believed by them that the Spirit of the last person that was buried watches round the Church Yard till another is buried, to whom he delivers his charge."

In the same Work, vol. xxi. p. 144. it is said, "in one division of this County, where it was believed that the Ghost of the person last buried kept the Gate of the Church Yard till relieved by the next victim of Death, a singular scene occurred, when two Burials were to take place in one Church Yard on the same day. Both parties staggered forward as fast as possible to consign their respective friend in the first place to the dust. If they met at the Gate, the dead were thrown down till the living decided by blows whose ghost should be condemned to porter it[a]."

The CUSTOM *of laying* FLAT STONES *in our Churches and Church Yards over the* GRAVES.

The Custom of laying flat Stones in our Churches and Church Yards over the Graves of better sort of persons, on which are inscribed Epitaphs containing the

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[a] The following is an extract from the old Register-book of Christ Church in Hampshire: "April 14. 1604. Christian Steevens, the wife of Thomas Steevens, was buried in Child-birth, and *buried by Women, for she was a Papishe.*" Warner's Topographical Remarks relating to the South-Western Parts of Hampshire, vol. ii. p. 130.

In "The Living Librarie, &c. Englished by John Molle, Esq." fol. Lond. 1621. p. 283. we read: "Who would beleeve without superstition, (if experience did not make it credible,) that most commonly all the BEES *die in their Hives, if the Master or Mistresse of the House chance to die, except the Hives be presently removed into some other place.* And yet I know this hath hapned to folke no way stained with superstition."

A vulgar prejudice prevails in many places of England that when Bees remove or go away from their Hives, the owner of them will die soon after.

A Clergyman in Devonshire informed me that when any Devonian makes a purchase of Bees, the payment is never made in money, but in things, (Corn for instance,) to the value of the sum agreed upon. And the Bees are never removed but on a Good Friday.

I found the following in the Argus, a London Newspaper, Sept. 13. 1790. "A superstitious custom prevails at every Funeral in Devonshire, of turning round the Bee-hives that belonged to the deceased, if he had any, and that at the moment the Corpse is carrying out of the House.

name, age, character, &c. of the deceased, has been transmitted from very antient times, as appears from the writings of Cicero and others [a].

GARLANDS IN COUNTRY CHURCHES, *and* STREWING FLOWERS ON THE GRAVES.

It is still the Custom in many Country Churches [b] to hang a Garland of Flowers over the Seats of deceased Virgins, in token, says Bourne, of esteem and love, and as an emblem of their reward in the heavenly Church. It was usual in the primitive Christian Church to place Crowns of Flowers at the heads

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At a Funeral some time since at Cullompton, of a rich old Farmer, a laughable circumstance of this sort occurred: for just as the Corpse was placed in the Herse, and the horsemen, to a large number, were drawn up in order for the procession of the Funeral, a person called out, "turn the Bees," when a Servant who had no knowledge of such a Custom, instead of turning the Hives about, lifted them up, and then laid them down on their sides. The Bees, thus hastily invaded, instantly attacked and fastened on the Horses and their Riders. It was in vain they gallopped off, the Bees as precipitately followed, and left their stings as marks of their indignation. A general Confusion took place, attended with loss of Hats, Wigs, &c. and the Corpse during the conflict was left unattended; nor was it till after a considerable time that the Funeral Attendants could be rallied, in order to proceed to the interment of their deceased friend."

[a] Cicero de Legibus. xi.

"Lapidea Mensa terra operitur humato corpore hominis qui aliquo sit numero, quæ contineat laudem et nomen Mortui incisum. Mos retinetur." Moresini Papatus, &c. p. 86.

In Malkin's "Scenery, Antiquities, and Biography of South Wales," 4to. Lond. 1804. p. 604. under Glamorganshire, in Mr. Mason's Elegy written in Neath Church Yard, we read:

"And round that Fane the sons of Toil repose,
Who drove the plough-share, or the sail who spread,
With Wives, with Children, all in measur'd rows,
Two whiten'd Stones well mark the feet and head."

Explained p. 605. "The Stones at each end of the Grave are whitened with lime every Christmas, Easter, and Whitsuntide."

[b] In Yorkshire, as a Clergyman of that County informed me, when a Virgin dies in a Village, one, nearest to her in size, and age, and resemblance, carries the Garland before the Corpse in the Funeral Procession, which is afterwards hung up in the Church. This is sometimes composed entirely of white paper, and at others, the Flowers, &c. [cut out upon it] are coloured.

of deceased Virgins[c]: for this we have the authority of Damascen, Gregory Nyssen, St. Jerom, and St. Austin.

In the earliest ages of Christianity, Virginity was honoured, out of deference most likely to the Virgin Mother[d], with almost divine adoration, and there is

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There appeared in the London Morning Chronicle for Sept. 25th, 1792. an elegiac Ode from the elegant pen of Miss Seward, wherein, speaking of the village of Eyam in Derbyshire, this passage occurs:

"Now the low Beams with Paper Garlands hung,
In memory of some Village Youth or Maid,
Draw the soft tear, from thrill'd remembrance sprung,
How oft my Childhood mark'd that tribute paid.

The Gloves suspended by the Garland's side,
White as its snowy Flow'rs with Ribbands tied.
Dear Village! long these Wreaths funereal spread—
Simple memorial of the early dead!"

The following Note is subjoined: "The antient custom of hanging a Garland of white Roses made of writing paper, and a pair of white Gloves, over the Pew of the unmarried Villagers who die in the flower of their age, prevails to this day in the village of Eyam, and in most other Villages and little Towns in the Peak*."

Mr. Nichols, in his History of Leicestershire, Vol. II. P. i. p. 382. speaking of Waltham in Framland Hundred, says: "In this Church, under every arch, *a Garland is suspended;* one of which is customarily placed there whenever any young unmarried Woman dies."

From the Minute Book of the Society of Antiquaries it appears that on June 4th, 1747. a Letter was read by the Secretary "from Mr. Edward Steel of Bromley, concerning the Custom of burying the dead, especially Bachelors and Maidens, with Garlands of Flowers, &c. used formerly in several parts of this Kingdom."

[c] "Fuit quoque Mos ad Capita Virginum apponendi florum Coronas," &c. Cass. de vet. sac. Christi. p. 334.

"Some say no evil thing that walks by night,
In Fog or Fire, by Lake, or moorish Fen,
Blue meager Hag, or stubborn unlaid Ghost,
That breaks his magic chains at Curfeu time,
No Goblin, or swart Faery of the Mine,
Hath hurtful power o'er true Virginity." Milton's Comus.

[d] "In North Wales," as Mr. Pennant's MS. informs us, "when they bless another, they are very apt to join to the blessing of God, the blessing of white Mary†."

* Coles, in his Introduction to the Knowledge of Plants, [probably speaking of the Metropolis only,] p. 64. says: "It is not very long since *the Custome of setting up Garlands in Churches hath been left off with us.*"

† The following Legend, intended to honour the Virgin Mother, is given in "A Short Relation of the River Nile," &c. 12mo. Lond. 1672. p. 87. The Writer says, "Eating some Dates with an old Man, but a credulous

little doubt but that the origin of Nunneries is closely connected with that of the Virgin Garland.

A writer in the Antiquarian Repertory, vol. iv. p. 239. says: "that in this nation, as well as others, by the abundant zeal of our Ancestors, Virginity was held in great estimation: insomuch that those who died in that state were rewarded at their death with a Garland or Crown on their heads, denoting their triumphant victory over the lusts of the flesh. Nay, this honour was extended even to a Widow who had never enjoyed but one Husband. These Garlands, or Crowns, were most artificially wrought in filagree work, with gold and silver wire, in resemblance of myrtle, with which plant the Funebrial Garlands of the Antients were always composed, whose leaves were fastened to Hoops of larger iron wire, and they were lined with cloth of silver.

"Besides these Crowns, the Antients had also their depository Garlands, the use of which continued till of late years, and may perhaps still in some parts of England[e]. These Garlands, at the Funerals of the deceased, were carried

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In the Papal times in England, sometimes, the form of a last Testament ran thus: "Commendo Animam meam Deo, beatæ Mariæ, et omnibus Sanctis."

[e] I saw in the Churches of Wolsingham and Stanhope, in the County of Durham, specimens of these Garlands: the form of a Woman's Glove, cut in white paper, hung in the centre of each of them.

Mr. Douce saw a similar instance in the Church at Bolton in Craven, in 1783. At Skipton too, the like Custom still prevails.

[In 1794 the Editor of this Work saw Garlands of white paper hanging up in a Church no farther from the Metropolis than Paul's Cray in Kent.]

The late Dr. Lort made the following observation in August 1785. "At Greys-foot Church, between Wrexham and Chester, were Garlands, or rather Shields, fixed against the pillars, finely decorated with artificial Flowers and cut gilt paper."

The following occurs in the old Play entitled "The Dutch Courtezan."

"I was afraid, I'faith, that I should ha seene *a Garland on this beauties herse.*"

Marston's Works, 8vo. Lond. 1633. Signat. D. 2. b.

The Author of "The Comical Pilgrim's Pilgrimage into Ireland," 8vo. Lond. 1723. p. 92. says: "When a Virgin dies, a Garland, made of all sorts of Flowers and sweet Herbs, is carried by a

Christian, he said: 'that the Letter O remained upon the Stone of a Date for a remembrance that our blessed Lady, the Virgin, with her divine Babe in her arms, resting herself at the foot of a Palm-tree, (which inclined her branches and offered a Cluster of Dates to her Creatour,) our Lady plucked some of the Dates and eating them, satisfied with the taste and flavour, cryed out in amazement, *Oh!* how sweet they are! This exclamation engraved the Letter O, the first word of her Speech, upon the Date Stone, which being very hard, better preserved it'."

solemnly before the Corpse by two Maids, and afterwards hung up in some conspicuous place within the Church, and were made in the following manner[f]: *viz.* the lower rim or circlet was a broad Hoop of wood, whereunto was fixed at the sides thereof part of two other Hoops, crossing each other at the top at

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young Woman on her head, before the Coffin, from which hang down two black Ribbons, signifying our mortal state, and two white, as an emblem of purity and innocence. The ends thereof are held by four young Maids, before whom a Basket full of Herbs and Flowers is supported by two other Maids, who strew them along the Streets to the place of Burial: then, *after the deceased*, follow all her relations and acquaintance."

The following is copied from the Argus, Aug. 5. 1790.

"Dublin, July 31.

"Sunday being St. James's Day, the Votaries of St. James's Church Yard attended in considerable crowds at the Shrines of their departed Friends, and paid the usual tributary honours of paper Gloves and Garlands of Flowers on their Graves."

There is a passage in Shakspeare's Hamlet, Act v. sc. 1.

"Yet here she is allow'd her virgin *crants*,"

which seems to have been misunderstood by some of the Commentators. The editor of the first folio substitutes *rites;* and Bishop Warburton thought the true word was *chants:* but Dr. Johnson says, "I have been informed by an anonymous correspondent, that *Crants* is the German word for *Garlands*, and I suppose it was retained by us from the Saxons. To carry Garlands before the bier of a Maiden, and to hang them over her Grave, is still the practice in rural parishes." See Reed's edit. of Shaksp. 1803. vol. xviii. p. 336.

["KRANS, *Sertum*. Isl. & Belg. id. Germ. *krantz*. Helvigius natum putat a κορωνὶς; alii a *cranium;* Wachterus a C. B. *crwnn*, rotundus, quum circulari figura caput ambiat." Ihre. Gloss. Suio-Goth. tom. i. p. 1156.]

[f] In a curious and very rare Book entitled "The Virgin's Pattern in the exemplary Life and lamented Death of Mrs. Susannah Perwich, who died at Hackney, July 3, 1661." 8vo. Lond. 1661. we have the rites of a Virgin Lady's Funeral minutely described, p. 40.

"The Herse, covered with velvet, was carried by six servant Maidens of the Family, all in white. The Sheet was held up by six of those Gentlewomen in the School that had most acquaintance with her, in mourning habit, with *white Scarfs* and *Gloves*. *A rich costly Garland of gum-work*, adorned with Banners and Scutcheons, was borne immediately before the Herse by two proper young Ladies, that entirely loved her. Her Father and Mother, with other near relations and their children, followed next the Herse, in due order, all in mourning: the kindred next to them, after whom came the whole School of Gentlewomen, and then persons of chief rank from the neighbourhood and from the City of London, *all in white Gloves, both Men, Women, Children, and Servants, having been first served with Wine.* The Herse being set down (in Hackney Church) *with the Garland upon it*, the Rev. Dr. Spurstow preached her Funeral Sermon. This

right angles, which formed the upper part, being about one third longer than the width. These Hoops were wholly covered with artificial Flowers of Paper, *dyed Horn*[ε], and Silk, and more or less beautiful according to the skill or ingenuity of the performer. In the vacancy of the inside from the top hung white paper cut in form of Gloves, whereon was written the deceased's name, age, &c. together with long slips of various coloured paper or ribbons: these were many times intermixed with gilded or painted empty shells of blown eggs, as farther ornaments, or it may be as emblems of bubbles, or [the] bitterness of this life: while other Garlands had only a solitary Hour-glass hanging therein, as a more significant symbol of mortality."

These Garlands are thus described by Gay:

> "To her sweet mem'ry flow'ry Garlands strung,
> On her now empty seat aloft were hung."

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done, the rich Coffin, *anointed with sweet odors*, was put down into the Grave in the middle alley of the said Church, &c." Her father, it seems, kept a great Boarding School for Young Ladies at Hackney.

In Articles of Enquiry for the Diocese of Ely, 4to. Lond. 1662. p. 7. I read as follows: "Are *any Garlands* and other ordinary Funeral Ensigns *suffred to hang where they hinder the prospect, or until they grow foul and dusty, withered and rotten?*"

ε This perhaps explains the following passage in "The Horn exalted, or Room for Cuckolds," 8vo. Lond. 1661. p. 10. "*Our Garlands in the Winter*, and *at Virgin's Funerals, are they not made of Horns?*" An Italian is speaking.

Wax appears to have been used in the formation of these Garlands from the subsequent passage in a rare black letter Book, *t. Eliz.* on the Distinction of Dreames, by Thomas Hill, Signat. L. 8. b. "*A Garlande of Waxe* (to dream of) signifyeth evill to all personnes, but especiallye *to the Sicke, for as muche as it is commonlye occupyed aboute Burialls.*"

Mr. Gough, in the Introduction to his second Volume of Sepulchral Monuments in Great Britain, p. v. has the following passage: "The antients used to crown the deceased with Flowers, in token of the shortness of life: and the practice is still retained in some places in regard to young Women and Children. The Roman Ritual recommends it in regard of those who die soon after Baptism*, in token of purity and virginity. It still obtains in Holland and parts of Germany. The primitive Christians buried young Women with flowers, and Martyrs with the instruments of their martyrdom. I have seen fresh Flowers put into the Coffins of Children and young Girls."

* Cum igitur Infans vel Puer baptizatus, defunctus fuerit ante usum Rationis, induitur juxta ætatem, et *imponitur ei Corona de floribus, seu de herbis aromaticis et odoriferis, in signum integritatis Carnis et Virginitatis.*" See the "Ordo Baptizandi, &c. pro Anglia, Hibernia, et Scotia." 12mo. Par. 1636. p. 97.

The Custom of strewing Flowers upon the Graves of departed Friends[h] which has been already incidentally noticed, is also derived from a Custom of the antient Church. St. Ambrose, in his Funeral Oration on the death of Valentinian, has these words: "I will not sprinkle his Grave with Flowers, but pour on his Spirit the odour of Christ. Let others scatter baskets of Flowers: Christ is our Lilly, and with this I will consecrate his Relicks[i]." And St. Jerome, in his Epistle to Pammachius upon the death of his Wife, tells us: "Whilst other Husbands strewed Violets, Roses, Lillies, and purple Flowers upon the Graves of their Wives, and comforted themselves with such like offices, Pammachius bedewed her ashes and venerable bones with the balsam of Alms[k]."

Durand tells us that the antient Christians, after the Funeral, used to scatter Flowers on the Tomb[l]. There is a great deal of learning in Moresin upon this subject[m]. It appears from Pliny's Natural History, from Cicero in his Oration on Lucius Plancus, and from Virgil's sixth Æneid, that this was a Funeral rite among the Heathens.

They used also to scatter them on the unburied Corpse.

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[h] Mr. Pennant's MS. says that in North Wales "the people kneel and say the Lord's Prayer on the Graves of their dead Friends for some Sundays after their interment: and this is done generally upon their first coming to Church, and, after that, they dress the Grave with Flowers. Llanvechan."

[i] "Nec ego floribus Tumulum ejus aspergam, sed Spiritum ejus Christi odore perfundam; spargant alii plenis Lilia Calathis; nobis Lilium est Christus: Hoc reliquias ejus sacrabo." Ambros. Orat. Funebr. de Obitu Valentin.

[k] "Cæteri mariti super Tumulos Conjugum spargunt Violas, Rosas, Lilia, floresque purpureos, & dolorem pectoris his Officiis consolantur: Pammachius noster sanctam favillam Ossaque veneranda Eleemosynæ balsamis rigat." Hieron. Epist. ad Pammachium de Obitu Uxoris.

[l] "Condito et curato funere solebant nonnulli antiquitus Tumulum floribus adspergere." Durand. p. 237.

[m] "Sepulchra funeralibus expletis quandoque floribus odoramentisque fuisse sparsa legimus. Idemque Mos cum in plerisque Regionibus Italiæ, tum maxime in subjectis Appennino collibus, Romandiolæ alicubi ætate nostra servatur. *Adhibita sunt post Funeralia in Templis Ornamenta, Clypei, Coronæ,* et hujusmodi donaria, quod nostra quoque Ætas in nobilibus et honoratis Viris servat." Moresini Papatus. p. 156.

Hence our custom of hanging up over the Tombs of Knights, &c. Banners, Spurs, and other insignia of their Order.

"Flores et Serta, educto Cadavere, certatim injiciebant Athenienses. Guichard. Lib. ii. cap. 3. Funeral. Retinent Papani morem." Ibid. p. 61.

Gay describes thus the strewing of Flowers upon the Graves:

"Upon her Grave the Rosemary they threw,
The Daisy, Butter'd-flow'r, and Endive blue[n]."

Mr. Gough, in the Introduction to the second Volume of the Sepulchral Monuments, p. xviii. speaking of the Feralia, says: "The Tombs were decked with Flowers, particularly Roses and Lilies. The Greeks used the Amaranth and the Polianthus, one species of which resembles the Hyacinth, Parsley, Myrtle. The Romans added fillets or bandeaux of wool. The primitive Christians reprobated these as impertinent practices; but in Prudentius's time they had adopted them, and they obtain in a degree in some parts of our own country, as the Garland hung up in some Village Churches in Cambridgeshire, and other Counties, after the Funeral of a young Woman; and the inclosure of Roses round Graves in the Welch Church Yards, testify."

[n] In "Malkin's Scenery, Antiquities, and Biography of South Wales," 4to. Lond. 1804. Glamorganshire, p. 67. we read: "The Bed on which the Corpse lies is always strewed with Flowers, and the same custom is observed after it is laid in the Coffin. They bury much earlier than we do in England; seldom later than the third day, and very frequently on the second.

"The habit of filling the Bed, the Coffin, and the Room, with sweet-scented Flowers, though originating probably in delicacy as well as affection, must of course have a strong tendency to expedite the progress of decay. It is an invariable practice, both by day and night, to watch a Corpse; and so firm a hold has this supposed duty gained on their imaginations, that probably there is no instance upon record of a Family so unfeeling and abandoned as to leave a dead Body in the Room by itself, for a single minute, in the interval between the Death and Burial. Such a violation of decency would be remembered for generations.

"The hospitality of the Country is not less remarkable on melancholy than on joyful occasions. The invitations to a Funeral are very general and extensive, and the refreshments are not light, and taken standing, but substantial and prolonged. Any deficiency in the supply of Ale would be as severely censured on this occasion as at a Festival.

"The Grave of the deceased is constantly overspread with plucked Flowers for a Week or two after the Funeral. The planting of Graves with Flowers is confined to the Villages and the poorer people. It is perhaps a prettier custom. It is very common to dress the Graves on Whitsunday and other Festivals, when Flowers are to be procured: and the frequency of this observance is a good deal affected by the respect in which the deceased was held. My Father in law's Grave in Cowbridge Church has been strewed by his surviving Servants, every Sunday Morning, for these twenty years. It is usual for a Family not to appear at Church till what is called the Month's end, when they go in a body, and then are considered as having returned to the common offices of life."

In the same Work, p. 606. in Notes on an Elegy written by the late Mr. Mason, we are told again that "It is a very antient and general practice in Glamorgan to plant Flowers on the Graves; so that many Church Yards have something like the spendour of a rich and various parterre. Besides this it is usual to strew the Graves with Flowers and Ever-greens, within the Church as well

He adds the Custom, still used in the South of England, of fencing the Graves

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as out of it, thrice at least every year, on the same principle of delicate respect as the Stones are whitened.

"No Flowers or Ever-greens are permitted to be planted on Graves but such as are sweet-scented: the Pink and Polyanthus, Sweet Williams, Gilliflowers, and Carnations, Mignionette, Thyme, Hyssop, Camomile, and Rosemary, make up the pious decoration of this consecrated Garden.

"Turnsoles, Pionies, the African Marigold, the Anemony, and many others I could mention, though beautiful, are never planted on Graves, because they are not sweet-scented. It is to be observed, however, that this tender Custom is sometimes converted into an instrument of satire; so that where persons have been distinguished for their pride, vanity, or any other unpopular quality, the neighbours whom they may have offended plant these also by stealth upon their Graves.

"The white Rose is always planted on a Virgin's Tomb. The red Rose is appropriated to the Grave of any person distinguished for goodness, and especially benevolence of character.

"In the Easter week most generally the Graves are newly dressed, and manured with fresh earth, when such Flowers or Ever-greens as may be wanted or wished for are planted. In the Whitsuntide Holidays, or rather the preceding week, the Graves are again looked after, weeded, and otherwise dressed, or if necessary, planted again. It is a very common saying of such persons as employ themselves in thus planting and dressing the Graves of their Friends, that they are cultivating their own freeholds. This work the nearest Relations of the deceased always do with their own hands, and never by servants or hired persons. Should a neighbour assist, he or she never takes, never expects, and indeed is never insulted by the offer of any reward, by those who are acquainted with the ancient customs.

"The vulgar and illiberal prejudice against old Maids and old Bachelors subsists among the Welsh in a very disgraceful degree, so that their Graves have not unfrequently been planted by some satirical neighbours, not only with Rue, but with Thistles, Nettles, Henbane, and other noxious weeds.

"In addition to the foregoing remarks it may be observed of the Glamorganshire customs, that when a young Couple are to be married, their ways to the Church are strewed with sweet-scented Flowers and Ever-greens. When a young unmarried person dies, his or her ways to the Grave are also strewed with sweet Flowers and Ever-greens; and on such occasions it is the usual phrase, that those persons are going to their nuptial Beds, not to their Graves. There seems to be a remarkable coincidence between these people and the antient Greeks, with respect to the avoiding of ill-omened words. None ever molest the Flowers that grow on Graves; for it is deemed a kind of sacrilege to do so. A Relation or Friend will occasionally take a Pink, if it can be spared, or a sprig of Thyme, from the Grave of a beloved or respected person, to wear it in remembrance; but they never take much, lest they should deface the growth on the Grave. This

with Oziers, &c. and glances at clerical economy, for which there is oftentimes too much occasion, in the two last lines:

" With wicker rods we fenc'd her Tomb around,
To ward from Man and Beast the hallow'd ground:

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custom prevails principally in the most retired Villages; and I have been assured, that in such Villages where the right of grazing the Church Yard has been enforced, the practice has alienated the affections of very great numbers from the Clergymen and their Churches; so that many have become Dissenters for the singularly uncommon reason that they may bury their Friends in Dissenting Burying-grounds, plant their Graves with Flowers, and keep them clean and neat, without any danger of their being cropt. This may have been the fact in some places; but I confidently believe that few of the Clergy would urge their privileges to an unfair or offensive extent.

"These elegant and highly pathetic customs of South Wales make the best impressions on the mind. What can be more affecting than to see all the youth of both sexes in a Village, and in every Village through which the Corpse passes, dressed in their best apparel, and strewing with sweet-scented Flowers the ways along which one of their beloved Neighbours goes to his or her Marriage-Bed?"

In the same Work, p. 223. speaking of the Church of Llanspyddid, on the South side of the Uske, surrounded with large and venerable Yew Trees, Mr. Malkin observes, "The natives of the Principality pride themselves much on these antient ornaments of their Church Yards; and it is nearly as general a custom in Brecknockshire, to decorate the Graves of the deceased with slips either of Bay or Yew, stuck in the green turf, for an emblem of pious remembrance, as it is in Glamorganshire to pay a tribute of similar import, in the cultivation of sweet-scented Flowers on the same spot."

Mr. Gough, in the Introduction to the second Volume of his Sepulchral Monuments in Great Britain, p. cciv. says: "Aubrey takes notice of a custom of planting Rose Trees on the Graves of Lovers by the survivors, at Oakley, Surrey, which may be a remain of Roman manners among us; it being in practice among them and the Greeks to have Roses yearly strewed on their Graves, as Bishop Gibson, after Kirkman de Funeribus, p. 498. remarks from two inscriptions at Ravenna and Milan. The practice in Propertius of burying the dead (Eleg. i. 17.) in Roses is common among our country people; and to it Anacreon seems to allude, Ode liii. where he says, ῥοδον νεκρους αμυνει."

Bishop Gibson is also cited as an authority for this practice by Mr. Strutt, in his Manners and Customs. Anglo-Saxon Æra. vol. i. p. 69. [See also Mr. Bray's History of Surrey, vol. ii. p. 165. I do not find that the Custom is at present retained.]

In the Female Mentor, 12mo. Lond. 1798. vol. ii. pp. 205. 206. we read: "Independently of the religious comfort which is imparted in our Burial Service, we sometimes see certain gratifications which are derived from immaterial circumstances; and however trivial they may appear, are not to be judged improper as long as they are perfectly innocent. Of this kind may be deemed the

Lest her new Grave the Parson's Cattle raze,
For both his Horse and Cow the Church Yard graze."

Dirge.

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practice in some Country Villages of throwing Flowers into the Grave; and it is curious to trace this apparently simple custom up to the politest periods of Greece and Rome. Virgil, describing Anchises grieving for Marcellus, makes him say:

Full Canisters of fragrant Lilies bring,
Mix'd with the purple Roses of the Spring:
Let me with fun'ral Flow'rs his Body strow,
This Gift which Parents to their Children owe,
This unavailing Gift, at least I may bestow*.

Dryden.

The Graves of Glamorganshire, decorated with Flowers and Herbs, at once gratify the Relations of the departed and please the Observer."

Friar Laurence in Romeo and Juliet says:

"Dry up your tears, and stick your Rosemary†
On this fair Corse."

Of Paris, the intended husband of Juliet, who, to all appearance, died on her Wedding Day, it is said, in the language of Shakspeare, "He came with Flowers to strew his Ladie's Grave," when he provoked, and met his fate by the hand of, Romeo.

Sir Thomas Overbury, in his Characters, describing the "faire and happy Milk-maid," says: "Thus lives she, and all her care is *that she may die in the Spring time, to have store of Flowers stucke upon her Winding-sheet.*"

* — ["Manibus date lilia plenis:
Purpureos spargam flores, animamque nepotis
His saltem adcumulem donis, & fungar inani
Munere." Æn. vi. l. 884.]

† To what has been already said in a former page on the subject of Rosemary at Funerals may be added that in the British Apollo, fol. Lond. 1708. vol. i. No. 73. one asks: "Whence proceeds that so constant formality of persons bearing a sprig of Rosemary in their hand, when accompanying the obsequies of a deceas'd person?" and is answered "*A.* That custom ('tis like) had its rise from a notion of an Alexipharmick, or preservative virtue in that Herb against pestilential Distempers: whence the smelling thereto at Funerals was probably thought a powerful defence against the morbid effluvias of the Corpse. Nor is it for the same reason less customary to burn Rosemary in the Chambers of the Sick, than Frankincense, whose odour is not much different from the former, which gave the Greeks occasion to call Rosemary Λιβανωτὶς a Λίβανος *Thus.*"

Ibid. No. 2. Quarterly Paper. To a Query why among the Antients Ewe and Cypress were given at Funerals, it is answered: "We suppose that as Ewe and Cypress are always green, the Antients made use of them at Burials, as an emblem of the immortality of the deceased through their vertues or good works."

MINNYNG DAYS, MYNDE DAYS,

or

MONTH'S MIND.

Minnyng Days, says Blount, from the Saxon Gemýnde [a], Days which our Ancestors called their Monthes Mind, their Years Mind, and the like, being the Days whereon their Souls, (after their deaths,) were had in special remembrance, and some Office or Obsequies said for them; as Obits, Dirges, &c. This word is still retained in Lancashire; but elsewhere they are more commonly called Anniversary Days. The common expression of "having a Month's Mind," implying a longing desire, is evidently derived from hence [b].

A MS. entitled "Historical Passages concerning the Clergy," cited in the History of Shrewsbury, 4to. p. 92. speaking of the antient papal times, observes: "It is probable before this time there were neither Seats nor Benches in Churches, the Floors were commonly strewed with Flowers and sweet Herbs, especially at midnight Masses and great Festivals, upon which the people must prostrate themselves."

The following curious passage I found in "The Festyvall," 1528. fol. 77 b. in the account of St. Thomas a Becket, Archbishop of Canterbury. "He was also manfull in his houshold, for his Hall was every daye in Somer season strewed with grene Russhes, and in Wynter with clene Hey, for to save the Knyghtes clothes that sate on the Flore for defaute of place to syt on."

Mr. Pennant, in his Tour in Scotland, remarks a singular Custom in many parts of North Britain, of painting, on the Doors and Window-shutters, white tadpole-like figures, on a black ground, designed to express the Tears of the Country for the loss of any person of distinction. Nothing seems wanting to render this mode of expressing sorrow completely ridiculous, but the subjoining of a "N. B. These are Tears." I saw a door that led into a Family Vault in Kelso Church Yard in 1785, which was painted over in the above manner with very large ones."

[a] *I. e.* the Mind, *q.* Myndyng Days, Bede. Hist. Eccl. lib. iv. ca. 30. Commemorationis Dies.

[b] The following is in Peck's Desiderata Curiosa, vol. i. p. 230. "By saying they have a Month's Mind to it, they antiently must undoubtedly mean, that, if they had what they so much longed for, it would, (hyperbolically speaking,) do them as much good (they thought) as they believed a Month's Mind, or Service said once a Month, (could they afford to have it,) would benefit their souls after their decease."

We read in Fabyan's Chronicle that "In 1439 died Sir Roberde Chichely, Grocer, and twice Mayor of London, the which wylled in his Testament[c] that upon his Mynde Day a good and competent Dyner should be ordayned to

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[c] The following is an extract from the Will of Thomas Windsor, Esq. 1479.

"Item, I will that I have brennyng at my Burying and Funeral Service, four Tapers and twenty-two Torches of wax, every Taper to conteyn the weight of ten pounds, and every Torch sixteen pounds, which I will that twenty-four very poor Men, and well disposed, shall hold as well at the tyme of my burying as at my *Moneth's Minde*. Item, I will that after my Moneth's Minde be done, the said four Tapers be delivered to the Churchwardens, &c. And that there be a hundred Children within the age of sixteen years to be at my Moneth's Minde, to say for my soul. That against my Moneth's Minde, the Candles bren before the rude in the Parish Church. Also that at my Moneths Minde my Executors provide twenty Priests to singe Placebo, Dirige, &c." See Gent. Mag. for 1793. vol. lxiii. p. 1191.

[Fabyan the historian himself, also, in his Will, gives directions for his Month's Mind: "At whiche tyme of burying, and also the Monethis Mynde, I will that myne Executrice doo cause to be carried from London .xii. newe Torches, there beyng redy made, to burn in the tymes of the said burying and *Monethes Minde:* and also that they do purvay for .iiii. Tapers of .iii. *lb.* evry pece, to brenne about the Corps and Herse for the foresaid .ii. seasons, whiche Torches and Tapers to be bestowed as hereafter shalbe devised; which .iiij. Tapers I will be holden at every tyme by foure poore men, to the whiche I will that to everyche of theym be geven for their labours at either of the saide .ij. tymes .iiij.*d.* to asmany as been weddid men: and if any of theym happen to be unmarried, than they to have but .iij.*d.* a pece, and in lyke maner I will that the Torche berers be orderid." In another part of his Will he says: "Also I will, that if I decesse at my tenemente of Halstedis, that myn Executrice doo purvay ayenst my burying competent brede, ale, and chese, for all comers to the parishe Churche, and ayenst the Moneths Mynde I will be ordeyned, at the said Churche, competent brede, ale, pieces of beffe and moton, and rost rybbys of beffe, and shalbe thought nedefull by the discrecion of myn Executrice, for all comers to the said obsequy, over and above brede, ale, and chese, for the comers unto the dirige over night. And furthermore I will that my said Executrice doo purvay ayenst the said Moneths Mynde .xxiiij. peces of beffe and moton, and .xxiiij. treen platers and .xxiiij. treen sponys; the whiche peces of fleshe with the said platers and spoonys, w^{t}. .xxiiij.*d.* of siluer, I will be geven unto .xxiiij. poore persones of the said parisshe of Theydon Garnon, if w^{t}in that parishe so many may be founde: for lake whereof, I will the .xxiiij. peces of flesh and .ij.*s.* in money, w^{t} the foresaid platers and sponys be geven unto suche poore persones as may be found in the parisshes of Theydon at Mount, and Theydon Boys, after the discrecion of myn Executors; and if my said Monethes Mynde fall in Lent, or upon a fysshe day, than I will that the said .xxiiij. peces of fleshe be altered unto saltfyche or stokfyshe, unwatered, and unsodeyn, and that every piece of beef or moton, saltfyshe or stokfysh, be well in value of a peny or a peny at the leest; and that noo dyner be purveyed for at hom but for my household and

xxiiii C. pore Men, and that of housholders of the Citee, yf they myght be founde. And over that was xx pounde destributed among them, which was to every Man two pence."

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kynnysfolks: and I will that my Knyll be rongyn at my Monethes Mynde after the guyse of London. Also I will that myn Executrice doo assemble upon the said day of Moneths Mynde .xij. of the porest menys childern of the foresaid parisshe, and after the Masse is ended and other obseruances, the said Childern to be ordered about my Grave, and there knelyng, to say for my soule and all Cristen soules, 'De profundis,' as many of them as can, and the residue to say a Pater noster, and an Ave oonly; to the which .xij. childern I will be geven .xiij.*d.* that is to meane, to that childe that beginneth 'De profundis' and saith the preces, ij.*d.* and to eueryche of the other j.*d.*" See Fabyan's Chron. new edit. Pref. pp. iv. vi.]

"I shulde speake nothing, in the mean season, of the costly feastes and bankettes that are commonly made unto the priestes (whiche come to suche doinges from all partes, as Ravens do to a deade Carkase,) in their buryinges, *moneths* mindes and yeares myndes."

Veron's Huntyng of Purgatory, 8vo. Lond. 1561. fol. 36.

In the Churchwardens' Accounts of St. Mary Hill, in the City of London, Anno 17 & 19 Edw. IV. (Palmer and Clerk,) are the following articles:

"Pd to Sir I. Philips for keepyng the Morrow Mass at 6 o'clock upon feryall days, each quarter v.*s.*"

"To the Par. Priest to remember in the pulpit the soul of R. Bliet, who gave vj.*s.* viij.*d.* to the Church works. ij.*d.*"

In Mr. Nichols's Collection of Churchwardens' Accounts, 4to. Lond. 1797. Accounts of St. Margaret, Westminster, p. 10. we read:

"Item, at the Monyth Mynde of Lady Elizabeth Countess of Oxford, for four Tapers, viij*d.*"

Under the year 1531. is,

"Item, for mette for the theff that stalle the Pyx. iiij*d.*"

And, in 1532.

"Item, received for iiii Torches of the black Guard. viij*d.*"

On these occasions the word "Mind" signified *Remembrance:* and the expression a "Month's Mind," a "Year's Mind," &c. meant that on that Day, Month, or Year after the party's decease, some solemn Service for the good of his soul should be celebrated.

In Ireland, "after the day of interment of a great personage, they count four weeks; and that day four weeks, all Priests and Friars, and all Gentry, far and near, are invited to a great Feast, (usually termed the Month's Mind); the preparation to this Feast are Masses, said in all parts of the House at once, for the Soul of the departed; if the Room be large, you shall have three or four Priests together celebrating in the several corners thereof; the Masses done, they proceed to their Feastings; and after all, every Priest and Friar is discharged with his largess."

Sir Henry Piers' Description of West Meath, 1682. in Vallancey's Collectanea de Rebus Hibernicis. vol. i. p. 126.

Of BOWING TOWARDS THE ALTAR,

or

COMMUNION TABLE,

on entering the Church.

THIS Custom, which was prevalent when Bourne wrote[a], he deduces from the antient practice of the Church of worshipping towards the East[b]. This, says he, they did, that by so worshipping they might lift up their minds to God, who is called the Light, and the Creator of Light, therefore turning, says St. Austin[c], our Faces to the East, from whence the day springs, that we might be reminded of turning to a more excellent nature, namely the Lord. As also, that as Man was driven out of Paradise, which is towards the East, he ought to look that way, which is an Emblem of his desire to return thither[d]. Again it

[a] Antiq. Vulgares, chap. v.

[b] The following is from Langley's Abridgement of Polidore Vergil, fol. 109 b. "The maner of turnyng our faces into the Easte when wee praie, is taken of the old Ethnikes, whiche as Apuleius remembreth, used to loke Eastwarde and salute the Sonne: we take it in a Custom to put us in remembraunce that Christe is the sonne of Righteousnes, that discloseth all Secretes."

[c] De Sermone Domini in Mont. Lib. ii. cap. 5.

[d] St. Damascen (Lib. iv. c. 14. Orthod. Fid.) therefore tells us that because the Scripture says that God planted Paradise in Eden towards the East, where he placed the Man which he had formed, whom he punished with banishment upon his Transgression, and made him dwell over against Paradise in the western part, we therefore pray (says he) being in quest of our antient Country, and, as it were, panting after it, do worship God that way."

Dr. Comber says, "some antient authors tell us that the old Inhabitants of Attica buried thus before the Days of Solon, who, as they report, convinced the Athenians that the Island of Salamis did of right belong to them by shewing them dead bodies looking that way, and Sepulchres turned towards the East, as they used to bury." Diog. Laert. Vit. Solon. &c. And the Scholiast upon Thucydides says, it was the manner of all the Greeks to bury their dead thus.

was used when they were baptized: they first turned their faces to the West, and so renounced the Devil, and then to the East, and made their Covenant with Christ. Lastly, those of the antient Church prayed that way, believing that our Saviour would come to Judgment from that Quarter of the Heavens, St. Damascen asserting that when he ascended into Heaven, he was taken up Eastward, and that his Disciples worshipped him that way; and therefore chiefly it was, that in the antient Church they prayed with their Faces to the East.

Hence it is that at this Day many persons turn their Faces to that Quarter of the World at the repetition of the Creed.

But what speaks it to have been the universal Opinion of the Church, is the antient Custom of burying Corpses with the Feet to the East and Head to the West, continued to this Day by the Church of England[e].

Our learned Countryman Gregory tells us, that the Holy Men of Jerusalem held a Tradition generally received from the Antients that our Saviour himself was buried with his face and feet towards the East[f].

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[e] See p. 199.

[f] "Bede (in Die Sanct. Paschæ, tom. vii.) says, that as the holy Women entered at the Eastern part into the circular House hewn out in the Rock, they saw the Angel sitting at the South part of the place, where the body of Jesus had lain, *i. e.* at his right hand: for undoubtedly his Body, having its face upwards and the head to the West, must have its right hand to the South." Bourne, chap. v.

I find the following in a curious old Tract in the great Collection of Robert and Richard Gray, Esqrs. Dutchy of Cornwall office, Somerset Place, entitled, "A Light shining out of Darknes, or Occasional Queries," &c. 4to. Lond. 1659. p. 26. "This reason likewise the Common people give for their being buryed with their feet toward the East, so that they may be in a fitter posture to meet the Sun of Righteousness when he shall appear with healing in his wings, viz. at the Resurrection." The subsequent Remark is found at p. 30. "Whether it be not a pretty foundation for the Oxford Doctors to stand booted and spurred in the Act? because there is mention made in the Scripture of being *shod with the preparation of the Gospel?*"

["'Tis in the main allowed," says Selden, "that the Heathens did, in general, look towards the East, when they prayed, even from the earliest Ages of the World." On this important subject the curious Reader is referred to "Alkibla; a Disquisition upon worshipping towards the East: by a Master of Arts of the University of Oxford." 8vo. Lond. 1728. "A Second Part," continuing the Work from the primitive to the present times, appeared in 1731: and a second Edition of the whole in 1740. The Author, who signs his name to the second Part, was Mr. William Asplin.]

In this enlightened Age it is almost superfluous to observe that Bowing towards the Altar is a vestige of the antient Ceremonial Law.

One who has left a severe Satire on the Retainers of those Forms and Ceremonies that lean towards popish Superstition, tells us[g]: "If I were a Papist or Anthropo-morphite, who believes that God is enthroned in the East like a grave old King, I profess I would bow and cringe as well as any limber-ham of them all, and pay my adoration to that point of the Compass (the East): but if men believe that the Holy One who inhabits Eternity, is also omnipresent, why do not they make correspondent Ceremonies of adoration to every point of the Compass?"

Concession must be made by every Advocate for manly and rational worship, that there is nothing more in the East[h], than in the Belfry at the West end, or in the Body of the Church. We wonder therefore how ever this Custom was retained by Protestants[i]. The Cringes and Bowings of the Roman Catholics to

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[g] Hickeringill's Ceremony Monger, p. 15.

[h] "Aulam Regiam, id est, Ecclesiam ingredientes ad Altare inclinamus, quod quasi Regem milites adoramus: eterni enim Regis milites sumus. Durandi Rationale, p. 226.

The learned Mr. Mede tells us, that what reverential Guise, Ceremony, or Worship they used at their Ingress into Churches, in the Ages next to the Apostles (and some he believes they did) is wholly buried in silence and oblivion. The Jews used to bow themselves towards the Mercy-Seat. The Christians, after them, in the Greek and Oriental Churches, have, time out of mind, and without any known beginning, used to bow in like manner. They do it at this day. See Bingham's Antiquities.

[i] At the end of Smart's curious Sermon preached in the Cathedral Church of Durham, July 27, 1628. among the Charges brought against Bishop Cosens are the following:

"Fifthly, He hath brought in a new Custome of bowing the Body downe to the ground before the Altar (on which he hath set Candlesticks, Basons, and Crosses, Crucifixes, and Tapers which stand there for a dumbe shew): hee hath taught and enjoyned all such as come neere the Altar to cringe and bow unto it: he hath commanded the Choresters to make low leggs unto it, when they goe to light the Tapers that are on it in the Winter nights; and in their returne from it, hee hath enjoined them to make low leggs unto it againe, going backewards with their faces towards the East, till they are out of the Inclosure where they [usually] stand.

"Sixthly. Hee enjoynes all them that come to the Cathedrall Church to pray with their Faces towards the East, scoulding and brawling with them, even in time of divine Service, which refuse to

the Altar is in adoration of the corporal presence, their wafer God[k], whom their fancies have seated and enthroned in this Quarter of the East.

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doe it, and bidding them either to pray towards the East, or to be packing out of the Church, so devoted is hee to this Easterne Superstition."

In Articles to be enquired of within the Diocese of Lincoln, A. D. 1641. 4to. Lond. 1641. the following occurs: "Do you know of any Parson, Vicar, or Curate that hath introduced any offensive Rites or Ceremonies into the Church, not established by the Lawes of the Land; as namely, that make *three Courtesies* towards the Communion Table, that call the said Table an Altar, that enjoyne the people at their comming into the Church to *bow towards the East*, or towards the Communion-Table?"

In "Altar-Worship, or Bowing to the Communion Table considered: by Z. Crofton, presbyter but proved Enemy to all Fanaticks," 12mo. Lond. 1661. p. 60. we are informed that "The late Archbishop Laud *was the first that ever framed a Canon for bowing to, towards, or before the Communion Table.*" This shrewd Writer adds: "For which, Reason will require some Symbol of divine Nature and Presence. Its being an holy Instrument of divine Service, being of no more force for the Altar, than for the Tongs, or Snuffers of the Tabernacle, or Aaron's Breeches under the Law, or for Surplices, Organs, Chalices, Patens, and Canonical Coates and Girdles, which are made Instruments of Holy Service, by our Altar-Adorers; and if on that reason they must be bowed unto, we shall abound in cringing not only in every Church, but in every Street." p. 116. "On Maundy Thursday, 1636. Mrs. Charnock, &c. went to see the King's Chapel, where they saw an Altar, with Tapers and other Furniture on it, and a Crucifix over it: and presently came Dr. Brown one of his Majesties Chaplaines, and his Curate, into the Chappel, and *turning themselves towards the Altar, bowed three times;* and then performing some private devotion departed: and immediately came two seminarie Priests and did as the Doctor and his Curate had done before them."

A regard for impartiality obliges me to own that I have observed this practice in College Chapels at Oxford. I hope it is altogether worn out in every other place in the kingdom: and, for the credit of that truly respectable Seminary of Learning and religious Truth, that it will not be retained there by the rising generation.

[The practice of bowing to the Altar, the Editor believes, is now entirely left off at Oxford. That of turning to it at the repetition of the Creed is pretty generally retained: and certainly has its use, in contributing very often to recall the wandering thoughts of those who attend the Chapel Service.]

In Browne's "Map of the Microcosme," &c. 12mo. Lond. 1642. Signat. H. 2. speaking of a proud Woman, he says: "Shee likes *standing at the Creed*, not because the Church commands it, but because her gay Cloathes are more spectable." And in "The Times anatomized, in severall Characters," by T. F. 12mo. Lond. 1647. Signat. C. 4 b. is the following: "Like that notorious Pick-pocket, that whilst (according to the Custome) *every one held up their hands at rehearsing the Creed*, he by

The learned Moresin tells us, that Altars in Papal Rome were placed towards the East, in imitation of antient and heathen Rome. Thus we read in Virgil's Eleventh Æneid:

"Illi ad surgentem conversi lumina Solem
Dant fruges manibus salsas[l]."—

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a device had a false Hand, which he held up like the rest, whilst his true one was false in other men's pockets."

I find the following passage in "The New Help to Discourse," &c. 3d edit. 12mo. Lond. 1684, p. 36. "It is a Custom in Poland, that when in the Churches the Gospel is reading, the Nobility and Gentry of that Country draw out their Swords, to signify that they are ready to defend the same, if any dare oppugn it. The same Reason questionless gave beginning to our Custom of standing up at the Creed, whereby we express how prepared and resolute we are to maintain it, although in the late times of Rebellion, some tender Consciences, holding it to be a Relique of Popery, being more nice than wise, did undiscreetly refuse the same."

[k] I find in a curious Collection of Godly Ballads in the Scottish Language, Edinburgh, 1621. the following passage, which has been intended, no doubt, as an argument against Transubstantiation:

"Gif God be transubstantiall
In Bread with hoc est Corpus meum;
Why are ye so unnaturall,
To take him in your teeth and sla him, &c."

The Rev. Joseph Warton in his "Dying Indian," puts into his Hero's Charge a similar Thought:

"— Tell her I ne'er have worship'd
With those that eat their God."—
Dodsley's Collection, vol. iv.

In Heath's "Two Centuries of Epigrammes," 8vo. Lond. 1610. I find the following, Cent. ii. Epigr. 78.

"*In Transubstantiatores.*
The Cannibals eate Men with greedinesse;
And Transubstantiators do no lesse:
No lesse? Nay more; and that farre more by ods;
Those eat Man's flesh, these ravine upon God's."

Thus hath Superstition made the most awful Mysteries of our Faith the subjects of Ridicule.

[l] Moresini Papatus, p. 117. He goes on: "Orientem in solem convertitur, ut jam dixi, qui deos salutat aut orat apud nos, & Apul. ait, 2. Metam. Tunc in orientem obversus vel incrementa Solis Augusti tacitus imprecatus, &c. Polyd. lib. 5. cap. 9. Invent. Orientem respicit precaturus, & imagines oriens spectant, ut ingredientes preces eo versum ferant ad ritum Persarum, qui

In a curious Work, now before me, entitled, "England's faithful Reprover and Monitour," 12mo. Lond. 1653, the unknown Author, in his Address "to the Church of England," reprobates a Custom then prevalent for the audience to *sit in Churches with their Hats on.* pag. 48. "Thine own Children even glory in their Shame, when not as Masters, but as Scholars, not as Teachers, but as Disciples, *they sit covered at their most solemn holy Meetings,* without difference of place, degree, age, season, or of any personal relation whatsoever." "Although we have known some, and those not a few, who have presumed to sit covered in the presence of God at such a time as this; but when a great person hath come into the Assembly, *have honoured him with the uncovering of the head,* as though civill respect towards a mortall prince were to be expressed by more evident signs of submission from the outward man than religious worship towards the immortal God." He tells us, however, that *they were uncovered when they sang the Psalms.*" p. 50[m]. "When the Minister prayeth or praiseth God in the Words of the Psalmist, as he frequently doth; at which time every one almost is vailed, who, notwithstanding, presently condemn themselves in this very thing which they allow, forasmuch as they all uncover the head when the same Psalmes are sung by them, only changed into Meeter, and that perchance for the worse." Our author concludes this head with observing, properly enough, that "we cannot imagine lesse, than that this covering of the head in the Congregation, where Infirmity or Sickness doth not plead for it, tendeth to the disho-

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Solem orientem venerati sunt. Plut. in Numa. Deus interdicit Judæis oriente, prohibet imagines. Exod. 20. Levit. 26. Deut. 5. Esa. 40. Cœl. autem lib. vii. cap. 2. ant. lect. dicit, jam illud veteris fuit superstitionis, quod in Asclepio Mercurius scribit, deum adorantes, si medius affulserit dies in austrum converti: si vero dies sit occiduus, in occasum: si se tunc primum promat Sol, exortiva est spectanda. Vigilius Papa, anno Christi 554. jussit sacrificulum sacrificantem Missam ad ortum Solis oculos dirigete. Insuper qui precabantur ad orientem conversi, erecto vultu, manibus passis, expansis et in cœlum sublatis ac protensis orabant. Virg. 8. Æneid. Ovid. lib. 4. fast. Vitruvius. lib. 4. cap. 5. Tertul. in Apol. Apul. lib. 2. Metam. Clemens, lib. 7. Stromatôn. eodemque conversa templa fuisse Plutarch. in Numa docet. Juvenal. Satyr. 10. Apul. lib. de Mundo. Virg. lib. 2. & 3. Æneid. hæc omnia retinet Papatus. vide Justinum. lib. 18. & lege dist. 11. can. Ecclesiasticum. hæc instituta Sixto. 11. adscribunt. Szeg. in Spec."

[m] So, in "A Character of England as it was lately presented in a Letter to a Nobleman of France," 12mo. Lond. 1659. p. 13. "I have beheld a whole Congregation sitting on their * * * * *with their hats on, at the reading of the Psalms,* and yet *bare-headed when they sing them.*"

nour of Jesus Christ, whose Servants we profess ourselves to be, especially at this Time, and to the contempt of his Messenger representing the Office and Person of Christ before our Eyes[n]."

White, in his History of Selborne, p. 323. says, in speaking of the Church: "I have all along talked of the East and West end, as if the Chancel stood exactly true to those points of the Compass; but this is by no means the case, for the fabrick bears so much to the North of the East, that the four corners of the Tower, and not the four sides, stand to the four Cardinal points[o]. The best

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[n] The Custom of Rustics in marking the outlines of their Shoes on the Tops of their Church Steeples, and engraving their Names in the areas has been by Mr. Smart in his Poem on "The Hop-Garden" very sensibly referred to Motives of Vanity: Book ii. l. 165.

"To err is human, human to be vain.
'Tis Vanity, and mock Desire of Fame,
That prompts the Rustic on the steeple-top
Sublime, to mark the outlines of his Shoe,
And, in the Area to engrave his name."

As is the following, in the subsequent lines, to the Pride of office:

"With pride of Heart the Churchwarden surveys
High o'er the Belfry, girt with Birds and Flow'rs,
His story wrote in capitals: 'Twas I
That bought the Font; and I repair'd the Pews'."

[o] See this subject before noticed, vol. i. p. 427. The witty author of the History of Birmingham, p. 113. speaking of St. Bartholomew's Chapel there, observes: "The Chancel hath this singular difference from others, that it veres toward the North. Whether the Projector committed an error I leave to the Critics.

"It was the general practice of the pagan Church to fix their Altar, upon which they sacrificed, in the East, towards the rising Sun, the object of worship. The Christian Church, in the time of the Romans, immediately succeeded the Pagan, and scrupulously adopted the same method; which has been strictly adhered to.

"By what obligation the Christian is bound to follow the Pagan, or wherein a Church would be injured by being directed to any of the thirty-two points of the Compass, is doubtful. Certain it is, if the Chancel of Bartholomew's had tended due East, the eye would have been exceedingly hurt, and the builder would have raised an object of ridicule for ages. The Ground will admit of

method of accounting for this deviation, seems to be, that the workmen, who probably were employed in the longest Days, endeavoured to set the Chancels to the rising of the Sun."

DRINKING CUSTOMS.

PLEDGING.

THE word Pledge is most probably derived from the French "Pleige," a Surety, or Gage[a]. Some deduce the expression "*I'll pledge you*" in drinking, from the times when the Danes bore sway in this Land. It is said to have been common with these ferocious people to stab a Native in the act of drinking, with a Knife or Dagger: hereupon people would not drink in company, unless some one present would be their pledge or surety, that they should receive no hurt whilst they were in their Draught[b].

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no situation but that in which the Church now stands. But the inconsiderate Architect of Deritend Chapel, anxious to catch the Eastern point, lost the line of the Street: we may therefore justly pronounce, *he sacrificed to the East.*"

Deritend Chapel is another place of public Worship in the same Town.

[a] Blount.

[b] In Shakspeare's Timon of Athens, Act. i. sc. 5. is the following passage:

——— "If I
Were a huge man, I should fear to drink at meals,
Lest they should spy my Wind pipe's dangerous Notes;
Great Men should drink *with Harness on their throats:*"

" alluding to *the Pledge* in the time of the Danes. It was then customary, when a person promised to be Pledge or Security for the rest of the Company, that they should receive no harm whilst they were drinking: a Custom occasioned by the practice of the Danes heretofore, who frequently used to stab, or cut the throats of the English, while they were drinking. In Wyat's Rebellion, 1st of Queen Mary, the Serjeants and other Lawyers in Westminster Hall *pleaded in harness.* See Baker's Chronicle, edit. 1670. p. 316." Grey's Notes on Shakspear, vol. ii. p. 120.

Others affirm the true sense of the word to be this: that if the person drank unto was not disposed to drink himself, he would put another to be a pledge to do it for him, otherwise the party who began would take it ill.

Mr. Strutt confirms the former of these opinions in the following words: "The old manner of pledging each other when they drank, was thus: the person who was going to drink, asked any one of the Company who sat next him, whether he would pledge him, on which he answering that he would, held up his Knife

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Dr. Henry, in his History of Great Britain, 4to. edit. vol. ii. p. 539. speaking on this subject, says: "If an Englishman presumed to drink in the presence of a Dane, without his express permission, it was esteemed so great a mark of disrespect, that nothing but his instant Death could expiate. Nay, the English were so intimidated that they would not adventure to drink even when they were invited, until the Danes had pledged their honour for their safety; which introduced the Custom of pledging each other in drinking, of which some vestiges are still remaining among the common people in the North of England, where the Danes were most predominant." He cites "Pontopidon, Gesta & Vestigia Danorum," tom. ii. p. 209.

"Such great drinkers," says Strutt, "were the Danes, (who were in England in the time of Edgar,) and so much did their bad examples prevail with the English, that He, by the advice of Dunstan, archbishop of Canterbury, put down many Ale-houses, suffering only one to be in a Village, or small Town: and he also further ordained that Pins or Nails should be fastened into the drinking Cups and Horns, at stated distances, and whosoever should drink beyond these marks at one Draught, should be obnoxious to a severe punishment." This was to prevent the pernicious custom of Drinking.

Mr. Strutt, who has cited William of Malmsbury for this Custom, is not quite correct in his Translation of the passage, which is as follows: "In tantum et in frivolis pacis sequax, ut quia Compatriotæ, in Tabernis convenientes, jamque temulenti pro modo bibendi contenderent, ipse clavos argenteos vel aureos vasis affigi jusserit, ut dum metam suam quisque cognoscent, non plus subserviente verecundia vel ipse appeteret, vel alium appetere cogeret." Scriptores post Bedam, p. 56. Which Law seems to have given occasion to a Custom which was afterwards called *Pin-drinking*, or *nick the Pin*, and which is thus explained in Cocker's Dictionary: "An old way of drinking exactly to a pin in the midst of a wooden cup, which being somewhat difficult, occasioned much drunkenness: so a law was made that Priests, Monks, and Friars, should not drink to or at the Pins." It is certainly difficult to say what Law this was, unless it has been confounded with that of King Edgar. I find the Custom differently alluded to in another English Dictionary called "Gazophylacium Anglicanum," 12mo. Lond. 1689. where the expression "*He is on a merry Pin*," is said to have arisen "from a way of drinking in a Cup in which a pin was stuck, and he that could drink to the Pin, *i. e.* neither under nor over it, was to have the Wager."

Mr. Douce conceives the expression to drink "Supernaculum," means to drink to the Nail, as

or Sword, to guard him whilst he drank[c]; for while a man is drinking he necessarily is in an unguarded posture, exposed to the treacherous stroke of some hidden or secret enemy.

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above explained. *Nagel* in German means a Nail or Pin. He adds, "See the Article *Ad pinnas bibere* in Cowel's Law Dictionary: and Grose's Dictionary of the Vulgar Tongue, *v.* PIN." "Ut Presbyteri non eant ad Potationes, nec ad Pinnas bibant." Concil. Londinens. A.D. 1102. apud Spelman. vol. ii. p. 24. Johnson very properly translates this "that Priests go not to *drinking bouts*, nor *drink to Pegs*." Compare also Gent. Mag. for October 1768. vol. lxviii. p. 475.

In Wise's Further Observations upon the White Horse, and other Antiquities, &c. 4to. Oxford, 1742. p. 54. we read: "The Custom of *pledging Healths*, still preserved among Englishmen, is said to be owing to the Saxon's mutual regard for each others safety, and as a caution against the treacherous Inhospitality of the Danes, when they came to live in peace with the Natives."

[c] The Hon. Daines Barrington in "Observations on the Antient Statutes," 4to. Lond. 1775. p. 206. says that it was antiently the Custom for a person swearing fealty "to hold his hands joined together, between those of his lord; the reason for which seems to have been that some Lord had been assassinated under pretence of paying homage; but, while the Tenant's hands continued in this attitude, it was impossible for him to make such an attempt. I take the same reason to have occasioned the Ceremony still adhered to by the Scholars in Queen's College at Oxford, who wait upon the Fellows placing their Thumbs upon the Table; which, as I have been informed, still continues in some parts of Germany, whilst the superior drinks the health of the inferior. The suspicion that Men formerly had of attempts upon their Lives on such occasions is well known, from the common account with regard to the origin of pledging." He says, ibid. "The Speculum Regale advises the Courtier, when he is in the King's presence, to pull off his Cloak; and one of the reasons given is, that he shews by this means that he hath no concealed weapons to make an attempt upon the King's Life." p. 299-300.

In "Pierce Pennilesse his Supplication to the Divell," by Thomas Nash, gent. 4to. Lond. 1595. Sign. F. we read: "You do me the disgrace, if you doo not *pledge me as much* as I drinke to you."

In the "Workes of John Heiwood newlie imprinted," 4to. Lond. 1598. Signat. F. 4. is the following line:

"I drinke (Quoth she,) Quoth he, *I will not pledge*."

Plat, in his Jewel-House of Art and Nature, p. 59. gives a Recipe to prevent Drunkenness, "for the help of such modest Drinkers, as only in Company are drawn, or rather forced to *pledge in full Bolls* such quaffing Companions as they would be loth to offend, and will require *reason at their hands* as they term it.

Sir Thomas Overbury, in his Characters, speaking of a Serving-Man, says: "He never drinks but double, for he must be pledged; nor commonly without some short Sentence nothing to the purpose: and seldom abstains till he comes to a thirst."

In Young's "England's Bane," 4to. Lond. 1617. Signat. E. is the following passage: "Truely

But the Custom is here said to have first taken its rise from the death of young king Edward, called the Martyr, son to Edgar, who was by the contrivance of Elfrida, his step-mother, treacherously stabbed in the back as he was drinking.

I thinke hereupon comes the name of *good* fellow, quasi *goad* fellow, because he forceth and goads his fellowes forward to be drunke with his persuasive Termes as I dranke to you *pray pledge me*, you dishonour me, you disgrace mee, and with such like words, doth urge his Consorts forward to be drunke, as Oxen being prickt with Goads, are compel'd and forced to draw the waine."

Barnaby Rich, in his Work entitled, "The Irish Hubbub, or the English Hue and Crie," 4to. Lond. 1619. p. 24. describing the mode of drinking Healths in his Time, tells us: "He that beginneth the Health, hath his prescribed Orders; first uncovering his head, hee takes a full Cup in his hand, and setling his Countenance with a grave aspect, hee craves for audience: Silence being once obtained, hee beginnes to breath out the name, peradventure of some honourable personage, that is worthy of a better regard, than to have his name polluted amongst a Company of Drunkards: but his health is drunke to, and *hee that pledgeth must likewise off with his Cap*, kisse his Fingers, and bowing himselfe in signe of a reverent acceptance. When the Leader sees his follower thus prepared: he soups up his broath, turnes the bottom of the Cup upward, and in Ostentation of his Dexteritie, gives the Cup a phillip, to make it cry *Twango*. And thus the first Scene is acted.

The Cup being newly replenished to the breadth of an haire, he that is *the pledger*, must now beginne his part, and thus it goes round throughout the whole Company, provided alwaies by a Cannon set downe by the Founder, there must be three at the least still uncovered, till the Health hath had the full passage: which is no sooner ended, but another begins againe."

In the second Part of Dekker's Honest Whore, 4to. Lond. 1630. Signat. I b. is the following:

"Will you fall *on your Maribones* and *pledge this Health*, 'tis to my Mistris?"

So in Shakerly Mermion's Antiquary: Act. ii.

"Drank to your Health, whole Nights in Hippocrase,
Upon my Knees, with more Religion
Than e're I said my prayers, which Heaven forgive me."

Pledging is again mentioned Act iv. "To our noble Duke's Health, I can drink no lesse, not a drop lesse; and you his Servants *will pledge me*, I am sure."

In Heywood's "Philocothonista," 4to. Lond. 1635. p. 12. we read: "Divers authors report of Alexander, that, carousing one day with twenty persons in his Company, hee dranke healths to every man round, and *pledged* them severally againe: and as he was to rise, Calisthenes, the Sophist, coming into the Banquetting House, the king offered him a deepe quaffing-bowle, which he modestly refused, for which, being taxed by one there present, hee said aloud, I desire not, Oh Alexander, *to receive a pledge* from thee, by taking which I shall be presently inforced to inquire for a Physition."

Mr. Strutt's authority here is William of Malmesbury, and he observes from the delineation he gives us (and it must be noted that his Plates, being Copies of

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There is a remarkable passage in Ward's "Living Speeches of dying Christians," (Sermons, 8vo. Lond. 1636. p. 144.) "My Saviour began to mee in a bitter Cup, and *shall I not pledge him*;" *i. e.* drink the same. From the speech of Lawrence Saunders.

In "A brief Character of the Low Countries under the States," 12mo. Lond. 1652. p. 57. speaking of a Dutch Feast, the author tells us: "At those times it goes hard with a Stranger, all in curtesie will be drinking to him, and all that do so *he must pledge:* till he doth, the fill'd Cups circle round his Trencher, from whence they are not taken away till emptyed."

I know not what the following passage means in Samuel Rowland's "Satyres; Humour's Ordinarie." 4to. F. 2.

> "Tom is no more like thee then Chalk's like Cheese
> To pledge a health, or to drink *up-se frieze:*
> Fill him a beaker, he will never flinch, &c."

The term *Upsie-Freeze* occurs again in Dekkar's "Dead Term or Westminster's Speech to London, &c." 4to. 1607. Signat. A 4. "Fellowes there are that followe mee, who in deepe Bowles shall drowne the Dutchman, and make him lie under the Table. At his owne Weapon of *Upsie Freeze* will they dare him, and beat him with Wine-pots till he be dead drunke."

So, in Massinger's Virgin Martyr, Act ii. sc. 1. Spungius calls Bacchus "The God of brewed Wine and Sugar, great Patron of Rob-pots, *Upsy freesy* Tipplers, and Supernaculum-takers."

In "Times Curtaine drawne, or the Anatomie of Vanitie, &c. by Richard Brathwayte, Oxonian," 8vo. Lond. 1621. in "Ebrius experiens, or the Drunkard's Humour," Signat. M 3. is the subsequent passage:

> "To it we went, we two being all were left,
> (For all the rest of sense were quite bereft)
> Where either call'd for wine that best did please,
> Thus helter-skelter drunke we *Upsefrese.*—
> I was conjured by my kissing friend
> To pledge him but an Health, and then depart,
> Which if I did, Is'de ever have his heart.
> I gave assent; the *Health, five Senses* were,
> (Though scarce one Sense did 'twixt us both appeare)
> Which as he drunk I pledg'd; both pledg'd and drunk,
> Seeing him now full charg'd, behinde I shrunke, &c."

In a curious satyrical little Book in my possession, which was bought at the Duke of Bridgewater's Sale in 1800, (the Title page of which is unfortunately torn out,) dedicated to George Doddington, esq. and written as I guess from internal evidence about the time of Charles II. I find the following. Introd. p. 9.

antient illuminated Manuscripts, are of unquestionable authority,) that it seems

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" Awake! Thou noblest Drunkard, Bacchus, thou must likewise stand to me, (if, at least, thou canst for reeling,) teach me how to take the German's Op Sijn Frize, the Danish *Rowsa*, the Switzer's *Stoop of Rhenish*, the Italian *Parmasant*, the Englishman's *Healths* and *Frolicks*. Hide not a drop of thy moist mystery from me, thou plumpest Swill-bowl." This little octavo Volume contains 100 pages.

In " England's Bane ; or the Description of Drunkennesse," by Thomas Young, 4to. Lond. 1617. are some curious passages concerning the then Customs of Drinking : Signat. B. 3 b. " I myselfe have seen and (to my Grief of Conscience) may now say have in presence, yea, and amongst others been an Actor in the businesse, when upon our knees, after healthes to many private Punkes, a Health have been drunke to all the Whoores in the world." Signat. D. 1 b. " He is a Man of no Fashion that cannot drinke *Supernaculum*, carouse *the Hunter's Hoop*, quaffe *Upsey-freese Crosse*, bowse in *Permoysaunt*, in *Pimlico*, in *Crambo*, with *Healthes, Gloves, Numpes, Frolicks*, and a thousand such domineering Inventions *, as *by the Bell*, by the *Cards*, by the *Dye*, by the *Dozen*, by the *Yard*, and so by measure we drink out of measure.—There are in London drinking Schooles : so that Drunkennese is professed with us as a liberall Arte and Science." Signat. E. 4 b. " I have seene a Company amongst the very Woods and Forrests," (He speaks of the New Forest and Windsor Forest) " drinking for a *Muggle*. Sixe determined to trie their strengths who could drinke most Glasses for the Muggle. The first drinkes a Glasse of a pint, the second two, the next three, and so every one multiplieth till the last taketh sixe. Then the first beginneth againe and taketh seven, and in this manner they drinke thrice a peece round, every Man taking a Glasse more then his fellow, so that hee that dranke least, which was the first, drank one and twentie pints, and the sixth Man thirty-six." Our author observes, Signat. D. 1 b. " Before we were acquainted with *the lingering Wars of the Low-Countries*, Drunkennes was held in the highest degree of hatred that might be amongst us."

In the Dedication to " The Drunkard's Cup," a Sermon, by Robert Harris Pres^t. of Trinity College Oxford, in his Works, fol. Lond. 1653. (dedicated to the Justices of the Peace about Hanwell, in Oxfordshire,) is the following curious passage : " There is (they say) an Art of Drinking now, and in the World it is become a great profession. There are Degrees and Titles, given under the names of *Roaring Boyes, damned Crew*, &c. There are Lawes and Ceremonies to be observed both by the Firsts and Seconds, &c. There is a drinking *by the foot*, by the *yard*, &c. a drinking *by the douzens*, by *the scores*, &c. *for the Wager*, for the *Victory, Man against Man, House against House, Town against Town*, and how not ? There are also Terms of Art, fetched from Hell, (for the better distinguishing of the practitioners ;) one is *coloured*, another is *foxt*, a third is *gone to the dogs*, a fourth is *well to live*, &c."

* It is singular that a part of this should have been borrowed from " Pierce Pennilesse his Supplication to the Divell by Thomas Nash, Gent. 4to. Lond. 1595. Sign. F. " Nowe he is nobody that cannot drinke Supernagulum, carouse the Hunter's Hoope, quaffe Upse freze Crosse, with Healths, Gloves, Mumpes, Polockes, and a thousand such domineering Inventions."

perfectly well to agree with the reported Custom; the middle figure is address-

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In the body of the Sermon, he mentions "the strange saucinesse of base Vermine, *in tossing the Name of his most excellent Majesty in their foaming mouthes*, and in dareing to make that a shooing horne to draw on drink, by drinking healths to him."

The following at p. 307. is curious: "I doe not speake of those Beasts that must be answered and have right done them, *in the same measure, gesture, course*, &c. but of such onely as *leave you to your measure* (You will keepe *a turne* and *your time in pledging*) is it any hurt to pledge such? How pledge them? You mistake if you thinke that we speake against any *true civility*. If thou lust to pledge the Lord's prophets in woes, *pledge good Fellowes in their Measures and Challenges*: if not so, learne still to sharpe a peremptory answer to an unreasonable demand. Say—*I will pray for the King's health*, and *drinke for mine owne*." In page 299. we find "somewhat *whitled*," and in page 304. "*buckt* with drink" as terms expressing the different degrees of Drunkenness.

In Gayton's Festivous Notes upon Don Quixote, fol. Lond. 1654. p. 234. I find a singular passage, which I confess I do not thoroughly understand, concerning the then modes of Drinking. He is describing a Drinking Bout of female Gossips: "Dispatching a lusty Rummer of Rhenish to little Periwig, who passed it instantly to Steepen Malten, and she conveigh'd with much agility to Daplusee, who made bold to stretch *the Countesses Gowne into a pledge*, and *cover and come*, which was the only plausible mode of drinking they delighted in: This was precisely observ'd by the other three, that their moistned braines gave leave for their glibb'd Tongues to chat liberally."

The following occurs in Herrick's Hesperides, p. 146.

"Remember us in Cups full crown'd,
And let our Citie-health go round,
Quite through the young Maids and the Men,
To the ninth Number, if not tenne;
Untill the fired Chesnut's leape
For Joy, to see the Fruits ye reape,
From the plumpe Challice and the Cup
That tempts till it be *tossed up*."

What can the following mean? Ibid. p. 87.

"Call me the sonne of Beere, and then confine
Me to the *Tap*, the *Tost*, the *Turfe*; let Wine
Ne'er shine upon me."

In "Folly in Print: or a Book of Rhymes," (the Title-page gone, published about the time of King Charles the second's Restoration,) in a Catch made before the King's coming to Worcester with the Scottish army," is the following:

"Each man upon his back
Shall swallow his Sack,

ing himself to his Companion, who seems to tell him that he pledges him, hold-

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This *Health* will indure no shrinking;
The rest shall dance round
Him that lyes on the ground;
Fore me this is excellent drinking."

In the Character of "A Bad Husband," at the end of "England's Jests refined and improved," 12mo. Lond. 1687. occur the following traits. "He is a passionate Lover of Morning-Draughts, which he generally continues till Dinner-Time; a rigid Exacter of *Num-Groats* and Collector General of *Foys** and *Biberidge*†. He admires the prudence of that Apothegm, *Lets drink first:* and would rather sell 20 per cent. to loss than make *a Dry-Bargain.*"

It appears from Allan Ramsay's Poems, 4to. Edinb. 1721. p. 120. that in Scotland, of those "wha had been *fow* Yestreen," *i. e. drunk* the night before, "payment of the Drunken Groat is very peremptorily demanded by the Common people, next morning: but if they frankly confess the debt due, they are passed for two-pence."

The same author, ibid. p. 17. mentions as in use among the Scots, "Hy jinks," "a drunken Game, or new project to drink and be rich; thus, the Quaff or Cup is filled to the Brim, then one of the Company takes a pair of Dice, and after crying *Hy-jinks,* he throws them out: the number he casts up points out the person must drink, he who threw, beginning at himself Number One, and so round till the number of the persons agree with that of the Dice, (which may fall upon himself if the number be within twelve;) then he sets the Dice to him, or bids him take them: He on whom they fall is obliged to drink, or pay a small forfeiture in money; then throws, and so on: but if he forgets to cry *Hy-jinks* he pays a forfeiture into the Bank. Now he on whom it falls to drink, if there be any thing in Bank worth drawing, gets it all if he drinks. Then, with a great deal of caution he empties his Cup, sweeps up the Money, and orders the Cup to be filled again, and then throws; for, if he err in the articles, he loses the privilege of drawing the Money. The ar-

* Sir Frederick Morton Eden, in his "State of the Poor," 4to. Lond. 1797. vol. i. p. 560. gives us the following passage from Fergusson's Farmer's Ingle:

"On some Feast Day, the wee-things buskit braw,
Shall heeze her heart up wi' a silent Joy,
Fu' cadgie that her head was up, and saw
Her ain spun cleething on a darling *Oy*,
Careless tho' Death should make the Feast her *Foy*."

After explaining *Oy* in a Note to signify Grand-child, from the Gaelic *Ogha*, he tells us "A Foy *is the feast a person, who is about to leave a place, gives to his Friends before his departure.* The metaphorical application of the Word in the above passage is eminently beautiful and happy."

† "Beverage, *Beverege*, or *Beveridge*, reward, consequence. 'Tis a Word now in use for a Refreshment between Dinner and Supper; and we use the word when *any one pays for wearing new clothes*, &c." Hearne's Glossary to Robert of Gloucester's Chronicle in *v.*

Grose says, "There is a kind of Beverage called "*Foot-Ale*" required from one entering on a new occupation." If I mistake not this is called in some places "*to set your footing.*"

ing up his knife in token of his readiness to assist and protect him[d]. After all I cannot help hazarding an opinion that the expression meant no more than that if you took your Cup or Glass *I pledged myself to you,* that I would follow your example[e]. The common Ellipsis, "*to,*" is wanting. Thus we say "I'll

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ticles are (1) Drink. (2) Draw. (3) Fill. (4) Cry *Hy-jinks.* (5) Count just. (6) Chuse your doublet Man, *viz.* when two equal Numbers of the Dice are thrown, the person whom you chuse must pay a double of the common forfeiture, and so must you when the Dice is in his hand. A rare Project this," adds honest Allan, "and no bubble, I can assure you; for a covetous Fellow may save Money, and get himself as drunk as he can desire in less than an Hour's time." It is probable he might have subjoined "Experto crede Roberto."

He mentions, Ibid. p. 30. a Set of Drinkers called *Facers,* who, he says, "were a Club of fair Drinkers who inclined rather to spend a Shilling on Ale than Two-pence for Meat. They had their name from a Rule they observed of obliging themselves to throw all they left in the Cup in their own faces: Wherefore, to save their Face and Cloaths, they prudently suck'd the Liquor clean out*."

[d] Manners and Customs, vol. i. p. 49. Anglo Saxon Æra. Mr. Douce's MS Notes say: "It was the custom in Beaumont and Fletcher's time, for the young Gallants to stab themselves in the Arms or elsewhere, in order to drink the healths of their Mistresses, or to write their names in their own blood." See Mason's Notes on Beaumont and Fletcher, p. 103. where many instances are adduced.

So, in "The Oxford Drollery," 8vo. Oxf. 1671. p. 124. is a Song to a Scotch tune, in which the following lines occur:

3. "*I stab'd mine arm to drink her health,*
The more fool I, the more fool I," &c.

And 4. "I will no more her servant be
The wiser I, the wiser I,
Nor pledge her health upon my knee," &c.

[e] I beg the Reader's candid Examination of the subsequent passages in Rigbie's "Ingenious Poem called The Drunkard's Prospective, or Burning Glasse," 8vo. Lond. 1656. page 7.

"Yea every Cup is fast to others wedg'd,
They alwaies *double drink,* they must be *pledg'd.*
He that begins, how many so'er they be,
Looks that each one do drink as much as he.

[* Dr. Jamieson notices *Whigmeleerie* as the name of a ridiculous game which was occasionally used in Angus at a drinking Club. A Pin was stuck in the centre of a circle, from which there were as many radii as there were persons in the company, with the name of each person at the radius opposite to him. On the pin an Index was placed, and moved round by every one in his turn; and at whatsoever person's radius it stopped, he was obliged to drink off his glass. *Whigmeleeries* are "whims, fancies, crotchets."]

give you," instead of "I'll give *to* you;" "I'll pledge you," "I'll pledge *to* you." But I offer this with great deference to the established opinions on the subject[f].

So page 12.

"Oh, how they'll wind men in, do what they can,
By drinking Healths, first unto such a Man,
Then unto such a Woman. Then they'll send
An Health to each Man's Mistresse or his Friend;
Then to their Kindred's or their Parents deare,
They needs must have the other Jug of Beere.
Then to their Captains and Commanders stout,
Who for to pledge they think none shall stand out,
Last to the King and Queen, they'll have a cruse,
Whom for to pledge they think none dare refuse."

In the first quotation the author's meaning seems to be this: a Man in company, not contented with taking what he chuses, binds another to drink the same quantity that he does. In the last, one proposes a Health which another pledges to honour by drinking to it an equal quantity with him that proposed it.

[f] Pasquier, in his Recherches, p. 501. mentions that Mary, Queen of Scots, previously to her execution, drank to all her attendants, desiring them to pledge her. See what the same author has said in p. 785. of his work concerning this custom. See also the Fabliaux of M. Le Grand, tom. i. p. 119. and his Histoire de la Vie privée des François, tom. iii. p. 270. The custom of pledging is to be found in the antient Romance of Ogie Danoit, where Charlemagne pledges himself for Ogie. See Tressan, Corps d'Extraits de Romans de Chevalerie, tom. ii. p. 77.

Heywood, in his "Philocothonista, or the Drunkard, opened, dissected, and anatomized," 4to. Lond. 1635. says: p. 45. "Of *Drinking Cups* divers and sundry sorts we have; some of Elme, some of Box, some of Maple, some of Holly, &c. Mazers, broad-mouth'd Dishes, Noggins, Whiskins, Piggins, Crinzes, Ale-bowles, Wassell-bowles, Court-dishes, Tankards, Kannes, from a pottle to a pint, from a pint to a gill. Other Bottles we have of Leather, but they most used amongst the Shepheards and Harvest-people of the Countrey: small Jacks wee have in many Alehouses of the Citie and suburbs, tip't with silver, besides the great Black Jacks and Bombards at the Court, which when the Frenchmen first saw, they reported, at their returne into their Countrey, that the Englishmen used to drinke out of their Bootes: we have besides, Cups made of Hornes of beasts, of Cocker-nuts, of Goords, of the Eggs of Estriches, others made of the Shells of divers Fishes brought from the Indies and other places, and shining like Mother of Pearle. Come to plate, every Taverne can afford you flat Bowles, French Bowles, Prounet Cups, Beare Bowles, Beakers; and private Householders in the Citie, when they make a Feast to entertaine their Friends, can furnish their Cupbords with Flagons, Tankards, Beere-cups, Wine-bowles, some white, some percell guilt, some guilt all over, some with covers, others without, of sundry shapes

HEALTHS *or* TOASTS.

" 'Twas usual then the Banquet to prolong,
By Musick's charm, and some delightful Song:
Where every Youth in pleasing accents strove
To tell the Stratagems and Cares of Love.
How some successful were, how others crost:
Then to the sparkling Glass would *give his Toast:*
Whose bloom did most in his opinion shine,
To relish both the Musick and the Wine."

King's Works, Art of Cookery, ed. 1776. vol. iii. p. 75.

The antient Greeks and Romans used at their meals to make Libations, pour out, and even drink wine, in honour of the Gods. The classical writings abound with proofs of this.

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and qualities." Page 51. He tells us: " There is now profest an eighth liberal art or science call'd *Ars Bibendi,* i. e. the Art of Drinking. The Students or Professors thereof call a greene Garland, or painted Hoope hang'd out, *a Colledge:* a Signe where there is lodging, man's-meate, and horse-meate, an *Inne of Court,* an *Hall,* or an *Hostle:* where nothing is sold but Ale and Tobacco, *a Grammar Schoole:* a red or blew Lattice, that they terme *a Free Schoole,* for all commers." " The Bookes which they studdy, and whose leaves they so often turne over, are, for the most part, three of the old Translation and three of the new. Those of the old Translation: 1. The Tankard. 2. The Black Jacke. 3. The Quart-pot rib'd, or Thorondell. Those of the new be these: 1. The Jugge. 2. The Beaker. 3. The double or single Can, or Black Pot." Among the proper phrases belonging to the Library, occur, p. 65. " to drinke Upse-phreese, Supernaculum, to swallow a Slap-dragon, or a raw Egge—to see that no lesse than *three at once be bare* to a health."

Our author, p. 23. observes, " Many of our nation have used the Lowe-Countrey Warres so long, that though they have left their money and clothes behind, yet they have brought home their habit of drinking."

At page 60. he gives the following phrases then in use for being drunk. " He is foxt, hee is flawed, he is flustered, hee is suttle, cupshot, cut in the leg or backe, hee hath seene the French King, he hath swallowed an Haire or a Taverne-Token, hee hath whipt the Cat, he hath been at the Scriveners and learn'd to make Indentures, hee hath bit his Grannam, or is bit by a Barne-Weesell, with an hundred such-like Adages and Sentences."

The Grecian poets and historians, as well as the Roman writers, have also transmitted to us accounts of the grateful Custom of drinking to the health of our benefactors and of our acquaintances.

—— "Pro te, fortissime, vota
Publica suscipimus: Bacchi tibi sumimus haustus."

It appears that the Men of gallantry among the Romans used to take off as many Glasses to their respective Mistresses as there were letters in the name of each[a]. Thus, Martial:

"*Six* cups to Nævia's health go quickly round,
And be with *seven* the fair Justina's crown'd."

Hence, no doubt, our Custom of toasting, or drinking Healths[b], a ceremony which Prynne, in his work entitled "Healthes Sicknesse[c]," inveighs against in

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[a] How exceedingly similar to our modern custom of saying to each of the Company in turn, "Give us a Lady to toast," is the following:

"Da puere ab summo, age tu interibi ab infimo da Suavium."
Plauti Asinaria.

[b] In a curious little Book, intitled "The Law of Drinking," 1617. in the Collection of James Bindley, Esq. I find the following passage, p. 9. "These Cups proceed either *in order* or *out of order*. *In order*, when no person transgresseth or drinkes out of course, but the Cup goes round according to their manner of sitting: and this we call *an Health Cup*, because in our wishing or confirming of any one's health, bare-headed and standing, it is performed by all the Company. It is drunke *without order*, when the course or method of order is not observed, and that the Cup passeth on to whomsever we shall appoint."

Ibid. p. 23. "Some joyne two Cups one upon another and drink them together."

In the Preface, fol. 3 b. keeping a public House is called "the known Trade of *the Ivy Bush*, or *Red Lettice*."

See a long and humourous Letter on the Origin and Custom of drinking Healths, in Lloyd's Evening Post, Feb. 1769."

[c] The following is a curious Epigram of Owen on this subject:

"Quo tibi potarum plus est in ventre *Salutum*,
Hoc minus epotis, hisce Salutis habes.
Una Salus sanis, nullam potare *Salutem*,
Non est in potâ vera *Salute* salus."
P. I. lib. ii. Ep. 42.

So in Witt's Recreations, &c. Lond. 1667. I find the following:

language most strongly tinctured with enthusiastic fury[d].

In the Tatler, vol. i. No. 24. is an account of the origin of the word Toast, in its present sense, stating that it had its rise from an accident at Bath in the reign of Charles the second. "It happened that on a publick day a celebrated beauty of those times was in the Cross Bath, and one of the crowd of her admirers took a Glass of the Water in which the fair one stood, and drank her Health to the company. There was in the place a gay fellow, half fuddled, who offered to jump in, and swore, though he liked not the liquor, he would have the Toast. He was opposed in his resolution; yet this whim gave foundation to the present honour which is done to the Lady we mention in our liquor, who has ever since been called a Toast[e]."

"561. Health.

"Even from my heart much *Health* I wish,
No Health I'll wash with drink,
Health wish'd, not *wash'd*, in *words*, not *wine*,
To be the best I think."

In Ward's "Woe to Drunkards," 8vo. Lond. 1636. p. 553. we read: "Abandon that foolish and vicious Custome, as Ambrose and Basil call it, of drinking Healths, and making that a sacrifice to God for the health of others, which is rather a sacrifice to the Devill, and a bane of their owne." It appears from the same work, p. 543. that it was a custom to drink Healths at that time upon their bare knees. The author is speaking of Pot-Wits and Spirits of the Buttery, "who never bared their knees to drinke Healthes, nor ever needed to whet their wits with Wine, or arme their courage with Pot-harnesse *."

In Shakerley Marmion's Antiquary, Act iv. is the following passage: "Why they are as jovial as twenty Beggars, *drink their whole Cups, sixe Glasses at a Health.*"

Misson, in his Travels in England, translated by Ozell, p. 67. has some curious Remarks on the manner of drinking Healths in England in his time.

[d] This extraordinary man, who, though he drank no healths, yet appears to have been intoxicated with the fumes of a most fanatical spirit, and whom the three Anticyræ could not, it should seem, have reduced to a state of mental sobriety, concludes his Address to the Christian Reader thus: "The unfained well-wisher of thy spiritual and corporal, though the oppugner of thy *pocular* and *pot-emptying Health*, William Prynne."

[e] When the Lady in Hudibras, P. II. Canto i. l. 855. is endeavouring to persuade her Lover to

* Whence can the following custom of Health-drinking have taken its rise? In "A Journey from London to Scarborough," 8vo. 1734. p. 4. speaking of Ware, the writer says: "The Great Bed here merits not half its fame, having only given rise to a fine allusion in 'The Recruiting Officer,' of its being less than the Bed of Honour, where thousands may lie without touching one another. It is kept at the Old Crown Inn, and will hold a dozen people, heads and tails. They have a ceremony at shewing it of *drinking a small Cann of Beer*, and *repeating some Health* which I have already forgot."

Though unable to controvert this account, I am by no means satisfied with it. The wit here is likelier to have been *a consequence* than *the cause* of this singular

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whip himself for her sake, she uses the following words, which intimate a different origin for the custom of Toasting:

"It is an easier way to make
Love by, than that which many take.
Who would not rather suffer whipping,
Than *swallow Toasts of Bits of Ribbin?*"

In the Cheimonopegnion, or a Winter Song, by Raphael Thorius: newly translated. 12mo. Lond. 1651. (at the end of the Hymnus Tabaci of the same date,) the following passages occur:

"Cast wood upon the fire, thy loyns gird round
With warmer clothes, and let the *Tosts* abound
In close array, embattel'd on the hearth." P. 2.

So again,

"And tell their hard adventures by the fire,
While their friends hear, and hear, and more desire,
And all the time the crackling Chesnuts roast,
And *each Man hath his Cup,* and *each his Toast.*" P. 7.

From these passages it should seem to appear that the saying "*Who gives a Toast?*" is synonymous with "Whose turn is it to take up his Cup and propose a Health?" It was the practice to put *Toast into Ale with Nutmeg and Sugar.* This appears from a very curious pamphlet entitled "Wine, Beere, Ale, and Tobacco, contending for superiority, a Dialogue," 4to. Lond. 1658. It is among Garrick's Old Plays in the British Museum, E. vol. 5. and has a Frontispiece representing three Women and a Man playing with three dice. The first edition is in 1630.

In the Interlude of "Like will to like, quoth the Deuill to the Collier," is a Song beginning

"Troll the Bole, and drink to me, and troll the Bole again-a,
And *put a browne Tost in the Pot,* for Philip Flemming's brain-a."

The word "Tost" occurs in Wyther's "Abuses stript and whipt," 8vo. Lond. 1613. p. 174.

"Will he will drinke, yet but a draught at most
That must be spiced with *a Nut-browne Tost.*"

In drinking Toasts, the Ladies have a modest custom of excusing themselves, thus elegantly described by Goldsmith in his Deserted Village:

"Nor the coy Maid, half willing to be prest,
Shall *kiss the Cup* to pass it to the rest."

In the Canting Vocabulary, "Who *tosts* now?" is rendered "Who christens the Health?" and "*an old Tost*" is explained to mean "a pert pleasant old Fellow." The following passage shews plainly the etymology of "Toss-pot:" it is extracted from "The Schoolemaster, or Teacher of

use of the word, and puts me in mind of the well-known reply of a Mr. Brown, (it is in some Jest-book,) who, on having it observed to him that he had given a certain Lady a long while for a Toast, answered, "Yes, but I have not been able to *toast her* BROWN *yet*."

SUPERNACULUM.

Grose has defined this odd word to signify "Good liquor, of which there is

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Table Philosophie, Lond. 1583. Book iv. chap. 35. "Of merry Jests of Preaching Friers:" "A certaine Frier *tossing the Pot*, and *drinking very often* at the table, was reprehended by the Priour," &c.

I find the following Anagram on a Toast in "The New Help to Discourse," 12mo. Lond. 1684. 3d edit. p. 261.

"TOAST,
Anagram
A SOTT.

Exposition.

A Toast is like a Sot; or, what is most
Comparative, a Sot is like a Toast;
For when their substances in liquor sink,
Both properly are said to be in drink."

Brown, Bishop of Cork, being a violent Tory, wrote a book to prove that drinking Memories was a species of idolatry, in order to abolish a custom then prevalent among the Whigs of Ireland of drinking the glorious Memory of King William the third. But instead of cooling, he only inflamed the rage for the Toast, to which they afterwards tacked the following Rider, "And a f*** for the Bishop of Cork." See the Survey of the South of Ireland, p. 421. The Bishop's work was entitled "Of drinking in remembrance of the Dead;" 8vo. Lond. 1715. where, in p. 54. he asserts that "an Health is no other than a liquid Sacrifice in the constant sense and practice of the Heathen." And at p. 97. he tells us of a curious "Return given by the great Lord Bacon to such as pressed him to drink the King's Health;" namely, that "he would drink for his own health, and pray for the King's."

In the account of Edinburgh, vol. vi. p. 617. of the Statistical Account of Scotland, 8vo. Edinb. 1793. after the mention of a Weekly Concert, 1763. 1783. and 1791-2. we read: "The barbarous custom of *saving the Ladies* (as it was called) after St. Cecilia's Concert, by Gentlemen drinking immoderately *to save a favourite Lady, as his Toast*, has been for some years given up. Indeed they got no thanks for their absurdity."

not even a drop left sufficient to wet one's Nail [a]."

To drink *Supernaculum* was an antient custom not only in England, but also in several other parts of Europe, of emptying the Cup or Glass, and then pouring the drop or two that remained at the bottom upon the person's Nail that drank it, to shew that he was no flincher [b].

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[a] Among Ray's Proverbial Sayings belonging to Drink and Drinking, occurs the following: "Make a Pearl on your Nail." Proverbs. 8vo. Lond. 1768. p. 69.

Tom Brown, in his Letters from the Dead to the Living, vol. ii. p. 178. mentions a parson who had forgot even *to drink over his right Thumb.* This must allude to some drinking custom which is now forgotten.

In the British Apollo, fol. Lond. 1708. No. 20. is the following Quæry:

"*Q.* Say whence, great Apollo,
The Custom we follow,
When drinking brisk liquors per Bumber,
In a circular pass,
We quaffe e'ry Glass;
And why is it *o'er the left Thumb, Sir?*

A. When mortals, with Wine,
Make their faces to shine,
'Tis to look like Apollo in luster;
And, circulatory,
To follow his glory,
Which over the left Thumb * they must, Sir."

In "The Winchester Wedding," a popular ballad, preserved in Ritson's "Antient Songs," 8vo. Lond. 1792. p. 297. is another allusion to Supernaculum:

"Then Phillip began *her Health,*
And *turn'd a Beer-Glass on his Thumb;*
But Jenkin was reckon'd for drinking
The best in Christendom.

[b] I have a little pleasant Dissertation in Latin entitled "De Supernaculo Anglorum." 4to. Lips. 1746. In page 8. is the following passage: "Est autem Anglis Supernaculum, Ritus in Conviviis circulatim ita bibendi ut poculo exhausto, ac super unguem excusso, residuoque delincto, ne guttulam quidem superesse, Compotoribus demonstretur."

* Bingham, as cited by Bourne, chap. xviii. has a Quotation from St. Austin on superstitious Observations, among which, he says, "You are told in a Fit of Convulsions or Shortness of Breath, *to hold your left Thumb with your right Hand.*"

BUZZA,

TO BUZZA ONE [a].

Grose explains this as signifying to challenge a person to pour out all the Wine in the Bottle into his Glass, undertaking to drink it, should it prove more than the Glass would hold [b]. It is commonly said to one who hesitates to empty a Bottle that is nearly out.

In the same Work, p. 6. is given the etymology of the word †: "Est autem illud Vox hybrida, ex Latina præpositione 'super' et Germano 'nagel' (a nail) composita, qui mos, nova vocabula fingendi Anglis potissimum usitatus est, vocemque *Supernaculi* apud eosdem produxit."

[a] I know nothing of the meaning of this word. I have been told that it is a College expression; and contains a threat, in the way of pleasantry, to black the person's face with a burnt Cork, should he flinch or *fail to empty* the Bottle. Possibly it may have been derived from the German "buzzen," *sordes auferre*, q. d. "Off with the Lees at bottom."

[b] Bumpers are of great antiquity. Thus Paulus Warnefridus is cited in Du Cange's Glossary, telling us, in lib. v. de Gestis Langobard. cap. 2. "Cumque ii qui diversi generis potiones ei a Rege deferebant, de verbo Regis eum rogarent, ut totam fialam biberet, ille in honorem Regis se totam bibere promittens, parum aquæ libabat de argenteo Calice." Vide Martial. lib. i. Ep. 72. lib. viii. 51. &c.

I find the subsequent dissuasive from Drunkenness, a vice to which it must be confessed the drinking of Healths, and especially in full Bumpers, does but too naturally tend, in Ch. Johnson's Wife's Relief:

— "Oh when we swallow down
Intoxicating Wine, we drink Damnation;
Naked we stand the sport of mocking fiends,
Who grin to see our noble nature vanquish'd.
Our passions then like swelling Seas burst in,
The Monarch Reason's govern'd by our blood,
The noisy populace declare for Liberty,
While Anarchy and riotous Confusion
Usurp the Sov'reign's throne, claim his prerogative,
Till gentle Sleep exhales the boiling surfeit."

That it is good to be drunk once a Month, says the learned Author of the Vulgar Errors, is a common Flattery of Sensuality, supporting itself upon Physic and the healthful effects of Inebriation. It is a striking instance of "the doing ill," as we say, "that good may come out of it." It may

† See also p. 225. Note.

UNDER THE ROSE.

The vulgar saying "Under the Rose," is stated to have taken its rise from convivial Entertainments, where it was an antient custom to wear Chaplets of Roses about the Head, on which occasions, when persons desired to confine their words to the Company present, that they "might go no farther," they commonly said "they are spoken under the Rose."

The Germans have hence a Custom of describing a Rose in the Cieling over the Table.

In the Comedy of Lingua, 1657. Act ii. sc. 1. Appetitus says: "Crown me no *Crowns* but Bacchus' Crown of Roses."

Nazianzen, according to Sir Thomas Browne, seems to imply, in the following Verses, that the Rose, from a natural property, has been made the symbol of Silence:

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happen that Inebriation, by causing vomiting, may cleanse the stomach, &c. but it seems a very dangerous kind of dose, and of which the "repetatur haustus," too quickly repeated, will prove that men may pervert that which Nature intended for a cordial into the most baneful of all poisons. It has been vulgarly called "giving a fillip to Nature."

In Sir John Sinclair's Statistical Account of Scotland, 8vo. Edinb. 1791. vol. i. p. 59. the Minister of Kirkmichael tells us: "In extraordinary cases of distress, we have a Custom which deserves to be taken notice of; and that is, when any of the lower people happen to be reduced by sicknesses, losses, or misfortunes of any kind, a friend is sent to as many of their neighbours as they think needful, to invite them to what they call *a Drinking*. This Drinking consists in a little small Beer, with a bit of Bread and Cheese, and sometimes a small Glass of Brandy or Whisky, previously provided by the needy persons or their friends. The Guests convene at the time appointed, and after collecting a Shilling a-piece, and sometimes more, they divert themselves for about a couple of hours with Music and Dancing, and then go home. Such as cannot attend themselves, usually send their charitable contribution by any neighbour that chooses to go. These meetings sometimes produce 5, 6, and 7 pounds to the needy person or family."

Ibid. vol. xviii. p. 123. Parish of Gargunnock, County of Stirling. "There is one prevailing custom among our Country People, which is sometimes productive of much evil. Every thing is bought and sold over a Bottle. The people who go to the Fair in the full possession of their faculties, do not always transact their business, or return to their homes, in the same state."

" Utque *latet Rosa* verna *suo putamine clausa*,
Sic Os vincla ferat, validisque arctetur habenis,
Indicatque suis prolixa silentia labris."

Lemnius and others have traced this saying to another origin. The Rose, say they, was the Flower of Venus, which Cupid consecrated to Harpocrates, the God of Silence; and it was therefore the emblem of it, to conceal the mysteries of Venus[a].

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[a] Warburton, commenting on that passage in the first Part of Shakspeare's Henry VI.

" From off this Brier pluck a white Rose with me,"

says: " this is given as the original of the two Badges of the houses of York and Lancaster, whether truly or not, is no great matter. But the proverbial expression of *saying a thing under the Rose*, I am persuaded, came from thence. When the nation had ranged itself into two great factions, under the *white* and *red* Rose, and were perpetually plotting and counter-plotting against one another, then when a matter of faction was communicated by either party to his friend in the same quarrel, it was natural for him to add, that he *said it under the Rose;* meaning that, as it concerned the faction, it was religiously to be kept secret."

Mr. Upton, another of the Commentators, gives us the following remarks on the Bishop's Criticism. " This is ingenious! What pity that it is not learned too! The Rose (as the fables say) was the symbol of silence, and consecrated by Cupid to Harpocrates, to conceal the lewd pranks of his mother. So common a book as Lloyd's Dictionary might have instructed Dr. Warburton in this: " Huic Harpocrati Cupido Veneris filius parentis suæ rosam dedit in munus, ut scilicet si quid licentius dictum, vel actum sit in convivio, sciant tacenda esse omnia. Atque idcirco veteres ad finem convivii *sub rosa*, Anglicè *under the rose*, transacta esse omnia ante digressum contestabantur; cujus formæ vis eadem esset, atque ista Μισῶμνάμονα συμποταν. Probant hanc rem versus qui reperiuntur in marmore:

' Est rosa flos Veneris, cujus quo furta laterent
Harpocrati matris dona dicavit amor.
Inde rosam mensis hospes suspendit amicis,
Convivæ ut sub ea dicta tacenda sciat'."

See Reed's edition of Shakspeare, 8vo. Lond. 1803. vol. xiii. p. 66. It is observable that it was antiently a fashion to stick a Rose in the ear. At Kirtling, in Cambridgeshire, the magnificent residence of the first Lord North, there is a juvenile portrait, (supposed to be of Queen Elizabeth,) with a red Rose sticking in her ear. Ibid. vol. x. p. 355.

Newton, in his " Herball to the Bible," 8vo. Lond. 1587. p. 223-4. says: " I will heere adde *a common Countrey Custome* that is used to be done with *the Rose*. When pleasaunt and merry companions doe friendly meete together to make goode cheere, as soone as their Feast or Banket is ended, they give faithfull promise mutually one to another, that whatsoever hath been merrily

HOB *or* NOB.

Grose, in his Provincial Glossary, explains *Hob-Nob* (sometimes pronounced *Hab-Nab*) as a North Country word, signifying "At a venture," "rashly."

He tells us, also, that *Hob* or *Hub* is the North Country name for the back of the Chimney. We find the following in his Classical Dictionary of the Vulgar Tongue: "*Will you hob or nob with me?*" a Question formerly in fashion

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spoken by any in that assembly, should be wrapped up in silence, and not to be carried out of the Doores. For the Assurance and Performance whereof, the tearme which they use, is, that all things there saide must be taken as spoken *under the Rose.*

"Whereupon *they use in their Parlours and Dining Roomes to hang* Roses *over their Tables,* to put the Companie in memorie of Secrecie, and not rashly or indiscreetly to clatter and blab out what they heare. Likewise, if they chaunce to shew any Tricks of wanton, unshamefast, immodest, or irreverent behaviour either by word or deed, they protesting that all was *spoken under the Rose,* do give a strait charge and pass a Covenant of Silence and Secrecy with the hearers, that the same shall not be blowne abroad, nor tatled in the Streetes among any others."

So Peacham in "The Truth of our Times," 12mo. Lond. 1638. p. 173. "In many places *as well in England* as in the Low Countries, they have over their Tables a Rose painted, and what is spoken *under the Rose* must not be revealed. The Reason is this; the Rose being sacred to Venus, whose amorous and stolen Sports, that they might never be revealed, her sonne Cupid would needes dedicate to Harpocrates the God of Silence."

I know not whence the saying, that needs not to be explained, of "plucking a Rose" has originated, if it had not its rise in some modest excuse for absence in the garden dictated by feminine bashfulness. Perhaps the passage already quoted from Newton's Herball to the Bible may explain it.

Speaking of the Sex reminds me of a remarkable saying, now pretty much forgotten, though noticed by Sir Thomas Browne, *i. e.* that "*Smoak doth follow the fairest,*" as usual in his time in England, and it may be in all Europe. "Whereof," he says, "although there seem no natural ground, yet it is the Continuation of a very antient opinion, as Petrus Victorius and Casaubon have observed from a passage in Athenæus, wherein a Parasite thus describes himself:

"To every Table first I come,
Whence Porridge I am called by some.
Like Whipps and Thongs to all I ply,
Like Smoak unto the Fair I fly."

at polite Tables, signifying a Request or Challenge to drink a Glass of Wine with the proposer; if the party challenged answered Nob, they were to chuse whether white or red." His explanation of the origin of this Custom is extremely improbable[a].

The Exposition modestly hinted at in the fifth Volume of Reed's Edition of Shakspeare, p. 369. seems much more consonant with truth. It occurs in a Note upon that passage in Shakspeare's "Twelfth-Night, or What you Will[b]," where a Character speaking of a Duellist says, "His incensement at this moment is so implacable, that satisfaction can be none but by pangs of death, and sepulchre: *hob, nob,* is his word; give't or take't." In Anglo-Saxon, habban is *to have,* and næbban *to want.* May it not therefore be explained in this sense, as signifying, "Do you chuse a Glass of Wine, or would you rather let it alone[c]?"

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[a] It is, "This foolish Custom is said to have originated in the days of good Queen Bess, thus: When great Chimneys were in fashion, there was, at each corner of the Hearth or Grate, a small elevated projection called *the Hob,* and behind it a Seat. In Winter time the beer was placed on the *Hob* to warm, and the cold Beer was set on *a small Table,* said to have been called *the Nob,* so that the Question will you have *Hob or Nob* seems only to have meant, will you have warm or cold Beer? *i. e.* Beer from the *Hob,* or Beer from the *Nob.*"

I found the following, which had been cut out of some Newspaper for Dec. 1772, in Dr. Lort's interleaved Copy of my Popular Antiquities.

"The Definition of Hob or Nob.

"In the Days of good Queen Bess (we find it upon record) the Maids of Honour not only used manly exercise, but eat roast beef and drank ale for breakfast; and as in their masculine exercises they were liable to *accidents* and the *toothe ache,* so it was natural for them occasionally to warm their beer, which they who required such indulgence generally did by ordering their cupfuls to be placed on the Hob of the Grate; and when any of the company called for beer, it was just as natural for their attendants to ask 'from the Hob or not from the Hob?' which constant practice (from the constant indisposition of one or other of these fair ladies) was soon not only remarked by the Courtiers, but also perhaps first humorously adopted by them, with the courtly vice of corrupting *Hob or no Hob* into HOB OR NOB."

To this I beg leave to apply the—"Credat Judæus Apella, non Ego."

[b] Mr. Steevens thinks the word derived from *hap ne hap.*

[c] Mr. M. Mason asks in a Note, "Is not this the original of our *hob nob,* or challenge to drink a Glass of Wine at dinner? The phrase occurs in Ben Jonson's Tale of a Tub:

ALE HOUSE, *or* TAVERN

SIGNS.

Sir Thomas Browne is of opinion that the Human Faces described in Ale House-Signs, in Coats of Arms, &c. for the Sun and Moon, are Reliques of

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'I put it
Even to your Worship's bitterment *hab nab*
I shall have a chance o' the dice for't, I hope'."

and Mr. Malone adds a passage from Holinshed's History of Ireland: "The Citizens in their rage shot *habbe or nabbe,* at random."

In The Workes of John Heywoode, 4to. Lond. 1566. Signat. A. 4. is the following passage:

"Where Wooers hoppe in and out, long time may bryng
Him that hoppeth best, at last to have the Ryng.
I hoppyng without for a Ringe of a Rush,
And while I at length debate and beate the Bushe,
There shall steppe in other Men, and catche the Burdes,
And by long time lost in many vaine wurdes.
Betwene these two Wives, make Slouth speede confounde
While betweene two Stooles my tayle goe to the grounde.
By this, sens we see Slouth must breede a scab,
Best sticke to the tone out of hand, *hab* or *nab*."

In Sir John Harrington's Epigrams, Book iv. Ep. 91. we read:

"Not of Jack Straw, with his rebellious Crew,
That set King, Realme, and Lawes at *hab* or *nab*,
Whom London's worthy Maior so bravely slew
With dudgeon Dagger's honourable stab."

In "The New Courtier," a popular Ballad, preserved in Ritson's Antient Songs, 8vo. Lond. 1790. p. 278. we find *Hab nab* thus introduced:

Paganism, and that these Visages originally implied Apollo and Diana. But-

"I write not of Religion
For (to tell you truly) we have none.
If any me to question call,
With Pen or Sword, *Hab nab's* the word,
Have at all."

In "The Character of a Quack Astrologer;" 4to. Lond. 1673. Signat. C. 3 b. speaking of his Almanack, we are told "He writes of the Weather *hab nab*, and as the Toy takes him, chequers the Year with foul and fair."

The following is from the Antiquarian Repertory, vol. ii. p. 98. where M. Jorevin is speaking of Worcester, and the Stag Inn there: "According to the custom of the Country, the Landladies sup with the Strangers and Passengers, and if they have daughters, they are also of the company, to entertain the Guests at Table with pleasant conceits, where they drink as much as the Men: but what is to me the most disgusting in all this is, that when one drinks the Health of any person in Company, the custom of the Country does not permit you to drink *more than half the Cup, which is filled up, and presented to him or her whose health you have drank.*" He next speaks of Tobacco which it seems the Women smoked as well as the Men. M. Jorevin was here in Charles the second's reign*.

The following curious passage is from "Galateo, of Manners and Behaviour," 4to. *b. l.* (and of which the scene lies in Italy,) Signat. Q. 2. "Now to drink all out every Man: (Drinking and Carrowsing) which is a Fashion as little in use amongst us, as ye terme itselfe is barbarous and strange: I meane, *Ick bring you*, is sure a foule thing of itselfe, and in our Countrie so coldly accepted yet, that we must not go about to bring it in for a fashion. If a Man doe quaffe or carrouse unto you, you may honestly say nay to pledge him, and geveing him thankes, confesse your weaknesse, that you are not able to beare it: or else to doe him a pleasure, you may for curtesie sake taste it: and then set downe the Cup to them that will, and charge yourselfe no

* In a curious Book entitled, "A Character of England as it was lately presented in a Letter to a Nobleman of France: with Reflections upon Gallus Castratus," (attributed to John Evelyn) 12mo. Lond. 1659. the author speaking of Taverns says, p. 31. "Your L. will not believe me that the Ladies of greatest quality suffer themselves to be treated in one of these Taverns, but you will be more astonisht when I assure you that they drink their *crowned Cups* roundly, strain healths *through their Smocks*, daunce after the Fiddle, kiss freely, and term it an honourable *Treat*." At p. 37. we are told, there is "a sort of perfect Debauchees, who stile themselves *Hectors*, that in their mad and unheard of revels, pierce their Veins to quaff their own blood, which some of them have drank to that excess, that they died of the Intemperance." At p. 36. we read; "I dont remember, my Lord, ever to have known (or very rarely,) a Health drank in France, no, not the Kings; and if we say *a votre Santé, Monsieur*, it neither expects pledge or ceremony. 'Tis here so the Custome to drink to every one at the Table, that by the time a Gentleman has done his duty to the whole Company, he is ready to fall asleep, whereas with us, we salute the whole Table with a single Glass onely."

ler, the Author of Hudibras, asks a shrewd Question on this head, which I do not remember to have seen solved:

"Tell me but what's the nat'ral cause,
Why on a Sign no Painter draws
The *Full Moon* ever, but the *half*[a]?"

There is a well known Proverb, "Good Wine needs no bush[b];" *i. e.* nothing to point out where it is to be sold. The subsequent passage seems to prove that antiently Tavern Keepers kept *both a Bush*[c] *and a Sign:* a Host is speaking:

"I rather will take down my *Bush* and *Sign*
Then live by means of riotous expence."
Good Newes and Bad Newes, by S. R. 4to. Lond. 1622.

As does the following that antiently *putting up Boughs* upon any thing was

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further. And although this, *Ick bring you,* as I have heard many learned Men say, hath beene an auncient Custome in Greece: and that the Grecians doe much commend a good man of that time, Socrates by name, for that hee sat out one whole night long, *drinking a Vie* with another good man, Aristophanes; and yet the next morning, in the breake of the Daye, without any rest uppon his drinking, made such a cunning Geometrical Instrument, that there was no maner of faulte to be found in the same: bycause *the drinking of Wine* after this sorte *in a Vie,* in such excesse and waste, is a shrewde Assault to trie the strength of him that quaffes so lustily."

[a] Hudibras, P. ii. C. iii. l. 783.

[b] In "Greene in Conceipt," 4to. 1598. p. 10, we read: "Good Wine needes no *Ivie* Bush."

[c] In "England's Parnassus," Lond. 1600. the first line of the Address to the Reader runs thus: "I hang no Ivie out to sell my Wine:" and in Brathwaite's "Strappado for the Divell," 8vo. Lond. 1615. p. 1. there is a Dedication to Bacchus, "sole *Soveraigne of the Ivy-Bush,* prime founder of Red-Lettices," &c.

In Dekker's "Wonderful Yeare," 4to. Lond. 1603. Signat. F. we read: "Spied a Bush at the ende of a Pole (the auncient Badge of a Countrey Ale-House)."

In Vaughan's Golden Grove, 8vo. Lond. 1608. Signat. B b. b. is the following passage: "Like as *an Ivy-Bush put forth at a Vintrie, is not the cause of the Wine, but, a Signe that Wine is to bee sold there;* so, likewise, if we see smoke appearing in a Chimney, wee know that Fire is there, albeit the Smoke is not the Cause of the Fire."

The following is from Harris's "Drunkard's Cup," p. 299. "Nay if the House be not worth an Ivie-Bush, let him have his tooles about him; Nutmegs, Rosemary, Tobacco, with other the appurtenances, and he knowes how of puddle-ale to make a Cup of English Wine.

an Indication that it was to be sold, which if I do not much mistake, is also the Reason why an old Beesom (which is a sort of *dried Bush*) is put up at the top-mast head of a ship or boat when she is to be sold [d].

"In olde times, such as solde Horses were wont to put Flowers or Boughes upon their heads," (I think they now use Ribbands) "to reveale that they were vendible." See the English Fortune Teller, 4to. Lond. 1609. Signat. G. 3.

The *Checquers*, at this time a common Sign of a publick House, was originally intended, I should suppose, for a kind of Draught-Board, called *Tables*, and shewed that there that Game might be played. From their colour which was red, and the similarity to a Lattice, it was corruptly called *the Red Lettuce*, which word is frequently used by antient Writers to signify an Ale-House. See

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Coles, in his Introduction to the Knowledge of Plants, p. 65. says: "*Box* and *Ivy* last long green, and therefore *Vintners* make their Garlands thereof: though perhaps *Ivy* is the rather used, *because of the antipathy between it and wine.*"

In a curious Poem entitled, "Poor Robin's Perambulation from Saffron Walden to London, July 1678," 4to. Lond. 1678, at p. 16. we read:

"Some Alehouses upon the Road I saw,
And some with *Bushes shewing they Wine did draw.*"

By the following passage in "Whimzies: or a new Cast of Characters," 12mo. Lond. 1631. Second Part, p. 15. it should seem that Signs in Ale-Houses succeeded *Birch-poles.* The author is describing a Painter. "He bestowes his Pencile on an aged piece of decayed Canvas in a sooty Ale-house, where *Mother Redcap* must be set out in her Colours. Here hee and his barmy Hostesse *drew* both together, but not in like nature; she in *Ale*, he in *Oyle:* but her commoditie goes better downe, which he meanes to have his full share of, when his worke is done. If she aspire to the Conceite of a Signe, and desire *to have her Birch-pole pulled downe*, hee will supply her with one."

In Scotland *a Wisp of Straw upon a Pole* is, or was heretofore the indication of an Ale House. So the quotation already made in p. 159. from Dunbar's Will of Maister Andro Kennedy: "Et unum *Ale-wisp* ante me."

[d] In Nash's "Christ's Teares over Jerusalem," 4to. Lond. 1613. p. 145. speaking of the Head Dresses of London Ladies, he says; "Even as Angels are painted in Church Windowes, with glorious golden fronts, besette with Sunne-beames, so beset they their foreheads on either side with glorious borrowed gleamy *bushes;* which *rightly interpreted* should signifie *beauty to sell*, since *a Bush is not else hanged forth, but to invite men to buy.* And *in Italy, when they sette any Beast to sale*, they *crowne his head with Garlands, and bedeck it with gaudy blossoms, as full as ever it may stick.*"

the Antiquarian Repertory, vol. i. p. 50. Thus I read in "The Drunkard's Prospective, &c." by Joseph Rigbie, 8vo. Lond. 1656. p. 6.

"The Tap-House fits them for a Jaile,
The Jaile to th' Gibbet sends them without faile,
For those that through *a Lattice* sang of late
You oft find *crying* through an Iron Grate[e]."

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[e] In the old Play called The first Part of Antonio and Melida, Marston's Works, 8vo. Lond. 1633. Signat. E. 3 b. we read: "as well knowen by my wit, as *an Ale-house by a Red Lattice.*"

So, in "A Fine Companion," one of Shackerly Marmion's Plays: "A Waterman's Widow at the sign of the Red Lattice in Southwark." Again, in Arden of Faversham, 1592:

—"his Sign pulled down, and his *lattice* born away."

Again, in "The Miseries of inforc'd Marriage," 1607.

—"'tis treason to the *Red Lattice*, enemy to the Sign-post."

Hence, says Mr. Steevens, the present *Checquers*. Perhaps the Reader will express some surprize when he is told that shops with the Sign of the Checquers were common among the Romans. See a View of the left hand street of Pompeii (No. 9.) presented by Sir William Hamilton, (together with several others, equally curious,) to the Antiquary Society.

In K. Henry iv. P. ii. Falstaff's Page, speaking of Bardolph, says: "he called me even now, my lord, through *a Red Lattice*, and I could see no part of his face from the window."

This designation of an Ale-House is not altogether lost, though the original meaning of the Word is, the Sign being converted into *a green lettuce*; of which an instance occurs in Brownlow-street, Holborn. In the last Will and Testament of Lawrence Lucifer, the old Batchiler of Limbo, at the end of the "Blacke Booke," 4to. 1604. is the following passage: "Watched sometimes ten houres together in an ale-house, ever and anon peeping forth, and sampling thy nose with the *Red Lattice.*"

See Reed's edit. of Shakspeare, vol. v. p. 83.

I find however the following in the Gent. Mag. for June 1793, vol. lxiii. p. 531.

"It has been related to me by a very noble personage that in the reign of Philip and Mary the then Earl of Arundel had a Grant to licence publick Houses, and *part of the armorial bearings of that noble Family* is A CHECQUERED BOARD: wherefore the publican to shew that he had a licence, *put out that mark as part of his Sign.* J. B."

Here, may it not be asked why the publicans take but a part of the Arundel Arms, and why this part rather than any other?

In the same Work, for Sept. 1794, vol. lxiv. p. 797. is another explanation. The Writer says, "I think it was the great *Earl Warrenne*, if not, some descendant or heir near him, not beyond the time of Rufus, had an exclusive power of granting licences to sell beer. That his agent might

In confirmation of the above hypothesis I subjoin a curious passage from Gayton's Festivous Notes on Don Quixote, p. 340. "Mine Host's policy for the drawing Guests to his House and keeping them when he had them, is farre more ingenious than *our* duller ways of Billiards, Kettle Pins, Noddy Boards, *Tables*, Truncks, Shovel Boards, Fox and Geese, or the like. He taught his Bullies to drink (*more Romano*) according to the number of the Letters on the errant Ladies name:

"Clodia *sex* Cyathis, *septem* Justina bibatur:"

the pledge so followed in Dulcinea del Toboso would make a house quickly turn round.

In Richard Flecknoe's Ænigmatical Characters, 8vo. Lond. 1665. p. 84. speaking "of your fanatick Reformers," he observes, "As for the SIGNS, they have pretty well begun their Reformation already, changing the Sign of the Salutation of *the Angel and our Lady*, into the Souldier and Citizen, and the *Katherine Wheel* into the Cat and Wheel; so as there only wants their making the *Dragon* to kill *St. George*, and The *Devil* to tweak *St. Dunstan* by the nose, to make the Reformation compleat. Such ridiculous work they make of their Reformation, and so zealous are they against all Mirth and Jollity, as they would pluck down the Sign of the *Cat and Fiddle* too, if it durst but play so loud as they might hear it[f]."

In a curious Poem, entitled, "Poor Robin's Perambulation from Saffron-Walden to London, July 1678. 4to. Lond. 1678. the following Lines occur, p. 22.

"Going still nearer London, I did come
In little space of time to Newington.
Now as I past along I cast my Eye on
The Signs of *Cock and Pie*, and Bull and Lion."

As do the following in the British Apollo, fol. Lond. 1710. vol. iii. No. 34.

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collect the Tax more readily, the door posts were painted in CHEQUERS, *the Arms of Warren then and to this Day*."

[f] There is a curious Letter in the Gent. Mag. for Sept. 1770. vol. xl. p. 403. on the Original of Signs denoting Trades.

"I'm amaz'd at the Signs,
As I pass through the town:
To see the odd mixture,
A Magpye and *Crown*,
The *Whale* and the *Crow*,
The *Razor* and *Hen*,
The *Leg* and sev'n *Stars*,
The *Bible* and *Swan*,
The *Ax* and the *Bottle*,
The *Tun* and the *Lute*,
The *Eagle* and *Child*,
The *Shovel* and *Boots*."

"In London," says Mr. Steevens, "we have still the Sign of the *Bull and*

ε In "The Compleat Vintner, &c. a Poem, 8vo. Lond. 1720. p. 36. we read:

"Without, there hangs a noble Sign,
Where golden Grapes in Image shine—
To crown the Bush, a little punch-
Gut Bacchus dangling of a Bunch,
Sits loftily enthron'd upon
What's call'd (in Miniature) a Tun."

Again, p. 38.

"If in Moorfields a Lady stroles,
Among the *Globes* and *Golden Balls*,
Where e're they hang, she may be certain
Of knowing what shall be her Fortune;
Her Husband's too, I dare to say,
But that she better knows than they.
The pregnant Madam, drawn aside
By promise to be made a Bride,
If near her time, and in distress
For some obscure convenient place,
Let her but take the pains to waddle
About, till she observes *a Cradle*,
With the foot hanging tow'rds the door,
And there she may be made secure,

Gate, which exhibits but an odd combination of Images. It was originally (as I learn from the title-page of an old Play) the Bullogne Gate, *i. e.* one of the Gates of Bullogne: designed perhaps as a compliment to Henry VIII. who took that place in 1544. The Bullogne Mouth, now the *Bull and Mouth*, had probably the same origin, *i. e.* the Mouth of the Harbour of Bullogne[h]."

To these may be added the *Bell and Savage*, *i. e.* the "Belle Sauvage," who was once to be shewn there.

The three Blue Balls, (see the Antiquarian Repertory,) prefixed to the doors and windows of Pawnbrokers' Shops, (by the vulgar humourously enough said to indicate that it is *two to one* that the things pledged, are ever redeemed) were in reality *the Arms of a set of Merchants from Lombardy*, who were the first that publickly lent money on pledges. They dwelt together in a Street from them named Lombard Street in London. The appellation of Lombard was formerly all over Europe considered as synonimous to "Usurer."

BARBERS SIGNS.

THE Sign of a Barber's Shop being singular, has attracted much notice. It is generally distinguished by *a long Pole* instead of a Sign. In the Athenian Oracle, vol. i. p. 334. this Custom is thus accounted for: it is of remote antiquity: "The Barber's Art was so beneficial to the publick, that he who first brought it up in Rome, had, as authors relate, a Statue erected to his memory. In England they were in some sort the Surgeons of old times, into whose Art

From all the parish plagues and terrors,
That wait on poor weak Woman's errors;
But if the head hangs tow'rds the House,
As very oft we find it does,
Avant, for she's a cautious Bawd,
Whose Bus'ness only lies abroad."

[h] See Reed's Shakspeare, 8vo. Lond. 1803.

those beautiful *Leeches*[a], our fair Virgins, were also accustomed to be initiated. In Cities and corporate Towns, they still retain their name of Barber Chirurgions. They therefore used to hang their Basons out upon Poles, to make known at a distance to the weary and wounded Traveller where all might have recourse. They used Poles, as some Inns still gibbet their Signs, across a Town[b]."

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[a] This is an old word for a Doctor or Surgeon.

[b] In "The British Apollo," fol. Lond. 1708. vol. i. No. 3. a Querist says:

"I'de know why he that selleth Ale,
Hangs out a chequer'd Part per pale;
And why a Barber at Port-hole
Puts forth a party-colour'd Pole?

A. In antient Rome, when men lov'd fighting,
And wounds and scars took much delight in,
Man-menders then had noble pay,
Which we call *Surgeons* to this day.
'Twas order'd that a huge long Pole,
With Bason deck'd, should grace the Hole
To guide the wounded, who unlopt
Could walk, on Stumps the others hopt:—
But, when they ended all their Wars,
And Men grew out of love with scars,
Their Trade decaying; to keep swimming,
They joyn'd the other Trade of trimming;
And on their Poles to publish either
Thus twisted both their Trades together."

The other is too ridiculous:

— "A jolly Hostess
Took Negro Drawer, and paid postage.
The Brat, as soon as come to light
Was chequer'd o'er with black and white.
Since which to this Virago's honour
O'er Door they've blazon'd such a banner"!!!

I find the following odd passage in Gayton's Festivious Notes upon Don Quixote, p. 111. "The Barber hath a long pole elevated; and at the end of it a Labell, wherein is, in a fair text hand

I am better pleased with the subsequent explanation which I find in the Antiquarian Repertory. The Barber's Pole has been the subject of many Conjec-

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written this word *Money*. Now the *Pole* signifies itself, which joined to the written word makes *Pole-money*. There's the Rebus, that Cut-bert is no-body without Pole-money."

The subsequent is an Extract from Green's "Quip for an upstart Courtier, or a quaint Dispute between Velvet Breeches and Cloth Breeches," 4to. Lond. 1620. Signat. D. 2 b. "Barber, when you come to poor Cloth Breeches, you either *cut his beard at your own pleasure*, or else in disdaine aske him if he will be *trim'd with Christ's cut, round like the half of a Holland Cheese*, mocking both Christ and us."

In "Wits, Fits, and Fancies," 4to. Lond. 1614. p. 177. we read: "A Gentleman gave a Gentlewoman a fine twisted bracelet of Silke and Golde, and seeing it the next day upon another Gentlewoman's wrist, said, it was *like a Barber's Girdle, soone slipt from one side to another*."

On that passage in Measure for Measure:

— "the strong Statutes
Stand like the FORFEITS *in a* BARBER'S SHOP,
As much in mock as mark;"

Dr. Warburton observes, "Barbers' Shops were, at all times, the resort of idle people:

"Tonstrina erat quædam: hic solebamus ferè
Plerumque eam opperiri."———

which Donatus calls *apta sedes otiosis*. Formerly with us, the better sort of people went to the Barber's shop to be trimmed; who then practised the under parts of Surgery: so that he had occasion for numerous instruments which lay there ready for use; and the idle people, with whom his shop was generally crouded, would be perpetually handling and misusing them. To remedy which, I suppose, there was placed up against the wall a table of Forfeitures, adapted to every offence of this kind; which it is not likely would long preserve its authority."

Mr. Steevens says, "I have conversed with several people who had repeatedly read the List of forfeits alluded to by Shakspeare, but have failed in my endeavours to procure a copy of it. The metrical one published by the late Dr. Kenrick, was a forgery."

Dr. Henley observes, "I believe Dr. Warburton's explanation in the main to be right, only that instead of chirurgical instruments, the barber's implements were principally his razors; his whole stock of which, from the number and impatience of his customers on a Saturday night or a market morning, being necessarily laid out for use, were exposed to the idle fingers of the bye-standers in waiting for succession to the chair. These Forfeits were as much in mock as mark, both because the barber had no authority of himself to enforce them, and also as they were of a ludicrous nature. I perfectly remember to have seen them in Devonshire (printed like King Charles's Rules,) though I cannot recollect the contents."

tures, some conceiving it to have originated from the word Poll or Head, with several other conceits as far-fetched and as unmeaning; but the true Intention of that party-coloured Staff was to shew that the Master of the Shop practised Surgery, and could breathe a Vein as well as mow a Beard: such a Staff being to this Day, by every Village practitioner, put into the hand of a patient undergoing the operations of phlebotomy. The white Band, which encompasses the Staff, was meant to represent the fillet thus elegantly twined about it.

In confirmation of this Opinion the reader may be referred to the Cut of the Barber's Shop in "Comenii Orbis pictus," where the patient under phlebotomy is represented with a Pole or Staff in his hand. And that this is a very antient practice appears from an Illumination in a Missal of the time of Edward the first, in the possession of —— Wild, Esq.

Lord Thurlow, in his Speech for postponing the further reading of the Surgeon's Incorporation Bill, July 17th, 1797, to that Day three Months, in the House of Peers, stated "that by a Statute still in force, the Barbers and Surgeons were each to use a Pole. The Barbers were to have theirs blue and white, striped, with no other appendage; but the Surgeons, which was the

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Mr. Steevens adds: it was formerly part of a barber's occupation to *pick the Teeth* and *Ears*. So, in the old Play of Herod and Antipater, 1622. Tryphon the barber enters with a case of instruments, to each of which he addresses himself separately:

"Toothpick, dear tooth-pick: ear-pick, both of you
Have been her sweet Companions!" &c.
See Reed's edit. of Shaksp. 1803. vol. vi. p. 402.

The following is an Extract from the "World of Wonders," fol. Lond. 1607. p. 125. speaking of the "grosse Ignorance" of the Barbers, the author says: "This puts me in minde of a Barber who after he had cupped me (as the Physitian had prescribed) to turne away a Catarrhe, asked me if I would be *sacrificed*. *Sacrificed* said I? did the Phisition tell you any such thing? No (quoth he) but I have sacrificed many, who have bene the better for it. Then musing a little with myselfe I told him, surely, Sir, you mistake yourself, you meane *scarified*. O Sir, by your favour, (quoth he) I have ever heard it called Sacrificing, and as for scarifying I never heard of it before. In a word I could by no means perswade him, but that it was the Barber's Office to *sacrifice* Men. Since which time I never saw any Man in a Barber's hands, but that *sacrificing* Barber came to my mind."

same in other respects, was likewise to have a Galley-pot and a red Rag, to denote the particular nature of their Vocation."

Gay, in his Fable of the Goat without a Beard, thus describes a Barber's shop:

"His Pole with pewter Basons hung,
Black rotten Teeth in order strung,
Rang'd Cups, that in the Window stood,
Lin'd with red Rags to look like blood,
Did well his threefold Trade explain,
Who shav'd, drew Teeth, and breath'd a Vein."

TOBACCO *in* ALE-HOUSES.

A FOREIGN Weed, which has made so many Englishmen, especially of the common sort, become its slaves, must not be omitted in our Catalogue of Popular Antiquities. It is said to have been first brought into England by Captain R. Greenfield and Sir Francis Drake about the year 1586, during the reign of Elizabeth.

A pleasant kind of Tale, but for one item of the veracity of which I will not vouch, is given in the Athenian Oracle by way of accounting for the frequent use and continuance of taking it. "When the Christians first discovered America, the Devil was afraid of losing his hold of the people there by the appearance of Christianity. He is reported to have told some Indians of his acquaintance that he had found a way to be revenged upon the Christians for beating up his quarters, for he would teach them to take Tobacco, to which, when they had once tasted it, they should become perpetual Slaves."

Ale-Houses are at present licensed to deal in Tobacco: but it was not so from the beginning; for so great an incentive was it thought to drunkenness, that it was strictly forbidden to be taken in any Ale-house in the time of James the first.

There is a curious Collection of Proclamations, Prints, &c. in the Archives of the Society of Antiquaries of London. In vol. viii. lettered on the back "Miscel. K. James I." is an Ale-house Licence granted by six Kentish Justices of the Peace, at the bottom of which the following Item occurs, among other Directions to the Inn-holder:

"Item, you shall not utter, nor willingly suffer to be utter'd, drunke, or taken, any Tobacco within your House, Celler, or other place thereunto belonging."

The following ironical Encomium on, and serious Invective against Tobacco occurs in Burton's Anatomy of Melancholy, 4to. Oxford, 1621. pag. 452. "Tobacco, divine, rare, super excellent Tobacco, which goes farre beyond all their Panaceas, potable Gold, and Philosophers Stones, a sovereign Remedy to all diseases. A good Vomit, I confesse, a vertuous Herbe, if it be well qualified, opportunely taken, and medicinally used, but as it is commonly used by most men, which take it as Tinkers do Ale, 'tis a plague, a mischiefe, a violent purger of goods, lands, health, hellish devilish and damnd Tobacco, the ruine and overthrow of Body and Soule."

In the Apophthegms of King James, &c. 12mo. Lond. 1658. p. 4. I read as follows: "His Majesty professed that were he to invite the Devil to a dinner, he should have these three Dishes: 1. a Pig; 2. a poll of Ling and Mustard; and 3. a Pipe of Tobacco for digesture."

The following quaint Thought is found in an old Collection of Epigrams;

"121. *A Tobacconist.*

All dainty Meats I do defie,
Which feed Men fat as Swine:
He is a frugal Man indeed
That on a Leaf can dine.
He needs no Napkin for his hands
His fingers ends to wipe,
That keeps his Kitchen in a Box,
And roast Meat in a Pipe."

In the Hymnus Tabaci by Raphael Thorius, made English by Peter Hausted, Master of Arts, Camb. 8vo. Lond. 1651. we meet with the strongest Invective against Tobacco:

"Let it be damn'd to Hell, and call'd from thence,
Proserpine's Wine, the Furies frankincense,
The Devil's Addle Eggs, or else to these
A sacrifice grim Pluto to appease,
A deadly Weed, which its beginning had
From the foam of Cerberus, when the Cur was mad."

Our British Solomon, James the first, who was a great opponent of the Devil, and even wrote a Book against Witchcraft, made a formidable attack also upon this "Invention of Satan," in a learned Performance, which he called a "Counterblaste to Tobacco[a]." It is printed in the Edition of his Works by Barker and Bill, London 1616.

He concludes this *bitter Blast*[b] of his, his sulphureous Invective against this transmarine Weed, with the following Peroration: "Have you not reason then

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[a] His Majesty in the course of his Work informs us, "that some of the Gentry of the Land bestowed (at that time) *three*, some *four hundred Pounds a Yeere* upon this precious stink!" An incredible Sum, especially when we consider the value of Money in his time. They could not surely have been Sterling, but Scottish pounds.

The following extraordinary Account of a Buckinghamshire Parson who abandoned himself to the use of Tobacco, is worth quoting. It may be found in Lilly's History of his Life and Times, p. 44.

"In this year also, William Breedon, parson or vicar of Thornton in Bucks, was living, a profound Divine, but absolutely the most polite Person for Nativities in that age, strictly adhering to Ptolemy, which he well understood; he had a Hand in composing Sir Christopher Heydon's Defence of Judicial Astrology, being at that time his Chaplain; he was so given over to Tobacco and Drink, that when he had *no* Tobacco (and I suppose too much Drink) he would cut the *Bell-Ropes* and *smoke* them!"

[b] How widely different the Strains of the subsequent Parody on the stile of Ambrose Phillips:

"Little Tube of mighty Pow'r,
Charmer of an idle Hour,
Object of my warm Desire,
Lip of Wax and Eye of Fire:
And thy snowy taper Waist,
With my finger gently brac'd;
And thy pretty swelling Crest,
With my little Stopper prest," &c.

to be ashamed and to forbear this filthy Novelty, so basely grounded, so foolishly received, and so grossly mistaken in the right use thereof! In your abuse

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The following is in imitation of Dr. Young:

"Critics avaunt, Tobbaco is my Theme;
Tremble like Hornets at the blasting Steam.
And you, Court-Insects, flutter not too near
Its Light, nor buzz within the scorching Sphere.
Pollio, with flame like thine, my Verse inspire,
So shall the Muse from Smoke elicit Fire.
Coxcombs prefer the tickling sting of Snuff;
Yet all their claim to Wisdom is—a Puff.
Lord Foplin smokes not—for his Teeth afraid;
Sir Tawdry smokes not—for he wears Brocade.
Ladies, when Pipes are brought, affect to swoon;
They love no Smoke, except the Smoke of Town;
But Courtiers hate the puffing Tribe—no matter,
Strange, if they love the Breath that cannot flatter!
Its foes but shew their Ignorance; can he
Who scorns the *Leaf of Knowledge*, love the Tree?
Yet Crouds remain, who still its Worth proclaim,
While some for pleasure smoke, and some for Fame:
Fame, of our Actions universal Spring,
For which we drink, eat, sleep, smoke—ev'ry thing."

Both these parodies were written by Hawkins Browne, Esq.

In "The London Medley," 8vo. 1731. p. 8. I find the following Panegyrick on Tobacco:

"Hail, *Indian Plant*, to antient Times unknown,
A modern truly thou, of all our own;
If through the Tube thy Virtues be convey'd,
The old Man's Solace, and the Student's aid!
Thou dear Concomitant of Nappy Ale,
Thou sweet prolonger of a harmless Tale;
Or if, when pulveriz'd in smart Rappee,
Thou'lt reach Sir Fopling's Brain, if Brain there be;
He shines in Dedications, Poems, Plays,
Soars in Pindaricks, and asserts the Bays;
Thus dost thou every Taste and Genius hit,
In *Smoak*, thou'rt *Wisdom*; and in *Snuff*, thou'rt *Wit*."

thereof sinning against God, harming yourselves, both in persons and goods, and taking also thereby (look to it ye that take Snuff in profusion!) the Marks and Notes of Vanity upon you; by the Custom thereof making yourselves to be wondered at by all foreign civil Nations, and by all Strangers that come among you, to be scorned and contemned; a Custom loathsome to the Eye, hateful to the Nose, harmful to the Brain, dangerous to the Lungs, and in the black stinking Fume thereof, nearest resembling the horrible Stygian Smoke of the Pit that is bottomless."

If even this small specimen of our learned Monarch's Oratory, which seems well adapted to the understanding of old Women, does not prevail upon them all to break in pieces their Tobacco Pipes and forego Smoaking, it will perhaps be impossible to say what can.

The subject, as his Majesty well observes, is *Smoke*, and no doubt many of his Readers will think the Arguments of our Royal Author no more than the *Fumes* of an idle Brain, and it may be added too, of an empty Head!

CUSTOMS *and* SUPERSTITIONS

concerning

WELLS *and* FOUNTAINS.

THE Custom of giving names to Wells and Fountains is of the most remote Antiquity. In giving particular names to inanimate things it is obviously the principal Intention to secure or distinguish the property of them. A Well was a most valuable Treasure in those dry and parched Countries, which composed the Scene of the Patriarchal History, and therefore we find in one of the earliest of Writings, the Book of Genesis, that it was a frequent subject of contention[a].

[a] See Genesis, xxi. 31. also xxvi.

In the Papal Times there was a Custom in this Country, if a Well had an awful Situation, if its Waters were bright and clear, or if it was considered as having a medicinal Quality, to dedicate it to some Saint[b], by honouring it with

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[b] Bourne, in his Antiquitates Vulgares, chap. viii. enumerates "St. John's, St. Mary Magdalen's, St. Mary's Well," &c. To these may be added many others. Thus, in "The Muses Threnodie," St. Conil's Well in Scotland. This Well, dedicated to St. Conwall, whose anniversary was celebrated on the 18th of May, is near to Ruthven Castle, or Hunting Tower. It is sufficient to serve the Town of Perth, with pure, wholesome water, if it were brought down by pipes. In the days of Superstition this Well was much resorted to." p. 175. note.

In the Travels of Tom Thumb, p. 35. we read: "A Man would be inexcusable that should come into North Wales and not visit Holywell or St. Winifride's Well, and hear attentively all the Stories that are told about it. It is indeed a natural wonder, though we believe nothing of the Virgin and her rape: for I never felt a colder Spring nor saw any one that affords such a quantity of water. It forms alone a considerable Brook which is immediately able to drive a Mill."

Mr. Pennant in his Account of this Well says, "After the death of that Saint, the waters were almost as sanative as those of the Pool of Bethesda: all Infirmities incident to the human body met with relief: the votive Crutches, the Barrows, and other Proofs of Cures, to this moment remain as evidences pendent over the Well. The Resort of Pilgrims of late Years to these Fontinalia has considerably decreased. In the Summer, still, a few are to be seen in the water in deep devotion up to their Chins for hours, sending up their prayers or performing a number of Evolutions round the polygonal Well, or threading the Arch between Well and Well a prescribed number of times."

In the History of Whiteford parish, p. 223. he adds, "The bathing Well is an oblong, 38 feet by 16, with steps for the descent of the fair sex, or of invalids. Near the steps, two feet beneath the water, is a large stone, called the Wishing-stone. It receives many a Kiss from the faithful, who are supposed never to fail in experiencing the completion of their Desires, provided the wish is delivered with full Devotion and Confidence.

"On the outside of the great Well, close to the road, is a small spring, once famed for the cure of Weak Eyes. The patient made an offering to the Nymph of the Spring, of a crooked pin, and sent up at the same time a certain Ejaculation, by way of Charm: but the Charm is forgotten, and the efficacy of the Waters lost. The Well is common."

Lilly, in the History of his Life and Times, p. 32. relates that in 1635, Sir George Peckham, Knt. died in St. Winifred's Well, "having continued so long mumbling his Pater Nosters and Sancta Winifreda ora pro me, that the Cold struck into his Body, and after his coming forth of that Well he never spoke more*."

* [An Account of a Miracle pretended to have been recently wrought at this Well will be found in a Pamph-

his name[c].

Fitzstephen, Monk of Canterbury, in his Description of the antient City of London, has the following passage on this subject. "There are on the North part of London, principal Fountains of Water, sweet, wholesome, and clear,

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For a notice of St. Cuthbert's Well at Eden Hall in Cumberland see the Account of FAIRIES.

In the Statistical Account of Scotland, vol. xv. (8vo. Edinb. 1795.) p. 613. Avoch parish, County of Ross, we read, of "a Well called Craiguck, issuing from a Rock near the shore of Bennetsfield resorted to in the Month of May by whimsical or superstitious persons, who, after drinking, commonly leave some threads or rags tied to a Bush in the neighbourhood."

[c] Bourne's Antiq.Vulg. ut supra. I found on a visit to the Source of the New River between Hertford and Ware, in August 1793, an old stone inscribed '*Chadwell*,' a corruption, no doubt, of St. Chad's Well. So copious a Spring could not fail of attracting the notice of the Inhabitants in the earliest times, who accordingly dedicated it to St. Chad, never once dreaming perhaps that in succeeding Ages it should be converted to so beneficial a purpose as to supply more than half the Capital of England, with one of the most indispensible necessaries of human Life.

In the Antiquities of Heathen Rome, *Fontinalia* was a religious Feast, celebrated on the 13th of October, in honour of the Nymphs of Wells and Fountains. The ceremony consisted in throwing Nosegays into the Fountains, and putting Crowns of Flowers upon the Wells.

Alexander Ross, in his Appendix to the Arcana Microcosmi, p. 220. tells us that "Camerarius, out of Dietmarus and Erasmus Stella, writes of a certain Fountain near the river Albis or Elbe in Germany, which presageth wars by turning red and bloody coloured, of another which portendeth death, if the water which before was limpid, becomes troubled and thick, so caused by an unknown Worm." This brings to my remembrance a superstitious notion I have heard of in Northumberland, that when the Earl of Derwentwater was beheaded, the Brook that runs past his seat at Dilston Hall, flowed with blood.

Concerning Fountain Superstitions, see the Authorities quoted by Ihre in his Gloss. Suio-Goth. tom. i. p. 1042. *v.* OFFEKÆLLA. See also Lindebrogii Codex Legum Antiquorum, p. 1402. and Hearne's Pref. to Rob. Glouc. p. 47.

Dallaway, in his "Constantinople Antient and Modern," 4to. Lond. 1797. p. 144. speaking of the Bosphorus, tells us: "Frequent Fountains are seen on the Shore, of the purest water, to which is attached one of the strongest and most antient Superstitions of the Greek Church. They are called "ayasmà," and to repeat certain Prayers at stated Seasons, and to drink deeply of them, is held to be a most salutary act of their Religion."

let entitled "Authentic Documents relative to the miraculous Cure of *Winefrid* White, of Wolverhampton, at St. Winefrid's Well, alias Holywell, in Flintshire, on the 28th of June 1805: with Observations thereon, by the R. R. J—— M—— D.D. V.A. F.S.A. Lond. and C. Acad. Rome," 3d edit. 8vo. Lond. 1806.]

streaming from among the glistering pebble stones. In this number *Holy Well, Clerkenwell,* and *St. Clement's Well,* are of most note, and frequented above the rest, when Scholars and the Youth of the City take the air abroad in the Summer evenings[d]."

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[d] Stow's Survey of London, edit. 1633. p. 710.

Our British Topography abounds with accounts of Holy Wells, or such as had assigned them, by antient superstition, most extraordinary properties. These ideas, so far from being worn out in this enlightened age, are still retained by the vulgar, not only in the distant provinces, but also close to the metropolis itself. Thus we read in the Account of Tottenham High Cross in "The Ambulator," 4th edit. 1790. "In a brick field, on the West side of the great road, belonging to Mr. Charles Saunders, is *St. Loy's Well,* which is said to be always full, and never to run over; and in a field, opposite the Vicarage House, rises a Spring called 'Bishop's Well,' of which the common people report many strange Cures." The following account borders more closely upon the marvellous and incredible: "In Northamptonshire I observed, as in most other places, the superstition of the Country People with regard to their local wonders. The Well at Oundle is said to drum against any important event; yet no body in the place could give me a rational account of their having heard it, though almost every one believes the truth of the Tradition." Travels of T. Thumb, p. 174 *.

Borlase, in his Natural History of Cornwall, p. 31. speaking of Madern Well, in the parish of Madern, tells us: "Here people who labour under pains, aches, and stiffness of limbs, come and wash, and many cures are said to have been performed. Hither also, upon much less justifiable errands, come the uneasy, impatient, and superstitious, and by dropping pins or pebbles into the water, and by shaking the ground round the Spring, so as to raise bubbles from the bottom, at a certain time of the Year, Moon, and Day, endeavour to settle such doubts and enquiries as will not let the idle and anxious rest. As great a piece of folly as this is, 'tis a very antient one. The Castalian Fountain, and many others among the Grecians, were supposed to be of a prophetic nature. By dipping a fair mirror into a Well, the Patræans of Greece received, as they supposed, some notice of ensuing sickness or health, from the various figures pourtrayed upon the surface. In Laconia they cast into a Pool, sacred to Juno, Cakes of bread-corn; if they sunk, good was portended; if they swam, something dreadful was to ensue. Sometimes they threw three Stones into the water, and formed their conclusions from the several turns they made in sinking." He men-

* Baxter, in his World of Spirits, p. 157. says: "When I was a School-boy at Oundle, in Northamptonshire, about the Scots coming into England, I heard a Well, in one Dob's Yard, drum like any Drum beating a March. I heard it at a distance: then I went and put my head into the mouth of the Well and heard it distinctly, and nobody in the Well. It lasted several days and nights, so as all the Country People came to hear it. And so it drummed on several Changes of Times. When King Charles the second died, I went to the Oundle Carrier at the Ram Inn in Smithfield, who told me their Well had drumm'd, and many people came to hear it. And I heard, it drumm'd once since."

We find the *superstitious Adoration of Fountains,* a not unpleasing species of Idolatry in sultry weather, is forbidden so early as in the sixteenth of the

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tions, in the same page, another such Well; St. Eunys, in the parish of Sancred. Here he happened to be upon the last day of the year, on which, (according to the vulgar opinion,) it exerts its principal and most salutary powers: though two Women assured him that people who had a mind to receive any benefit from St. Euny's Well, must come and wash upon the three first Wednesdays in May."

In the Account of Walsingham Chapel, Norfolk, in Moore's Monastic Remains, I find the following: "The Wishing Wells still remain—two circular Stone Pits filled with water, inclosed with a square wall, where the Pilgrims used to kneel and throw in a piece of Gold, whilst they prayed for the accomplishment of their wishes."

Hasted, in his History of Kent, vol. iii. p. 176. tells us that, "at Withersden is a Well, which was once famous, being called St. Eustace's Well, taking its name from Eustachius, Abbot of Flai, who is mentioned by Matt. Paris, p. 169. An. 1200. to have been a man of learning and sanctity, and to have come and preached at Wye, and to have blessed a Fountain there, so that afterwards its waters were endowed, by such miraculous power, that by it all diseases were cured."

In the Statistical Account of Scotland, vol. vi. p. 349. Ordiquhill, Banffshire, we read: the Mineral Well "dedicated to the Virgin Mary, was, formerly, at certain seasons, much resorted to by the superstitious as well as the sick."

Ibid. p. 381. Parish of Little Dunkeld, Perthshire: "Here there are a Fountain and the ruins of a Chapel, both dedicated by antient superstition to St. Laurence."

Ibid. p. 431. "Near Tarbat, (Synod of Ross,) there is a plentiful Spring of water, which continues to bear the name of Tobair Mhuir, or Mary's Well."

In the same work, vol. viii. p. 351. Glenorchay and Inishail, Argyleshire, we are told: "Near the parish school is the Well of St. Connan," the tutelar Saint of the Country, "memorable for the lightness and salubrity of its water."

Ibid. vol. xii. (8vo. Edinb. 1794.) p. 464. Parish of Kirkmichael in the County of Banff, it is said: "Near the Kirk of this Parish there is a Fountain, once highly celebrated, and antiently dedicated to St. Michael. Many a patient have its waters restored to health, and many more have attested the efficacy of their virtues. But, as the presiding power is sometimes capricious, and apt to desert his charge, it now lies neglected, choked with weeds, unhonoured and unfrequented. In better days it was not so; for the winged Guardian, under the semblance of a Fly, was never absent from his duty. If the sober Matron wished to know the issue of her Husband's ailment, or the love-sick Nymph that of her languishing Swain, they visited the Well of St. Michael. Every movement of the sympathetic Fly was regarded in silent awe; and as he appeared cheerful or dejected, the anxious votaries drew their presages; their breasts vibrated with correspondent emotions. Like the Delai Lama of Thibet, or the King of Great Britain, whom a fiction of the English Law supposes never to die, the Guardian Fly of the Well of St. Michael was believed to be exempted

Canons made in the reign of King Edgar, A. D. 960[e]: as also in the Canons of St. Anselm made in the year of Christ 1102[f].

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from the laws of Mortality. To the eye of Ignorance he might sometimes appear dead, but agreeably to the Druidic system, it was only a Transmigration into a similar form, which made little alteration on the real identity." "Not later than a fortnight ago," (it is added) "the Writer of this Account was much entertained to hear an old Man lamenting with regret the degeneracy of the Times; particularly the contempt in which objects of former veneration were held by the unthinking crowd. If the infirmities of years, and the distance of his residence did not prevent him, he would still pay his devotional visits to the Well of St. Michael. He would clear the bed of its ouze, open a passage for the streamlet, plant the borders with fragrant Flowers, and once more, as in the days of youth, enjoy the pleasure of seeing the Guardian Fly skim in sportive circles over the bubbling wave, and with its little proboscis imbibe the panacean dews."

Ibid. vol. xvi. p. 9. Parish of Inveresk, County of Mid-Lothian, "A Routing Well (so called from a rumbling noise it makes) is said always to predict a Storm."

Ibid. vol. xviii. (8vo. Edinb. 1796.) p. 487. Parish of Trinity Gask, Perthshire: "The most noted Well in the parish is at Trinity Gask. It is remarkable for the purity and lightness of its water; the Spring is copious and perennial. Superstition, aided by the interested artifices of Popish Priests, raised, in times of ignorance and bigotry, this Well to no small degree of celebrity. It was affirmed, that every person who was baptized with the water of this Well, would never be seized with the Plague. The extraordinary virtue of Trinity Gask Well has perished with the downfall of Superstition."

[e] Johnson's Collection of Eccl. Laws, Canons, &c. sub an. DCCCCLX. 16. "That every Priest industriously advance Christianity, and extinguish Heathenism, and forbid the *Worship of Fountains*, and Necromancy, and Auguries," &c.

[f] Ibid. A. D. MCII. can. 26. "Let no one attribute Reverence or Sanctity to a dead body, or *a Fountain*, or other thing (as it sometimes is, to our knowledge,) without the Bishop's authority."

There are Interdictions of this Superstition in the Laws of King Canute also preserved, in Wheloc's edition of Lambard's Archaionomia, fol. Cantab. 1644. p. 108. Þæbenɣcẏþe biꝺ þ man ıꝺola peoꝛþıȝe — oþþe ꝑlꝺsprtep .pẏllaɣ. oþþe ɣcanaɣ. &c.

In a curious MS Account of the Customs in North Wales, sent me by Mr. Pennant, which has been already very frequently quoted in the course of this Work, I find the following passage: "If there be a Fynnon Vair, Well of our Lady or other Saint in the parish, the water that is used for Baptism in the Font is fetched thence. Old Women are very fond of washing their Eyes with the water after Baptism."

Mr. Pennant, in his Tour in Wales, vol. i. p. 405. speaking of the Village of Llandegla, where is a Church dedicated to St. Tecla, Virgin and Martyr, who, after her conversion by St. Paul, suffered under Nero, at Iconium, says: "About two hundred yards from the Church, in a Quillet called Gwern Degla, rises a small Spring. The water is under the Tutelage of the Saint, and to

This Superstition appears to have been very prevalent in this Island till the age before the Reformation, and is not even yet entirely extinguished among the Roman Catholics and the common people[g].

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this day held to be extremely beneficial in the falling sickness. The patient washes his limbs in the Well; makes an offering into it of Four-pence; walks round it three times; and thrice repeats the Lord's Prayer. These ceremonies are never begun till after sun-set, in order to inspire the votaries with greater awe. If the afflicted be of the male sex, like Socrates, he makes an offering of a Cock to his Æsculapius, or rather to Tecla Hygeia; if of the fair sex, a Hen. The fowl is carried in a basket, first round the Well; after that into the Church-yard; when the same orisons and the same circum-ambulations are performed round the Church. The Votary then enters the Church; gets under the Communion Table; lies down with the Bible under his or her head; is covered with the Carpet or Cloth, and rests there till break of day; departing after offering Six-pence, and leaving the Fowl in the Church. If the Bird dies, the cure is supposed to have been effected, and the disease transferred to the devoted victim."

[g] In some parts of the North of England it has been a custom for time immemorial, for the Lads and Lasses of the neighbouring Villages to collect together at Springs or Rivers on some Sunday in May, to drink Sugar and Water, where the Lasses give the treat; this is called Sugar and Water Sunday. They afterwards adjourn to the public-house, and the Lads return the compliment in Cakes, Ale, Punch, &c. A vast concourse of both sexes assemble for the above purpose at the Giant's Cave, near Eden Hall, in Cumberland, on the third Sunday in May. See Gent. Mag. for 1791. vol. lxi. p. 991.

Hutchinson, in his History of Cumberland, vol. ii. p. 323. speaking of the Parish of Bromfield, and a Custom in the neighbourhood of Blencogo, tells us: "On the common, to the East of that Village, not far from Ware-Brig, near a pretty large rock of Granite, called St. Cuthbert's Stane, is a fine copious Spring of remarkably pure and sweet water; which (probably from its having been anciently dedicated to the same St. Cuthbert,) is called *Helly-Well*, i. e. Haly, or Holy Well. It formerly was the custom for the Youth of all the neighbouring Villages to assemble at this Well early in the afternoon of the second Sunday in May, and there to join in a variety of rural sports. It was the Village Wake, and took place here, it is possible, when the keeping of Wakes and Fairs in the Church-Yard was discontinued. And it differed from the Wakes of later times chiefly in this, that though it was a meeting entirely devoted to festivity and mirth, no strong drink of any kind was ever seen there; nor any thing ever drank, but the beverage furnished by the Naiad of the place. A Curate of the parish, about twenty years ago, on the idea that it was a profanation of the Sabbath, saw fit to set his face against it; and having, deservedly, great influence in the parish, the meetings at Helly-Well have ever since been discontinued."

In the Statistical Account of Scotland, vol. vii. 8vo. Edinb. 1793. p. 213. Parish of Nigg, County of Kincardine, we read: "*Customs.* In the month of May, many of the lower ranks from around the adjacent City (Aberdeen) come to drink of a Well in the Bay of Nigg, called

Various Rites appear to have been performed on Holy Thursday at Wells, in different parts of the kingdom: such as decorating them with Boughs of Trees, Garlands of Tulips, and other Flowers, placed in various fancied devices.

Downy Well; and proceeding a little farther, go over a narrow pass, The Brigge of ae Hair, (Bridge of one Hair,) to Downy-Hill, a green island in the sea, where young people cut their favourites' names in the sward. It seems to be the remains of some superstitious respect to the Fountain and Retreat of a reputed Saint, gone into an innocent amusement."

Ibid. vol. xii. p. 463. Parish of Kirkmichael, Banffshire, we read: "The same credulity that gives air-formed Inhabitants to green Hillocks and solitary Groves, has given their portion of Genii to Rivers and Fountains. The presiding Spirit of that element, in Celtic Mythology, was called Neithe. The primitive of this word signifies to wash or purify with water. To this day Fountains are regarded with particular veneration over every part of the Highlands. The sick, who resort to them for health, address their vows to the presiding powers, and offer presents to conciliate their favour. These presents generally consist of a small piece of Money, or a few fragrant Flowers. The same reverence, in ancient times, seems to have been entertained for Fountains by every people in Europe. The Romans, who extended their worship to almost every object in Nature, did not forget in their ritual the homage due to Fountains." Consult Horace in his address to the fountain of Blandusia. "The vulgar in many parts of the Highlands, even at present," (says a Note,) "not only pay a sacred Regard to particular Fountains, but are firmly persuaded that certain Lakes are inhabited by Spirits. In Strathspey there is a Lake called Loch-nan Spioradan, the Lake of Spirits." Two, frequently make their appearance—the Horse, and the Bull of the Water. The Mermaid is another. "Before the Rivers are swelled by heavy rains, she is frequently seen, and is always considered as a sure prognostication of drowning. In Celtic Mythology, to the above-named is a fourth Spirit added. When the waters are agitated by a violent current of wind, and streams are swept from their surface and driven before the blast, or whirled in circling eddies aloft in the air, the vulgar, to this day, consider this phenomenon as the effect of the angry Spirit operating upon that element. They call it by a very expressive name, the Mariach shìne, or the Rider of the Storm."

In the same volume, p. 173. Parish of St. Vigeans, co. of Caithness, we are told: "A Tradition had long prevailed here, that the Water-Kelpy (called in Hume's Douglas the angry Spirit of the Water,) carried the Stones for building the Church, under the fabrick of which there was a Lake of great depth."

Very antiently a species of Hydromancy appears to have been practised at Wells. "The Druids," says Borlase, "(as we have great reason to think) pretended to predict future events, not only from Holy Wells and running Streams, but from the Rain and Snow Water, which, when settled, and afterwards stirr'd either by Oak-leaf, or Branch, or Magic Wand, might exhibit appearances of great information to the quick-sighted Druid, or seem so to do to the credulous enquirer, when the Priest was at full liberty to represent the appearances as he thought most for his purpose." Antiquities of Cornwall. p. 137.

In some places indeed it was the custom, after Prayers for the Day at the Church, for the Clergyman and Singers even to pray and sing Psalms at the Wells [h].

The leaving of Rags at Wells was a singular species of popular superstition [i].

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[h] At the Village of Tissington, in the county of Derby, a place remarkable for fine springs of water, it has been the custom time immemorial. See Gent. Mag. for Feb. 1794. vol. lxiv. p. 115.

Another writer, Ibid. March 1794. p. 226. says: "The same custom was observed of late years, if not at the present time, at Brewood and Bilbrook, two places in the County of Stafford."

Dr. Plott, in his History of Staffordshire, p. 318. tells us: "They have a custom in this County, which I observed on Holy Thursday at Brewood and Bilbrook, of adorning their Wells with boughs and flowers. This, it seems, they doe too at all Gospell-places, whether Wells, Trees, or Hills: which being now observed only for decency and custom sake, is innocent enough. Heretofore too, it was usual to pay this respect to such Wells as were eminent for cureing distempers, on the Saint's Day whose name the Well bore, diverting themselves with Cakes and Ale, and a little Musick and Dancing; which, whilst within these bounds, was also an innocent recreation. But whenever they began to place Sanctity in them, to bring Alms and Offerings, or make Vows at them, as the antient Germans and Britons did, and the Saxons and English were too much inclined to, for which St. Edmund's Well without Saint Clements near Oxford, and St. Laurence's at Peterborough, were famous heretofore: I doe not find but they were forbid in those times, as well as now, this superstitious devotion being called Wilpeopðunga, which Somner rightly translates Well-worship, and was strictly prohibited by our Anglican Councils as long agoe as King Edgar; and in the reign of Canutus; not long after again in a Council at London under S. Anselm, Archbishop of Canterbury, A. D. 1102. as it was also particularly at these two Wells near Oxford and Peterborough, by Oliver Sutton, Bishop of Lincoln."

Deering, in his History of Nottingham, p. 125. says, "by a Custom time beyond memory, the Mayor and Aldermen of Nottingham and their Wives have been used on Monday in Easter Week, Morning Prayers ended, to march from the Town to St. Anne's Well, having the Town Waits to play before them, and attended by all the Clothing and their Wives, *i. e.* such as have been Sheriffs, and ever after wear scarlet gowns, together with the Officers of the Town, and many other Burgesses and Gentlemen," &c.

[i] Grose, from a MS. in the Cotton Library marked Julius F. 6. tells us: "Between the Towns of Alten and Newton, near the foot of Rosberrye Toppinge, there is a Well dedicated to St. Oswald. The neighbours have an opinion that a Shirt or Shift taken off a sick person and thrown into that Well, will shew whether the person will recover or die: for, if it floated, it denoted the recovery of the party; if it sunk, there remained no hope of their life: and to reward the Saint for his intelligence, they *tear off a Rag of the Shirt, and leave it hanging on the Briars thereabouts*; where," says the writer, "I have seen such numbers as might have made a fayre Rheme in a Paper Myll."

Bishop Hall, in his Triumphs of Rome, ridicules a superstitious Prayer of the Popish Church for *the blessing of Clouts* in the way of *cure of Diseases*." Can it have originated thence? This absurd custom is not extinct even at

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Mr. Pennant tells us, "They visit the Well of Spey, in Scotland, for many Distempers, and the Well of Drachaldy for as many, offering small pieces of Money and *Bits of Rags*." Pennant's Additions. p. 18.

In Heron's Journey through part of Scotland, vol. i. p. 282. speaking of the River Fillan in the Vale of Strathfillan, he says, "In this River is a Pool consecrated by the antient superstition of the inhabitants of this Country. The Pool is formed by the eddying of the stream round a rock. Its waves were many years since consecrated by Fillan, one of the Saints who converted the antient Inhabitants of Caledonia from Paganism to the belief of Christianity. It has ever since been distinguished by his name, and esteemed of sovereign virtue in curing Madness. About two hundred persons afflicted in this way are annually brought to try the benefits of its salutary influence. These patients are conducted by their friends, who first perform the ceremony of passing with them thrice through a neighbouring Cairn; on this Cairn they then deposit *a simple offering of Clothes*, or perhaps of a small bunch of Heath. More precious offerings used once to be brought. The patient is then thrice immerged in the sacred Pool. After the immersion, he is bound hand and foot, and left for the night in a Chapel which stands near. If the Maniac is found loose in the morning, good hopes are conceived of his full recovery. If he is still bound, his cure remains doubtful. It sometimes happens that death relieves him, during his confinement, from the troubles of life."

In the Statistical Account of Scotland, vol. xiii. p. 76. Parish of Kenethmont, Aberdeenshire, we read: "A Spring in the Moss of Melshach, of the chalybeate kind, is still in great reputation among the common people. Its sanative qualities extend even to Brutes. As this Spring probably obtained vogue at first in days of ignorance and superstition, it would appear that it became customary to leave at the Well *part of the Clothes of the sick and diseased*, and Harness of the Cattle, as an offering of gratitude to the divinity who bestowed healing virtues on its waters. And now, even though the superstitious principle no longer exists, the accustomed offerings are still presented."

Macaulay, in his History of St. Kilda, p. 95. speaking of a consecrated Well in that island called Tobirnimbuadh, or the Spring of diverse virtues, says, that "near the Fountain stood an Altar, on which the distressed Votaries laid down their oblations. Before they could touch sacred water with any prospect of success, it was their constant practice to address the Genius of the place with supplication and prayers. No one approached him with empty hands. But the Devotees were abundantly frugal. The offerings presented by them were the poorest acknowledgements that could be made to a superior Being, from whom they had either hopes or fears. Shells and Pebbles, *Rags of Linen or Stuffs worn out*, Pins, Needles, or rusty Nails, were generally all the tribute that was paid; and sometimes, though rarely enough, copper Coins of the smallest value.

this day: I have formerly frequently observed *Shreds* or *Bits of Rag* upon the Bushes that overhang a Well in the road to Benton, a Village in the vicinity of Newcastle upon Tyne, which, from that circumstance is now or was very lately

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Among the Heathens of Italy and other Countries, every choice Fountain was consecrated, and Sacrifices were offered to them, as well as to the Deities that presided over them. See Ovid's Fasti. Lib. iii. 300.

'Fonti rex Numa mactat ovem.'

"Horace, in one of his Odes, made a solemn promise that he would make a present of a very fine Kid, some sweet Wine, and Flowers, to a noble Fountain in his own Sabine Villa."

Brand, in his Description of Orkney, p. 58. speaking of St. Tredwell's Loch, says, "It is held by the people as medicinal; whereupon many diseased and infirm persons resort to it, some saying that thereby they have got good." "Yet I hear that when they have done all that is usual for them to do; as going about the Loch, washing their bodies or any part thereof, leaving something at the Loch, *as old Clouts and the like*, &c. it is but in few in whom the effect of healing is produced. As for this Loch's appearing like blood, before any disaster befal the Royal Family, as some do report, we could find no ground to believe any such thing."

In the Statistical Account of Scotland, vol. xviii. p. 630. Parish of Mary-Kirk, co. of Kincardine, we read: "There is at Balmano a fine Spring-Well, called St. John's Well, which in antient times was held in great estimation. Numbers, who thought its waters of a sanative quality, brought their rickety Children to be washed in its stream. Its water was likewise thought a sovereign remedy for sore Eyes, which, by frequent washing, was supposed to cure them. To shew their gratitude to the Saint, and that he might be propitious to continue the virtues of the waters, they put into the Well presents, not indeed of any great value, or such as would have been of the least service to him, if he had stood in need of money, but such as they conceived the good and merciful Apostle, who did not delight in costly Oblations, could not fail to accept. The presents generally given were Pins, Needles, and Rags taken from their Cloaths. This may point out the superstition of those times."

Using Rags as Charms, it seems, was not confined to England or Europe, for I read the following passage in Hanway's Travels into Persia, vol. i. p. 177. "After ten days' journey we arrived at a desolate Caravanserai, where we found nothing but water. I observed a Tree with a number of Rags tied to the branches: these were so many Charms, which passengers, coming from Ghilan, a province remarkable for Agues, had left there, in a fond expectation of leaving their disease also on the same spot."

Park, in his Travels in the Interior of Africa, has the following passage: "The Company advanced as far as a large Tree, called by the Natives Neema Taba. It had a very singular appearance, being *covered with innumerable Rags or scraps of Cloth*, which persons travelling across the Wilderness had at different times tied to its branches: a custom so generally followed, that no one passes it without hanging up something." Mr. Park followed the example, and suspended a handsome piece of Cloth on one of the boughs.

called *The Rag-Well.* This name is undoubtedly of long standing: probably it has been visited for some disease or other, and these Rag-offerings are the reliques of the then prevailing popular superstition[k]. It is not far from another Holy Spring at Jesmond, at the distance of about a mile from Newcastle. Pilgrimages to this Well and Chapel at Jesmond were so frequent, that one of the principal Streets of the great commercial Town aforesaid is supposed to have had its name partly from having an Inn in it, to which the Pilgrims that flocked thither for the benefit of the supposed Holy Water used to resort[l]. See my His-

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[k] Martin, in his History of the Western Islands of Scotland, speaking of the Isle of Lewis, says, that "*St. Andrew's Well,* in the Village of Shadar, is by the vulgar natives made a test to know if a sick person will die of the distemper he labours under. They send one with a wooden dish, to bring some of the water to the patient, and if the dish, which is then laid softly upon the surface of the water, turn round sun-ways, they conclude that the patient will recover of that distemper; but if otherwise, that he will die." p. 7.

"About a mile to the West of Jarrow, (near Newcastle upon Tyne,) there is a Well still called *Bede's Well,* to which as late as the year 1740, it was a prevailing custom to bring Children troubled with any disease or infirmity; a crooked Pin was put in, and the Well laved dry between each dipping. My informant has seen twenty Children brought together on a Sunday, to be dipped in this Well, at which also, on Midsummer Eve, there was a great resort of neighbouring people, with bonfires, musick, &c." Brand's History of Newcastle upon Tyne, vol. ii. p. 54.

Collinson, in his History of Somersetshire, vol. iii. p. 104. mentions a Well in the Parish of Wembdon, called St. John's Well, to which in 1464 "an immense concourse of people resorted: and that many who had for years laboured under various bodily diseases, and had found no benefit from physick and physicians, were, by the use of these waters (after paying their due offerings,) restored to their pristine health."

[l] Mr. Shaw, in his History of the Province of Moray, tells us "that true rational Christian knowledge, which was almost quite lost under Popery, made very slow progress after the Reformation. That the prevailing ignorance was attended with much superstition and credulity; heathenish and Romish Customs were much practised: *Pilgrimages to Wells* and Chapels were frequent," &c.

Martin, ut supra. p. 140. observes, "Loch-siant Well in Skie is much frequented by strangers as well as by the inhabitants of the Isle, who generally believe it to be a specifick for several diseases; such as Stitches, Head-aches, Stone, Consumptions, Megrim. Several of the common people oblige themselves by a vow to come to this Well and make the ordinary tour about it, called *Dessil,* which is performed thus: They move thrice round the Well, proceeding Sun-ways, from East to West, and so on. This is done after drinking of the water; and when one goes away from the Well, it's a never-failing custom to leave some small Offering on the Stone which covers

tory of Newcastle upon Tyne[m].

The Custom of affixing Ladles of Iron, &c. by a Chain, to Wells, is of great antiquity. Mr. Strutt, in his Anglo-Saxon Æra, tells us, that Edwine caused Ladles or Cups of Brass to be fastened to the clear Springs and Wells, for the refreshment of the passengers. Venerable Bede is his authority. The passage is as follows: "Tantum quoque Rex idem utilitati suæ gentis consuluit, ut

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the Well. There is a small Coppice near it, of which none of the natives dare venture to cut the least branch, for fear of some signal judgement to follow upon it."

Ibid. p. 242. He speaks of a Well of similar quality, at which, after drinking, they make a Tour and then leave an Offering of some small Token, such as a Pin, Needle, Farthing, or the like, on the Stone Cover which is above the Well.

In "The Irish Hudibras," a burlesque of Virgil's Account of Æneas's Descent into Hell. 8vo. Lond. 1689. p. 119. we have the following allusion to the Irish visits to holy Wells on the Patron's Day:

"Have you beheld, when people pray
At *St. John's Well** on *Patron-Day*,
By charm of Priest and Miracle,
To cure Diseases at this Well;
The Valley's fill'd with blind and lame,
And *go* as limping as they *came*."

[m] Vol. i. p. 339. and Append. p. 622. "St. Mary's Well, in this Village, (Jesmond,) which is said to have had as many steps down to it as there are Articles in the Creed, was lately inclosed by Mr. Coulson for a bathing-place; which was no sooner done than the water left it. This occasioned strange whispers in the Village and the adjacent places. *The Well was always esteemed of more sanctity than common Wells*, and therefore the failing of the water could be looked upon as nothing less than a just revenge for so great a profanation. But alas! the miracle's at an end, for the water returned a while ago in as great abundance as ever." Thus far Bourne.

Hasted, in his History of Kent, vol. iii. p. 333. speaking of Nailbourns, or temporary Land Springs, which are not unusual in Kent, in the parts Eastward of Sittingborne, says, that "their time of breaking forth, or continuance of running, is very uncertain; but whenever they do break forth, it is held by the common people as the forerunner of scarcity and dearness of corn and victuals. Sometimes they break out for one, or perhaps two successive years, and at others, with two, three, or more years intervention, and their running continues sometimes only for a few months, and at others for three or four years."

In the Statistical Account of Scotland, vol. v. p. 185. The Minister of Unst in Shetland says: "A custom formerly prevailed for persons to throw three Stones, as a tribute to the source of the

* In the North [of Ireland].

plerisque in locis ubi Fontes lucidos juxta publicos viarum transitus conspexit, ibi ob Refrigerium viantium erectis stipitibus et æreos Caucos suspendi juberet, neque hos quisquam nisi ad usum necessarium contingere præ magnitudine vel timoris ejus auderet, vel amoris vellet[n]."

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salubrious Waters, when they first approach a copious Spring, called Yelaburn, or Hiclaburn (the Burn of Health "in that neighbourhood.") A considerable pile has thus been raised. But the Reputation of the Spring begins to decline, and the superstitious offering is now no longer so religiously paid."

Two presaging Fountains have been already noticed in a former page from Alexander Ross. In "The Living Librarie or Historical Meditations," fol. Lond. 1621. p. 284. the author gives us the following more minute account of them. "I have heard a Prince say, that there is in his Territories a Fountaine that yeelds a Current of Water which runs continually; and ever when it decreaseth, it presageth dearnesse of Victuals: but when it groweth drie, it signifieth a dearth. There is a Fountaine in Glomutz, a Citie of Misnia, a league from the River Elbis, which of itselfe making a Pond, produceth oftentimes certaine strange effects, as the Inhabitants of the Country say, and many that have seene the same witnesse. When there was like to be a good and fruitful peace in all the places about, this Fountaine would appeare covered with Wheat, Oats and Akornes, to the great joy of the Countrey people that flock thether from all parts to see the same. If any cruell War doe threaten the Countrey, the water is all thick with Blood and with Ashes, a certaine presage of miserie and ruine to come. In old times the Vandals Sorabes came everie yeare in great troupes to this wonderfull Fountaine, where they sacrificed to their Idols and enquired after the fruitfulnesse of the yeare following. And myselfe know some Gentlemen that confesse, if a certaine Fountaine (being otherwise very cleane and cleare) be suddenly troubled by meanes of a Worme unknowne, that the same is a personall Summons for some of them to depart out of the world."

[n] Bedæ Eccles. Hist. lib. ii. cap. 16.

I find the following Recipe for making a *Holy Well* in "Tom of all Trades, or the plain Path-Way to Preferment," by Thomas Powell, 4to. Lond. 1631. p. 31. "Let them finde out some strange Water, some unheard of Spring. It is an easie matter to discolour or alter the Taste of it in some measure (it makes no matter how little). Report strange Cures that it hath done. *Beget a superstitious Opinion of it.* Good Fellowship shall uphold it, and the neighbouring Townes shall all sweare for it."

NOTICES

concerning

SPORTS *and* GAMES[a].

"Ædificare casas, plostello adjungere mures,
Ludere par impar, equitare in arundine longa—
Horat. Sat. l. ii. s. iii. 247.

"Say, Father Thames, for thou hast seen
Full many a sprightly Race
Disporting on thy margent green
The Paths of Pleasure trace,
Who foremost now delight to cleave
With pliant Arm thy glassy wave?
The captive Linnet which enthrall?
What idle progeny succeed
To chace the rolling Circles speed,
Or urge the flying Ball?"
Gray.

MISSON, in his Travels in England translated by Ozell, p. 304. says: "Besides the Sports and Diversions common to most other European Nations, as

[a] The following is an Account of the Games, &c. represented in the margin of the "Roman d'Alexandre," (preserved in the Bodleian Library, No. 264.) from Mr. Strutt's Notes, taken upon its inspection, with some Corrections in explanation of the Games, communicated by Francis Douce, Esq.

This superbly illuminated Manuscript is entitled "Romans du boin Roi Alexandre—qui fu prescrip le xviij. jor de Decembre l'an M.CCC.XXXVIIj." "Che livre fu perfais de le enluminure au xviii. jour davryl par Jehan de Guse l'an de grace M.CCC.XLiiij." The last sentence in gold letters.

Tennis, Billiards, Chess, Tick-tack, Dancing, Plays, &c. the English have some which are particular to them, or at least which they love and use more than any other people."

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1. A Dance of Men and Women, the men in fancy dresses masked, one with a Stag's head, another with a Bear's, and a third with a Wolf's.

2. Cock-fighting. No appearance of artificial Spurs.

3. Hot-Cockles.

4. A Tub elevated on a Pole, and three naked Boys running at it with a long stick.

5. Playing at Chess. D. Jeu de Merilles.

6. Shooting at Rabbits, Fowls, &c. with long and cross Bows.

7. Fighting with Sword and round Buckler.

8. Playing at Bowls.

9. Whipping Tops, as at present.

10. Playing at Dice; one stakes his Cloak against the other's Money.

11. A Man leaping through a Hoop held by two Men, his Cloaths being placed on the other side for him to leap on.

12. Walking on Stilts.

13. Dogs sitting up; and a Man with a Stick commanding them.

14. A Man dancing, habited as a Stag, with a Drum before him.

15. Boy blindfold, others buffetting him with their hoods.

16. Boys, dressed up as dancing Dogs, passing by a Man seated in a Chair with a stick.

17. A Man, with a small Shield and Club, fighting a horse rearing up to fall upon him.

18. One Boy carrying another with his back upwards as if to place him upon a pole and sort of cushion suspended by two Ropes carried on the Shoulders of two others.

19. Morris Dancers.

20. Balancing a Sword on the Finger, and a Wheel on the Shoulder.

21. A Boy seated on a Stool holding up his leg. Another in a sling, made by a rope round a pulley, holding up his foot, and swung by a third Boy, so that his foot may come in contact with the foot of the first Boy, who, if he did not receive the foot of the swinging Boy properly would risk a severe blow on the body.

22. A dancing Bear, with a Man holding something not understood in his hand.

23. Running at the Quintain on foot. A Man holds up the Bag of Sand.

24. Two Boys drawing a third with all their force seated on a stool (on which is a Saddle) running on four Wheels.

25. A moveable Quintain. The Bag supposed to be held out.

26. A Man laid on his Belly upon a long stool, his head hanging over a vessel with water at the bottom; another Man standing at the other end of the stool to lift it up and plunge the head of the first in the water.

ALL-HID.

There was an old Sport among Children, called in Shakspeare's Hamlet "Hide Fox and all after," which if I mistake not is the same Game that else-

27. Two Boys carrying a third, upon a stick thrust between his legs, who holds a Cock in his hands. They are followed by another Boy with a flag. See vol. i. p. 66.

28. Water Quintain. A Boat rowed by four persons and steered by one. A Man with a long pole at the stern.

29. Walking upon the hands to Pipe and Tabor.

30. A Species of Musick.

31. A Man seated, holding out his foot, against which another presses his.

32. Fighting with Shield and Club.

33. Carrying on Pickapack.

34. Five Women seated, a sixth kneeling and leaping upon her hands. One of them lifts up her Garments over her head which the rest seem to be buffeting.

35. A Boy seated cross-legged upon a Pole supported by two Stools over a Tub of Water, in one hand holding something not understood, in the other, apparently, a Candle.

36. The Game of "Frog in the middle you cannot catch me."

37. Three Boys on Stools, in a Row, striking at each other.

38. A Man carrying another on his Shoulders.

39. A Man in armour seated, holding a Shield, another running at him with a Pole. The armed Man in place of a Quintain. I suspect this to be nothing more than the human Quintain.

40. Two Men seated feet to feet, pulling at a stick with all their might.

41. Two Men balancing in their hands a long board on which a Boy is kneeling on one knee with three swords, forming (by their points meeting) a Triangle, and to Music.

42. A Man hanging upon a Pole with his elbows and feet together, and his head between his hams, supported by two other men.

43. Two Men fighting with Club and Target.

44. Two Hand-Bells, common with the other Music in the Masquerade Dances. It may be noted that the Women do not appear to have been disguised; the Men only, and in various forms, with the heads of all manner of Animals, Devils, &c.

45. A Man with two Bells, and two figures disguised as Animals.

46. A Man and Bear dancing.

47. A Man with Monkies tumbling and dancing.

48. Four Figures, one blindfold with a Stick in his hand, and an Iron Kettle at a little distance on which he appears to strike; the others waiting for the event.

where occurs under the name of "All-hid;" which as Steevens tells us is alluded to in Decker's Satiromastix: "Our unhandsome-faced Poet does play at Bo-peep with your Grace, and cries *All-hid*, as boys do."

In a curious little Book entitled "A Curtaine Lecture," 12mo. Lond. 1637. p. 206. is the following passage: "A Sport called *All-hid*, which is a mere Children's pastime."

ARCHERY.

In Coates's History of Reading, p. 223. among the Churchwardens' Accounts of St. Laurence Parish, A. D. 1549. is the following Entry:

"Paid to Will'm Watlynton, for that the p'ishe was indetted to hym for *makyng of the Butts*, xxxvi*s*."

Ibid. p. 131. St. Mary's Parish, sub anno 1566. "Itm, for the *makyng of the Butts*, viij*s*."

Ibid. p. 132. 1622. "Paid to two Laborers to playne the Grounde where the Buttes should be, v*s*. vj*d*.

1629. "Paid towards the Butts mending, ij*s*. vj*d*.

Ibid. p. 379. St. Giles's Parish, A. D. 1566. "Itm. for *carrying of Turfes for the Butts* xvj*d*.

Ibid. p. 381. 1605. "Three Labourers, two days Work aboute the Butts iiij*s*."

"Carrying ix load of Turfes for the Butts, ij*s*."

"For two pieces of Timber to fasten on the Railes of the Butts, iiij*d*."

1621. "The parishioners did agree that the Churchwardens and Constables

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49. Three figures with their hands elevated, as if to clap them together; one of them has his Fingers bent, as if taking a pinch of Snuff.

50. A Man with a long Pole like a Rope-dancer.

51. Boys: one blindfold, the others beating him with their hands.

52. Four Men, one putting his hand upon the head of a fifth, who sits in the middle cross-legged and cross armed; the rest seem as if advancing to strike him open-handed.

53. A Dance of seven Men and seven Women holding hands.

should sett up a payre of Butts called shooting Butts, in such place as they should think most convenient in St. Giles Parish, which Butts cost xiv*s.* x*jd.*[a]."

BARLEY-BREAK.

The following Description of Barley Break, written by Sir Philip Sidney, is

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[a] [The above are the only notices found among Mr. Brand's papers on the subject of ARCHERY. With the History of this exercise as a military Art we have no concern here. Fitzstephen, who wrote in the reign of Henry the second, notices it among the Summer pastimes of the London youth: and the repeated Statutes from the thirteenth to the sixteenth Century enforcing the use of the bow, usually ordered the leisure time upon holidays to be passed in its exercise.

"In the sixteenth Century we meet with heavy complaints," says Mr. Strutt in his Sports and Pastimes, p. 43. "respecting the disuse of the long-bow, and especially in the vicinity of London." Stow informs us that before his time it had been customary at Bartholomew-tide for the Lord Mayor, with the Sheriffs and Aldermen, to go into the fields at Finsbury, where the citizens were assembled, and shoot at the standard with broad and flight arrows for Games; and this exercise was continued for several days: but in his time it was practised only one afternoon, three or four days after the festival of Saint Bartholomew. Stow died in 1605.

After the reign of Charles the first, Archery appears to have fallen into disrepute. Sir William Davenant, in a mock Poem, entitled "The long Vacation in London," describes the Attorneys and Proctors as making Matches in Finsbury Fields:

"With Loynes in canvas bow-case tied,
Where Arrows stick with mickle pride;
Like Ghosts of Adam Bell and Clymme;
Sol sets for fear they'll shoot at him!"

About 1753, a Society of Archers appears to have been established in the Metropolis, who erected targets on the same spot during the Easter and Whitsun Holidays, when the best shooter was stiled Captain, and the second Lieutenant for the ensuing year. Of the original members of this Society there were only two remaining when Mr. Barrington compiled his Observations in the Archaeologia. It is now incorporated in the Archer's Division of the Artillery Company.

About 1789, Archery was again revived as a general Amusement: and Societies of Bow-men and Toxophilites were formed in almost every part of the Kingdom. It lasted, however, but a few Years; and the exercise of the Bow for pastime, as well as War, seems now almost entirely laid aside.]

taken from the Song of Lamon in the first Volume of the Arcadia, where he relates the Passion of Claius and Strephon for the beautiful Urania :

—" She went abroad, thereby,
A BARLEY BREAK her sweet, swift Feet to try."
* * * *
Afield they go, where many Lookers be.
* * * *
Then Couples three be straight allotted there,
They of both ends, the middle Two, do fly;
The two that, in mid-space Hell called were,
Must strive with waiting foot and watching Eye,
To catch of them, and them to Hell to bear,
That they, as well as they may Hell supply;
Like some that seek to salve their blotted Name
Will others blot, till all do taste of Shame.
There you may see, soon as the middle Two
Do coupled, towards either Couple make,
They, false and fearful, do their Hands undo;
Brother his brother, Friend doth friend forsake,
Heeding himself, cares not how Fellow do,
But if a Stranger mutual Help doth take;
As perjur'd Cowards in Adversity,
With Sight of Fear from Friends to Friends do fly."

Sir John Suckling, also has given the following Description of this Pastime with allegorical Personages :

"Love, Reason, Hate did once bespeak
Three Mates to play at *Barley-break.*
Love Folly took; and Reason Fancy;
And Hate consorts with Pride, so dance they:
Love coupled last, and so it fell
That Love and Folly were in Hell.
The break; and Love would Reason meet,
But Hate was nimbler on her feet;
Fancy looks for Pride, and thither

Hies, and they two hug together;
Yet this new coupling still doth tell
That Love and Folly were in Hell.

The rest do break again, and Pride
Hath now got Reason on her Side;
Hate and Fancy meet, and stand
Untouch'd by Love in Folly's hand;
Folly was dull, but Love ran well,
So Love and Folly were in Hell[a]."

In Holiday's old Play of TEXNOГAMIA, or the Marriages of the Arts, 4to. 1618. Sign. L. 2. this Sport is introduced.

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[a] See the Dramatick Works of Philip Massinger, 8vo. Lond. 1779, vol. i. p. 167. whence these Extracts are quoted. Barly-break is several times alluded to in Massinger's Plays.

The subsequent is from Herrick's Hesperides, p. 34.

"*Barly-Break:* or, *Last in Hell.*

We two are last in Hell: what may we feare
To be tormented, or kept Pris'ners here:
Alas! if kissing be of Plagues the worst,
We'll wish, in Hell we had been last and first."

[Dr. Jamieson in his Etymological Dictionary of the Scottish Language calls this "A Game generally played by young people in a corn-yard. Hence called *Barla-bracks about the Stacks*, S. B." (*i. e.* in the North of Scotland.) "One Stack is fixed on as the *dule* or goal; and one person is appointed to catch the rest of the Company who run out from the *dule*. He does not leave it till they are all out his sight. Then he sets off to catch them. Any one, who is taken, cannot run out again with his former Associates, being accounted a prisoner; but is obliged to assist his captor in pursuing the rest. When all are taken, the game is finished; and he, who was first taken, is bound to act as catcher in the next game. This innocent sport seems to be almost entirely forgotten in the South of S. It is also falling into desuetude in the North." He adds, "Perhaps from *barley* and *break*, q. breaking of the *parley*; because, after a certain time allowed for settling preliminaries, on a cry being given, it is the business of one to catch as many prisoners as he can. Did we suppose it to be allied to *burlaw*, this game might be viewed as originally meant as a sportive representation of the punishment of those who broke the laws of the boors."]

BLINDMAN'S BUFF.

This Sport is found among the Illuminations of an old Missal formerly in the possession of John Ives, Esq. cited by Mr. Strutt in his Manners and Customs. Gay says concerning it:

> "As once I play'd at *Blindman's-Buff*, it hap't,
> *About my Eyes the Towel thick was wrapt.*
> *I miss'd the Swains, and seiz'd on Blouzelind,*
> True speaks that antient Proverb, "Love is blind [a]."

[a] A pleasant Writer in the Gent. Mag. for February 1738. vol. viii. p. 80. says that "*Blind-Man's Buff* was a ridicule upon Hen. VIII. and Woolsey; where the Cardinal Minister was bewildering his Master, with Treaty upon Treaty with several Princes, leaving him to catch whom he could, till at last he caught his Minister, and gave him up to be buffetted. When this Reign was farther advanced, and many of the Abbey lands had been alienated, but the Clergy still retained some power, the play most in fashion was, *I am upon the Friars Ground, picking of Gold and Silver.*"

[Dr. Jamieson, in his Etymological Dictionary, gives us a very curious Account of this game, which in Scotland appears to have been called BELLY-BLIND. In the Suio-Gothic it appears this game is called *blind-boc, i. e.* blind goat; and, in German *blind-kuhe*, q. blind cow. The French call this game *Cligne-musset* from *cligner*, to wink, and *mussé* hidden; also, *Colin-maillard*, equivalent to "Collin the buffoon." "This game," says Dr. Jamieson, "was not unknown to the Greeks. They called it κολλαβισμος, from κολλαβιζω, impingo. It is thus defined: Ludi genus, quo hic quidem manibus expansis oculos suos tegit, ille vero postquam percussit, quærit num verberarit; Pollux ap. Scapul. It was also used among the Romans."

"We are told that the great Gustavus Adolphus, at the very time that he proved the scourge of the house of Austria, and when he was in the midst of his triumphs, used in private to amuse himself in playing at *Blindman's Buff* with his Colonels. 'Cela passoit, (say the authors of the Dict. Trev.) pour une galanterie admirable.' *vo. Colin-Maillard.*"

"In addition to what has formerly been said," Dr. Jamieson adds, under BLIND HARIE, "(another name for *Blindman's-buff* in Scotland) it may be observed that this Sport in Isl. is designed *kraekis-blinda.*" Verelius supposes that the Ostrogoths had introduced this Game into Italy; where it is called *giuoco della cieca*, or the play of the Blind."

Chacke-blynd Man and *Jockie-blind-man* are other Scottish appellations for the same Game.]

BLOW-POINT

Appears to have been another Childish Game. Marmion, in his Antiquary, 4to. 1641. Act. i. says: "I have heard of a Nobleman that has been drunk with a Tinker, and of a Magnifico that has plaid at *Blow-point*."

So, in the Comedy of Lingua, 1607, Act iii. sc. 2. Anamnestes introduces Memory as telling "how he plaid at *Blowe-point* with Jupiter when he was in his side-coats."

BOXING.

Misson, in his Memoirs and Observations in his Travels over England, p. 304. speaking of Sports and Diversions, says: "Any thing that looks like Fighting is delicious to an Englishman. If two little Boys quarrel in the Street, the Passengers stop, make a ring round them in a moment, and set them against one another, that they may come to fisticuffs. When 'tis come to a Fight, each pulls off his neckcloth and his waistcoat, and gives them to hold to the Standers-by; (some will strip themselves naked quite to their wastes;) then they begin to brandish their fists in the air; the blows are aim'd all at the Face, they kick one another's shins, they tug one another by the hair, &c. He that has got the other down, may give him one blow or two before he rises, but no more; and let the Boy get up ever so often, the other is oblig'd to box him again as often as he requires it. During the fight, the Ring of by-standers encourage the Combatants with great delight of heart, and never part them while they fight according to the Rules: and these by-standers are not only other Boys, Porters, and Rabble, but all sorts of Men of Fashion; some thrusting by the Mob, that they may see plain, others getting upon Stalls; and all would hire places if Scaffolds could be built in a moment. The Father and Mother of the Boys let them fight on as well as the rest, and hearten him that gives ground or has the worst. These Combats are less frequent among grown Men than Children,

but they are not rare. If a Coachman has a dispute about his Fare with a Gentleman that has hired him, and the Gentleman offers to fight him to decide the Quarrel, the Coachman consents with all his heart: the Gentleman pulls off his Sword, lays it in some Shop, with his Cane, Gloves, and Cravat, and boxes in the same manner as I have describ'd above. If the Coachman is soundly drubb'd, which happens almost always, (a Gentleman seldom exposes himself to such a battle without he is sure he's strongest) that goes for payment; but if he is the *Beator*, the *Beatée* must pay the Money about which they quarrell'd. I once saw the late Duke of Grafton at fisticuffs, in the open Street[a], with such a Fellow, whom he lamb'd most horribly. In France we punish such rascals with our Cane, and sometimes with the flat of our Sword: but in England this is never practis'd; they use neither Sword nor Stick against a Man that is unarm'd: and if an unfortunate Stranger (for an Englishman would never take it into his head) should draw his Sword upon one that had none, he'd have a hundred people upon him in a moment, that would, perhaps, lay him so flat that he would hardly ever get up again till the Resurrection."

BUCKLER-PLAY.

In "Foure Statutes, specially selected and commanded by his Majestie to be carefully put in execution of all Justices and other Officers of the Peace throughout the Realme: together with a Proclamation, a Decree of the Starre-Chamber, and certaine Orders depending upon the former Lawes, more particularly concerning the Citie of London and Counties adjoining, A. D. 1609. 4to. *b. l.* p. 94. is the following Order:

"That all Plaies, Bear-baitings, Games, Singing of Ballads, *Buckler-play*, or such like causes of Assemblies of People be utterly prohibited, and the parties offending severely punished by any Alderman or Justice of the Peace."

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[a] "In the very widest part of the Strand. The Duke of Grafton was big and extremely robust. He had hid his blue Ribband before he took the Coach, so that the Coachman did not know him."

Misson, in his Travels translated by Ozell, p. 307. says: "Within these few years you should often see a sort of Gladiators marching thro' the Streets, in their Shirts to the Waste, their Sleeves tuck'd up, sword in hand, and preceded by a Drum, to gather Spectators. They gave so much a head to see the Fight, which was with cutting Swords, and a kind of Buckler for defence. The Edge of the Sword was a little blunted, and the Care of the Prize-fighters was not so much to avoid wounding one another, as to avoid doing it dangerously: nevertheless, as they were obliged to fight 'till some blood was shed, without which nobody would give a Farthing for the Show, they were sometimes forc'd to play a little ruffly. I once saw a much deeper and longer Cut given than was intended. These Fights are become very rare within these eight or ten years. Apprentices, and all Boys of that degree, are never without their Cudgels, with which they fight something like the Fellows before-mention'd, only that the Cudgel is nothing but a Stick; and that a little Wicker Basket, which covers the handle of the Stick, like the Guard of a Spanish Sword, serves the Combatant instead of defensive Arms."

BULL *and* BEAR-BAITING.

Fitzstephen mentions the baiting of Bulls with Dogs as a Diversion of the London youths on Holidays in his time[a].

Hentzner, in his Travels in England, p. 42. says: "There is a place built in the form of a Theatre, which serves for the baiting of Bulls and Bears; they are

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[a] Descript. of London [edited by Dr. Pegge] 4to. Lond. 1772. p. 50. In Misson's Memoirs and Observations in his Travels over England, pp. 24. 25. 26. are some remarks on the manner of Bull-baiting as it was practised in the time of K. William the third.

The antient Law of the Market directing that no man should bait any *Bull*, Bear, or Horse in the open Streets in the metropolis, has been already quoted in the former volume of this work.

fastened behind, and then worried by great English bull-dogs; but not without great risque to the Dogs, from the horns of the one and the teeth of the other: and it sometimes happens they are killed on the spot. Fresh ones are immediately supplied in the places of those that are wounded, or tired. To this Entertainment there often follows that of whipping a blinded Bear, which is performed by five or six men, standing circularly, with whips, which they exercise upon him without any mercy, as he cannot escape from them because of his chain. He defends himself with all his force and skill, throwing down all who come within his reach, and are not quite active enough to get out of it, and tearing the Whips out of their hands and breaking them. At these Spectacles, and every where else, the English are constantly smoking Tobacco[b]." Hentzner was here in 1598.

Gilpin in his Life of Cranmer tells us: "Bear-baiting, brutal as it was, was by no means an Amusement of the lower people only. An odd incident furnishes us with the proof of this. An important controversial Manuscript was sent by Archbishop Cranmer across the Thames. The person entrusted bade his Waterman keep off from the tumult occasioned by baiting a Bear on the river, *before the King;* he rowed however too near, and the persecuted animal overset the Boat by trying to board it. The Manuscript, lost in the confusion, floated away, and fell into the hands of a Priest, who, by being told that it belonged to a Privy-Counsellor, was terrified from making use of it, which might have been fatal to the Head of the Reformed party."

In a Proclamation "to avoyd the abhominable place called the Stewes," dated April the 13th in the 37th Year of Henry the Eighth, (preserved in the first Volume of a Collection of Proclamations in the Archives of the Society of Antiquaries of London, p. 225.) we read as follows: "Finallie to th' intent all resort should be eschued to the said place, the King's Majestie straightlie chargeth and comaundeth that from the feast of Easter next ensuing, there shall noe *Beare-baiting* be used in that Rowe, or in any place on that side the Bridge called London Bridge, whereby the accustomed Assemblies may be in that place cleerely abolished and extinct, upon like paine as well to them that keepe the

[b] Trav. in England, 8vo. Strawb. Hill, 1757.

Beares and Dogges, whych have byn used to that purpose, as to all such as will resort to see the same[c]."

In "Vaughan's Golden Grove," 8vo. Lond. 1608. Signat. P. 6 b. we are told: "Famous is that example which chanced neere London, A. D. 1583. on the 13th Daye of Januarie being Sunday, at Paris Garden, where there met together (as they were wont[d]) an infinite number of people to see the Beare-bayting, without any regard to that high Day. But, in the middest of their Sports, all the Scaffolds and Galleries sodainely fell downe, in such wise that two hundred persons were crushed well nigh to death, besides eight that were killed forthwith."

[In Laneham's Account of the Queen's Entertainment at Killingworth Castle, 1575. we have the following curious picture of a Bear-baiting, in a Letter to Mr. Martin a mercer of London:

"Well, Syr, the Bearz wear brought foorth intoo the Court, the Dogs set too them, too argu the points even face to face; they had learn'd Counsel also a both parts: what may they be coounted parciall that are retain but a to syde? I ween no. Very feers both ton and toother and eager in argument: If the Dog in pleadyng would pluk the Bear by the throte, the Bear with travers woould claw him again by the scalp; confess and a list, but avoyd a coold not that waz bound too the bar: And hiz Coounsell tolld him that it coold be too him no

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[c] The subsequent Extract from the same Proclamation will be thought curious. "Furthermore his Majestie straightlie chargeth and commandeth that all such Householders as, under the name of Baudes, have kept the notable and marked Houses, and knowne Hosteries, for the said evill disposed persons, that is to saie, such Housholders as do inhabite the *Houses whited and painted, with Signes on the front, for a token of the said Houses,* shall avoyd with bagge and baggage, before the feast of Easter next comyng, upon paine of like punishment, at the Kings Majesties Will and Pleasure."

[d] See also Stubbes's Anatomie of Abuses, 12mo. Lond. 1585. p. 118. where is a relation of the same Accident. In the very rare Roman Catholic Book, "The Life of the reverend Father Bennet of Canfilde, Douay 1623. translated from the French by R. R. Catholique Priest, p. 11. is the following passage: "*Even Sunday is a day designed for beare bayting and even the howre of theyre* (the Protestants) *Service is allotted to it,* and indeede the Tyme is as well spent at the one as at the other." R. R. was at least an honest Catholic; he does not content himself with equivocal glances at the *erroneous Creed,* but speaks out plainly.

pollecy in pleading. Thearfore thus with fending and prooving, with plucking and tugging, skratting and byting, by plain tooth and nayll a to side and toother, such expens of blood and leather waz thear between them, az a moonth's licking, I ween, wyl not recoover; and yet remain az far out az ever they wear.

"It was a Sport very pleazaunt of theez beastz; to see the Bear with his pink nyez leering after hiz enmiez approch, the nimbleness and wayt of the Dog to take hiz avauntage, and the fors and experiens of the Bear agayn to avoyd the assauts: if he wear bitten in one place, how he would pynch in an oother to get free: that if he wear taken onez, then what shyft, with byting, with clawyng, with roring, tossing and tumbling, he woould woork too wynd hymself from them: and when he waz lose, to shake his ears twyse or thryse wyth the blud and the slaver about his fiznamy, was a matter of goodly releef[e]."]

CASTING *of* STONES.

This is a Welsh Custom, practised as they throw the Blacksmith's Stone in some parts of England. There is a similar Game in the North of England called *Long Bullets*. The prize is to him that throws the Ball furthest in the fewest Throws.

[CAT *and* DOG.

Dr. Jamieson in his Etymological Dictionary tells us this is the name of an antient Sport used in Angus and Lothian. "The following Account," he adds, "is given of it."

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e See Mr. Nichols's Progresses of Queen Elizabeth, vol. i. "Her Majesty," says Rowland White, in the Sidney Papers, "this Day appoints a Frenchman to doe feates upon a rope in the Conduit Court. To-morrow she hath commanded the *beares*, the bull, and the ape to be bayted in the Tilt-yard." Andrews's Continuation of Henry's History of Great Britain, 4to. 1796. p. 532.

"Three play at this Game, who are provided with Clubs. They cut out two holes, each about a foot in diameter, and seven inches in depth. The distance between them is about twenty-six feet. One stands at each hole with a club. These clubs are called *Dogs*. A piece of wood of about four inches long, and one inch in diameter, called a *Cat*, is thrown from the one hole towards the other, by a third person. The object is, to prevent the Cat from getting into the hole. Every time that it enters the hole, he who has the Club, at that hole, loses the club, and he who threw the *Cat* gets possession both of the Club and of the hole, while the former possessor is obliged to take charge of the Cat. If the *Cat* be struck, he who strikes it changes place with the person who holds the other club; and as often as these positions are changed, one is counted as won in the game, by the two who hold the Clubs, and who are viewed as partners.

"This is not unlike the Stool-ball described by Strutt, Sports and Pastimes, p. 76: but it more nearly resembles *Club-ball*, an antient English game, ibid. p. 83. It seems to be an early form of *Cricket*[a]."]

CENT-FOOT.

I know not what this means, which occurs in the following passage in "A Boulster Lecture, 8vo. Lond. 1640. p. 163. "Playes at Cent-foot purposely to discover the pregnancy of her Conceit."

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[a] In the Life of the Scotch Rogue, 12mo. Lond. 1722. p. 7. the following Sports occur: "I was but a sorry proficient in Learning: being readier at CAT AND DOUG, *Cappy Hole, riding the Hurley Hacket*, playing at *Kyles and Dams, Spang-Bodle*, Wrestling, and Foot-ball, and (such other Sports as we use in our Country,) than at my Book." "Cappy-Hole," is also mentioned in the Notes to Bannatyne's Scottish Poems, p. 251. where *Play at the Trulis* likewise occurs. This last is supposed to resemble T. *totum*, which is like a Spindle. Trouil is Spindle.

CHERRY PIT.

Cherry Pit is a Play wherein they pitch Cherry-stones into a little Hole. It is noticed in the "Pleasant Grove of new Fancies," 8vo. Lond. 1657; as well as in Herrick's Hesperides.

COCKALL.

In the English Translation of Levinus Lemnius, fol. Lond. 1658. p. 368. we read: "The Antients used to play at Cockall or casting of Huckle Bones[a], which is done with smooth Sheeps bones. The Dutch call them *Pickelen*, wherewith our young Maids that are not yet ripe use to play for a Husband, and young married folks despise these as soon as they are married. But young Men use to contend one with another with a kind of bone taken forth of Oxe-feet. The Dutch call them *Coten*, and they play with these at a set time of the Year." "Moreover Cockals which the Dutch call Teelings are different from Dice, for they are square with four sides, and Dice have six. Cockals are used by Maids amongst us, and do no wayes waste any one's Estate. For either they passe away the time with them, or if they have time to be idle they play for some small matter, as for Chesnuts, Filberds, Pins, Buttons, and some such Juncats."

In Langley's Abridgement of Polydor Vergile, fol. l. we have another Description of this Game: "There is a Game also that is played with the posterne bone in the hynder foote of a Sheepe, Oxe, Gote, fallowe or redde Dere, whiche in Latin is called Talus. It hath foure Chaunces, the Ace point, that is named Canis, or Canicula, was one of the sides, he that cast it leyed doune a peny or so muche as the Gamers were agreed on, the other side was called Venus, that signifieth seven. He that cast the Chaunce wan sixe and all that was layd doune for the castyng of Canis. The two other sides were called Chius and Senio. He that did throwe Chius wan three. And he that cast Senio gained four. This Game (as I take it) *is used of Children in Northfolke*, and they

[a] In "The Sanctuarie of Salvation," &c. translated from the Latin of Levinus Lemnius by Henry Kinder, 8vo. Lond. pr. by H. Singleton, p. 144. we read these Bones are called "Huckle-Bones, or Coytes."

cal it the Chaunce Bone; they playe with three or foure of those Bones together; it is either the same or very lyke to it[a]."

[CURCUDDOCH, CURCUDDIE.

"To dance *Curcuddie* or *Curcuddoch*," (says Dr. Jamieson in his Etymological Dictionary) "is a phrase used" in Scotland "to denote a play among Children, in which they sit on their houghs, and hop round in a circular form.

"Many of these old terms," Dr. Jamieson adds, "which now are almost entirely confined to the mouths of children, may be overlooked as nonsensical or merely arbitrary. But the most of them, we are persuaded, are as regularly formed as any other in the Language.

"The first syllable of this Word is undoubtedly the verb *curr*, to sit on the houghs or hams. The second may be from Teut. *kudde*, a flock; *kudd-en*, coire, convenire, congregari, aggregari; *kudde wijs*, gregatim, catervatim, q. "to curr together."

"The same Game is called *Harry Hurcheon* in the North of Scotland, either from the resemblance of one in this position to a *hurcheon*, or hedge-hog, squatting under a bush; or from the Belg. *hurk-en*, to squat, to *hurkle*."]

DRAWING DUN OUT OF THE MIRE,

says Mr. Steevens, seems to have been a Game. In an old Collection of Satyres, Epigrams, &c. I find it enumerated among other pastimes:

"At Shove-groate, Venter-point, or Crosse and Pile,
At leaping o'er a Midsummer Bone-fier,
Or at *the drawing Dun out of the myer*."

See Reed's edit. of Shakspeare, 8vo. Lond. 1803. vol. xx. p. 51.

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[a] [For further information relating to this Game, as played by the Ancients, the reader may consult "Joannis Meursii Ludibunda, sive de Ludis Græcorum, Liber singularis, 8vo. Lugd. Bat. 1625. p. 7. *v.* ΑΣΤΡΑΓΑΛΙΣΜΟΣ: and "Dan. Souterii Palamedes," p. 81. but more particularly "I Tali ed altri Strumenti lusori degli antichi Romani, discritti da Francesco de 'Ficoroni." 4to. Rom. 1734.]

So in "The Dutchess of Suffolke," 4to. Lond. 1631. Signat. E. 3.

"Well done, my Masters, lends your hands,
Draw Dun out of the Ditch,
Draw, pull, helpe all, so, so, well done." "They pull him out."

They had shoved Bishop Bonner into a Well, and were pulling him out.

[We find this Game noticed at least as early as Chaucer's time, in the Manciple's Prologue:

"Then gan our hoste to jape and to play
And sayd; sires, what? *Dun is in the Mire.*"

How this Sport was practised, says Mr. Douce, we have still to learn. Illustr. of Shaksp. and of Ancient Manners, vol. ii. p. 180.]

DRAW GLOVES.

There was a Sport entitled "Draw-Gloves," of which however I find no description. The following Jeu d'esprit is found in a curious Collection of poetical pieces, entitled "A pleasant Grove of new Fancies," 8vo. Lond. 1657. p. 56.

Draw Gloves.

"At Draw-Gloves wee'l play,
And prethee let's lay
A Wager, and let it be this;
Who first to the Summe
Of twenty doth come,
Shall have for his winning a Kisse."

See also Herrick's Hesperides, p. 111.

DUCK AND DRAKE.

Butler in his Hudibras (P. II. Canto iii. l. 501.) makes it one of the important Qualifications of his Conjurer to tell:

"What figur'd Slates are best to make,
On watry surface *Duck* or *Drake*."

I find the following elegant description of this Sport in an antient Church writer, which evinces its high antiquity.—"Pueros videmus certatim gestientes, testarum in mare jaculationibus ludere. Is lusus est, testam teretem, jactatione Fluctuum lævigatam, legere de litore: eam testam plano situ digitis comprehensam, inclinem ipsum atque humilem, quantum potest, super undas irrotare: ut illud jaculum vel dorsum maris raderet, vel enataret, dum leni impetu labitur: vel summis fluctibus tonsis emicaret, emergeret, dum assiduo saltu sublevatur. Is se in pueris victorem ferebat, cujus testa et procurreret longius, et frequentius exsiliret[a]."

FOOT-BALL.

Misson says, p. 307. "In Winter Foot-Ball is a useful and charming Exercise. It is a Leather Ball about as big as one's Head, fill'd with Wind. This is kick'd about from one to t'other in the Streets, by him that can get at it, and that is all the art of it."

[GOFF *or* GOLF.

Mr. Strutt considers this as one of the most antient Games played with the Ball that require the assistance of a Club or Bat. "In the reign of Edward the third, the Latin name *Cambuca* was applied to this pastime, and it derived the denomination, no doubt, from the crooked club or bat with which it was played; the bat was also called a *bandy* from its being bent, and hence the game itself is frequently written in English *bandy-ball.*

"It should seem that Goff was a fashionable Game among the Nobility at the commencement of the seventeenth Century, and it was one of the exercises with which Prince Henry, eldest son to James the first, occasionally amused himself, as we learn from the following Anecdote recorded by a person who was present: 'At another time playing at Goff, a play not unlike to pale-maille, whilst

[a] Minucius Felix, ex recens. Jo. Davisii. 8vo. Cantabr. 1712. p. 28.

his schoolmaster stood talking with another and marked not his highness warning him to stand further off, the prince thinking he had gone aside, lifted up his goff-club to strike the ball; mean tyme one standing by said to him beware that you hit not master Newton, wherewith he drawing back his hand, said, *Had I done so, I had but paid my debts*'."

Dr. Jamieson derives Golf from the Dutch *kolf* a Club. Wachter derives it from *klopp-en* to strike.

Golf and Foot-ball appear to have been prohibited in Scotland by King James the second in 1457; and again in 1491, by James the fourth. The ball used at this Game was stuffed very hard with feathers. Strutt says that this Game is much practised in the North of England; and Dr. Jamieson that it is a common Game in Scotland[a].]

GOOSE RIDING.

A Goose, whose neck is greased, being suspended by the legs to a Cord tied to two Trees or high Posts, a number of men on horseback riding full-speed attempt to pull off the head, which if they accomplish they win the Goose. This has been practised in Derbyshire within the memory of persons now living.

Mr. Douce says, his worthy friend Mr. Lumisden informed him that when young he remembered the sport of "riding the Goose" at Edinburgh. A bar was placed across the road, to which a Goose, whose neck had been previously greased, was tied. At this the Candidates, as before mentioned, plucked[b].

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[a] See Strutt's Sports and Pastimes, p. 8. Jamieson's Etym. Dict. in *voce.*

In the Gentleman's Magazine for February 1795. p. 145. mention is made of *Shinty Match*, a game also peculiar to North Britain, something similar to the *Golf.*

[Dr. Jamieson calls "SHINTY an inferior species of *Golf* generally played at by young people." He adds, "In London this game is called *Hackie.* It seems to be the same which is designed *Not* in Gloucest.; the name being borrowed from the Ball, which is "made of a *knotty* piece of wood. Gl. Grose." Etym. Dict. *v.* SHINTY.]

[b] In "Newmarket: or an Essay on the Turf," 8vo. Lond. 1771. vol. ii. p. 174. we read: "In the Northern part of England it is no unusual diversion to tie a Rope across a street and let it swing about the distance of ten yards from the ground. To the middle of this a living Cock is tied by the legs. As he swings in the Air, a set of young people ride one after another, full speed, under

A Print of this barbarous custom may be seen in the "Trionfi, &c. della Venetia;" see also Menestrier, Traité des Tournois, p. 346.

In Paullinus de Candore, p. 264. we read: "In Dania, tempore quadragesimali Belgæ rustici in Insula Amack, Anserem, (candidum ego vidi,) fune alligatum, inque sublimi pendentem, habent, ad quem citatis Equis certatim properant, quique caput ei prius abruperit, victor evasit."

Concerning the practice of swarming up a pole after a Goose placed at top; see Sauval, Antiquites de Paris, tom. ii. p. 696.

HANDY-DANDY.

Boyer, in his Dictionary, calls Handy-Dandy, (a kind of play with the hands,) "sorte de Jeu des mains."

Ainsworth in *his* Dictionary renders Handy-dandy by digitis micare; to move the Fingers up and down very swiftly, the number of which, or several Fingers were guessed at for the determining things in question, as they hit or mistook the number of fingers." Mr. Douce thinks this is a mistake.

Johnson says "*Handy-dandy*, a play in which Children change hands and places: "See how yon' justice rails upon yon' simple thief! Hark, in thine ear: Change places and *handy-dandy*, which is the justice, which is the thief?" Shaksp. K. Lear, A. iv. sc. 6.

Mr. Malone seems to have given the best interpretation. "Handy-dandy," he says, "is, I believe, a Play among Children, in which something is shaken between two hands, and then a guess is made in which hand it is retained. See Florio's Italian Dictionary, 1598: '*Bazzicchiare*. To shake between two hands; to play handy-dandy'." See Reed's edit. of Shaksp. 8vo. Lond. 1803. vol. xvii. p. 547[a].

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the rope, and rising in their stirrups, catch at the Animal's head, which is close clipped and well soaped in order to elude the grasp. Now he who is able to keepe his seat in his saddle and his hold of the Bird's head, so as to carry it off in his hand, bears away the palm, and becomes the noble Hero of the day."

[a] See also Mr. Douce's Illustr. of Shaksp. and of Ancient Manners, vol. ii. p. 167. Cornelius Scriblerus in forbidding certain Sports to his son Martin till he is better informed of their antiquity

HOT-COCKLES.

This Sport is described as follows by Gay:

"As at Hot Cockles once I laid me down,
I felt the weighty hand of many a clown;
Buxoma gave a gentle Tap, and I
Quick rose and read soft mischief in her Eye[b]."

HUNT THE SLIPPER.

This Game is noticed by Mr. Rogers in the Pleasures of Memory, l. 35.

"Twas here *we chas'd the Slipper by its sound.*"

LOGGATS.

Mr. Steevens says, "This is a Game played in several parts of England even at this time. A Stake is fixed into the Ground; those who play, throw loggats at it, and he that is nearest the Stake wins. I have seen it played in different Counties at their Sheep-shearing Feasts, where the winner was entitled to a black

says: "Neither Cross and Pile, nor Ducks and Drakes, are quite so ancient as *Handy-Dandy*, tho' Macrobius and St. Augustine take notice of the first, and Minutius Foelix describes the latter; but Handy-dandy is mentioned by Aristotle, Plato, and Aristophanes." Pope's Works, vol. vi. p. 115.

He adds, Ibid. p. 116. "The play which the Italians call *Cinque* and the French *Mourre* is extremely antient: It was played by Hymen and Cupid at the marriage of Psyché, and termed by the Latins '*digitis micare*'."

[b] The humorous Writer in the Gent. Mag. for Feb. 1738. already quoted, says: "*Hot-Cockles* and *more Sacks to the Mill* were certainly invented in the highest times of Ignorance and Superstition, when the Laity were hood-winked, and a parcel of Monks were saddling their backs and bastinadoeing them."

Cornelius Scriblerus says: "The Chytrindra described by Julius Pollux is certainly not our Hot-Cockle; for that was by pinching, and not by striking: tho' there are good authors who affirm the Rathapygismus to be yet nearer the modern Hot-cockles. My son Martin may use either of them indifferently, they being equally antique." Pope's Works, vol. vi. p. 116.

Fleece, which he afterwards presented to the Farmer's Maid to spin for the purpose of making a petticoat, and on condition that she knelt down on the Fleece to be kissed by all the Rustics present[a]."

MARBLES

Had no doubt their origin in Bowls: and received their name from the substance of which the Bowls were formerly made. *Taw* is the more common name of this play in England.

Mr. Rogers notices Marbles in his Pleasures of Memory, l. 137.

> "On yon gray stone that fronts the Chancel-door
> Worn smooth by busy feet, now seen no more,
> Each eve we shot the Marble through the ring[b]."

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[a] [Mr. Malone says *Loggeting in the fields* is mentioned for the first time among other *new* and crafty games and plays, in the Statute of 33 Hen. VIII. c. 9. Not being mentioned in former acts against unlawful games, it was probably not practised long before the Statute of Henry the eighth was made."

"A Loggat-ground," (says Mr. Blount, another of the Commentators on Shakspeare,) "like a skittle-ground, is strewed with ashes, but is more extensive. A Bowl much larger than the jack of the game of Bowls is thrown first. The pins, which I believe are called *loggats*, are much thinner, and lighter at one extremity than the other. The bowl being first thrown, the players take the pins up by the thinner and lighter end, and fling them towards the bowl, and in such a manner that the pins may once turn round in the air, and slide with the thinner extremity foremost towards the bowl. The pins are about one or two-and-twenty inches long."] See Reed's edit. of Shaksp. 1803. vol. xviii. p. 326.

[b] Notwithstanding Dr. Cornelius Scriblerus's Injunctions concerning playthings of "primitive and simple Antiquity," we are told "he yet condescended to allow" Martinus "the use of some few modern Play-things; such as might prove of any benefit to his mind, by instilling an early notion of the Sciences. For example, he found that *Marbles taught him Percussion and the Laws of Motion;* Nutcrakers the use of the Leaver; Swinging on the ends of a Board the Balance; Bottle-screws the Vice; Whirligigs the Axis and Peritrochia; Bird-Cages the Pulley; and Tops the centrifugal motion." Bob Cherry was thought useful and instructive, as it taught, "at once, two noble virtues, Patience and Constancy; the first in adhering to the pursuit of one end, the latter in bearing disappointment." Pope's Works, vol. vi. p. 117.

MERITOT, *otherwise* SHUGGY-SHEW[a]

or

A SWING.

This Sport is described as follows by Gay:

"On two near Elms the slacken'd Cord I hung,
Now high, now low, my Blouzalinda swung."

So Rogers, in the Pleasures of Memory, l. 77.

"Soar'd in the Swing, half-pleas'd and half afraid,
Thro' Sister Elms that wav'd their Summer-shade."

Speght, in his Glossary, says: Meritot, in Chaucer, a Sport used by Children by swinging themselves in Bell-ropes, or such like, till they are giddy. In Latin it is called *Oscillum*, and is thus described by an old Writer: "Oscillum est genus ludi, scilicet cum funis dependitur de Trabe, in quo pueri & puellæ sedentes impelluntur huc et illuc."

In Mercurialis de Arte Gymnastica, p. 216. there is an engraving of this exercise.

MUSS.

In Shakspeare's Anthony and Cleopatra, Act. i. sc. 11. the antient puerile Sport called Muss is thus mentioned:

Ant. —— "When I cry'd, Ho!
Like Boys *unto a Muss*, Kings would start forth,
And cry, your Will!"

Muss, a Scramble, so used by Ben Jonson, Magnetic Lady, Act. iv. sc. 3. p. 44.

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[a] So called in the North of England.

Rabelais mentions *a Muss* among Gargantua's Games. Book i. cap. 22. And in another place, Book iii. cap. 40.

"That the Game of the Musse is honest, healthful, ancient, and lawful; a Muscho Inventore, de quo Cod. de petit. Hæred. l. *Si post Motum.*" See Grey's Notes on Shakesp. vol. ii. p. 208.

NINE MEN'S MORRIS,

or

MERRILS.

The following are the Accounts of this Game given by the Commentators on Shakspeare, who has noticed it in the Midsummer Night's Dream, Act. ii. sc. 2.

"The nine Men's Morris is fill'd up with mud."

"In that part of Warwickshire where Shakspeare was educated, and the neighbouring parts of Northamptonshire, the shepherds and other boys dig up the turf with their knives to represent a sort of imperfect chess-board. It consists of a square, sometimes only a foot diameter, sometimes three or four yards. Within this is another square, every side of which is parallel to the external square; and these squares are joined by lines drawn from each corner of both squares, and the middle of each line. One party, or player, has wooden pegs, the other stones, which they move in such a manner as to take up each other's men, as they are called, and the area of the inner square is called the pound, in which the men taken up are impounded. These figures are by the country people called *Nine Men's Morris*, or *Merrils;* and are so called because each party has nine men. These figures are always cut upon the green turf, or leys, as they are called, or upon the grass at the end of ploughed lands, and in rainy seasons never fail to be choaked up with mud." FARMER.

"*Nine Men's Morris*" is a Game still played by the shepherds, cow-keepers, &c. in the midland Counties, as follows: A figure (of squares, one within another,) is made on the ground by cutting out the turf; and two persons take each

nine stones, which they place by turns in the angles, and afterwards move alternately, as at Chess or Draughts. He who can play three in a straight line may then take off any one of his adversary's, where he pleases, till one, having lost all his men, loses the game." ALCHORNE.

"In Cotgrave's Dictionary, under the article *Merelles*, is the following explanation: "Le Jeu des Merelles. The Boyish Game called Merils, or *five-penny Morris:* played here most commonly with stones, but in France with pawns, or men made on purpose, and termed Merelles. These might originally have been black, and hence call *Morris*, or *Merelles*, as we yet term a black cherry a morello, and a small black cherry a merry, perhaps from Maurus a Moor, or rather from Morum a Mulberry." TOLLET.

"The *Jeu de Merelles* was also a Table-game. A representation of two monkies engaged at this amusement may be seen in a German edition of Petrarch de Remedio utriusque Fortunæ, B. i. ch. 26. The cuts to this book were done in 1520." DOUCE[a]. See Reed's edit. of Shaksp. 1803, vol. iv. p. 358.

NINE HOLES.

I find the following in Herrick's Hesperides, p. 178:

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[a] [The following is the account of this Game given by Mr. Douce in the Illustrations of Shakspeare, and of Ancient Manners, 8vo. Lond. 1807, vol. i. p. 184.

"This Game was sometimes called the *Nine Men's Merrils*, from *Merelles*, or *Mereaux*, an ancient French word for the jettons, or counters, with which it was played. The other term, *Morris*, is probably a corruption suggested by the sort of dance which, in the progress of the Game, the counters performed. In the French *Merelles* each party had three counters only, which were to be placed in a line in order to win the game. It appears to have been the *Tremerel* mentioned in an old fabliau. See Le Grand, Fabliaux et Contes, tom. ii. p. 208.

"Dr. Hyde thinks the Morris, or Merrils, was known during the time that the Normans continued in possession of England, and that the name was afterwards corrupted into *Three Men's Morals*, or *Nine Men's Morals*. If this be true, the conversion of *Morrals* into *Morris*, a term so very familiar to the country-people, was extremely natural. The Doctor adds, that it was likewise called *Nine-penny* or *Nine-pin Miracle, Three-penny Morris, Five-penny Morris, Nine-penny Morris*, or *Three-pin, Five-pin*, and *Nine-pin Morris*, all corruptions of *Three-pin*, &c. *Merels*. Hyde Hist. Nederludii, p. 202."

See also Strutt's Sports and Pastimes, p. 236.]

Upon Raspe. *Epig.*

"Raspe playes at Nine-holes; and 'tis known he gets
Many a teaster by his game, and bets:
But of his gettings there's but little sign;
When one hole wastes more than he gets by nine."

NINE PINS.

Sir Thomas Urquhart, of Cromarty, in his curious work, intituled, "The Discovery of a most exquisite Jewel, found in the Kennel of Worcester Streets the Day after the Fight 1651," p. 237, in continuation of a passage which will presently be quoted under "Cards," says: "They may likewise be said to use their king as the players at Nine Pins do the *middle kyle*, which they call *the king*, at whose fall alone they aim, the sooner to obtain the gaining of their prize."

Poor Robin, in his Almanack for 1695, in his Observations on the Spring Quarter, says: "In this Quarter are very much practised the commendable exercises of *Nine-pins*, Pigeon-holes, Stool-ball, and Barley-break, by reason Easter Holydays, Whitson Holydays, and May Day, do fall in this Quarter."

PALL MALL.

In a most rare book, intituled, "The French Garden for English Ladies and Gentlewomen to walke in," &c. 8vo. Lond. 1621, Signat. N. 5. b. in a Dialogue the Lady says, "If one had *Paille-mails*, it were good to play in this alley, for it is of a reasonable good length, straight, and even." And a note in the margin informs us: "A Paille-Mal is a wooden hammer set to the end of a long staffe to strike a boule with, at which game noblemen and gentlemen in France doe play much."

See more of this Game in Strutt's Sports and Pastimes, p. 82.

[PEARIE.

Dr. Jamieson defines Pearie, "that instrument of play used by boys in Scotland, which in England is called a peg-top. It seems to have been named from its exact resemblance to *a pear*. The humming-top of England is in Scotland denominated *a French Pearie*, probably as having been originally imported from France.]

PICCADILLY, *or* PICARDILY,

is mentioned as a Game in Flecknoe's Epigrams, p. 90:

"And their lands to coyn they distil ye,
And then with the money
You see how they run ye
To loose it at Piccadilly."

There was also a species of Ruff so called.

PRICKING *at the* BELT,
or
GIRDLE;
called also
FAST *and* LOOSE.

A cheating Game, of which the following is a description: "A leathern Belt is made up into a number of intricate folds, and placed edgewise upon a table. One of the folds is made to resemble the middle of the Girdle, so that whoever shall thrust a skewer into it would think he held it fast to the table: whereas,

when he has so done, the person with whom he plays may take hold of both ends and draw it away." It appears to have been a game much practised by the Gypsies in the time of Shakspeare. See Reed's edit. of Shaksp. 8vo. Lond. 1803. vol. xvii. p. 230.

PRISON BARS;
vulgarly called
PRISON BASE.

The Game of "the Country Base" is mentioned by Shakspeare in Cymbeline. Also in the tragedy of Hoffman, 1632:

—— "I'll run a little course
At *Base*, or Barley-brake."

Again, in the Antipodes, 1638:

"My men can run at *Base*."

Again, in the thirtieth Song of Drayton's Polyolbion:

"At Hood-wink, Barley-brake, at Tick, or *Prison Base*.

See Reed's Shakspeare, vol. xviii. p. 604.

Again, in Spenser's Fairy Queen, Book v. c. 8.

"So ran they all as they had been at *Bace*."

RACES.

Misson, in his Travels in England, translated by Ozell, p. 231, says: "The English Nobility take great delight in *Horse-Races*. The most famous are usually at Newmarket; and there you are sure to see a great many persons of the first quality, and almost all the gentlemen of the neighbourhood. It is pretty common for them to lay wagers of Two Thousand pounds sterling upon one race. I have seen a horse, that after having run twenty miles in fifty-five minutes, upon ground less even than that where the Races are run at Newmarket, and won the wager for his master, would have been able to run a-new without taking breath, if he that had lost durst have ventured again. There are also Races run by men."

In Hinde's Life of Master John Bruen, a puritan of great celebrity, 8vo. Lond. 1641. p. 104. the author recommends "unto many of our Gentlemen, and to many of inferior rank, that they would make an exchange of their *Foot Races* and *Horse Races*," &c.

DIVERSION

of the

RING.

Misson, in his Travels in England, p. 126. speaking of Hyde Park, "at the end of one of the suburbs of London," says: "Here the people of fashion take the *diversion of the* RING. In a pretty high place, which lies very open, they have surrounded a circumference of two or three hundred paces diameter with a sorry kind of ballustrade, or rather with poles placed upon stakes, but three foot from the ground; and the Coaches drive round and round this. When they have turn'd for some time round one way, they face about and turn t'other: so rowls the World [a]."

RUFFE.

There appears by the following passage to have been an antient Game called "Ruffe." "A swaggerer is one that plays at Ruffe, from whence he tooke the denomination of a Ruffyn," &c. from Characters at the end of "The House of Correction, or certayne Satyrical Epigrams, by J. H. Gent." 8vo. Lond. 1619.

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[a] [In the Statistical Account of Scotland, vol. xx. p. 433. Parish of Dunkeld, Perthshire, we have an account of another diversion with this name. "To prevent that intemperance," the writer says, "to which social meetings in such situations are sometimes prone, they spend the evening in some public competition of dexterity or skill. Of these, *Riding at the Ring* (an amusement of antient and warlike origin,) is the chief. Two perpendicular posts are erected on this occasion, with a cross-beam, from which is suspended a small ring: the competitors are on horseback, each having a pointed rod in his hand; and he who, at full gallop, passing betwixt the posts, carries away the ring on his rod, gains the prize."]

RUNNING THE FIGURE OF EIGHT.

This sport is still followed by Boys, and is alluded to by Shakspeare in his Midsummer Night's Dream in the line,

"And the quaint Mazes in the wanton Green."

See Reed's Shakspeare, 1803, vol. iv. p. 359.

SCOTCH *and* ENGLISH.

Hutton, in his History of the Roman Wall, 8vo. Lond. 1804. p. 104. after an account of the incessant irruptions upon each other's Lands between the Inhabitants of the English and Scottish Borders, in antient times, and before the Union of the two Kingdoms, observes, "The lively impression, however, of former scenes, did not wear out with the practice; for the Children of this day, upon the English Border, keep up the remembrance by a common play called *Scotch and English*, or *the Raid*, i. e Inroad."

"The Boys of the Village chuse two Captains out of their body, each nominates, alternately, one out of the little tribe. They then divide into two parties, strip, and deposit their Clothes, called *Wad*, (from Weed) in two heaps, each upon their own ground, which is divided by a Stone, as a boundary between the two Kingdoms. Each then invades the other's territories: the English crying 'Here's a leap into thy Land, dry-bellied Scot.' He who can, plunders the other side. If one is caught in the enemies jurisdiction, he becomes a prisoner, and cannot be released except by his own party. Thus one side will sometimes take all the Men and property of the other[a]."

[a] Our author appears to be mistaken in his Etymology when he derives *Wad* from Weed, a garment. Had he consulted Lye (Junii Etymologicon), he would have found "*Wad* Scoti dicunt pro *Wedd* pactum;" and "*Wedd*" rendered "pactum, sponsio; A. S. peð est pignus vel pactum, ac peculiari acceptione pactum sponsalitium, vel dos." Hence our word *Wedding* for a Marriage.

SCOTCH-HOPPERS.

In Poor Robin's Almanack for 1677, in his Verses to the Reader, on the back of the Title-page, concerning the chief matters in his annual Volume, among many other articles of intelligence, our Star-gazer professes to shew

"The time when School-boys should play at *Scotch-hoppers.*"

SEE-SAW.

Gay describes the well-known sport of *See-Saw* thus:

"Across the fallen Oak the plank I laid,
And myself pois'd against the tott'ring Maid;
High leap'd the plank, adown Buxoma fell," &c.

SHOOTING THE BLACK LAD.

Mr. Douce's MS Notes say: "They have a custom at Ashton under Line, on the sixteenth of April, of shooting the Black Lad on horseback. It is said to have arisen from there having been formerly a black Knight who resided in these parts, holding the people in vassalage, and using them with great severity."

SHOVE-GROAT.

Slide-Thrift, or *Shove-Groat*, is one of the Games prohibited by Statute, 33

[This seems to be the same Game with that described by Dr. Jamieson, in his Etymological Dictionary, under the name of WADDS. In the Glossary to Sibbald's Chronicle of Scottish Poetry, *Wadds* is defined "A youthful Amusement, wherein much use is made of *pledges.*" *Wad*, a pledge, says Dr. Jamieson, is the same with the *vadium* of lower Latinity.]

Hen. VIII. It has been already noticed from Rowland's Satyres, under "Drawing Dun out of the Mire."

A Shove-Groat Shilling is mentioned in Shakspeare's Second Part of King Henry the fourth, and is supposed by Mr. Steevens to have been a piece of polished Metal made use of in the play of Shovel-board. See Reed's edit. of Shaksp. 1803. vol. xii. p. 96[a].

SHUFFLE BOARD,

or Shovel Board, is still, or was very lately played. Mr. Douce, a few years ago, heard a Man ask another to go into an Ale-house in the Broad Sanctuary, Westminster, to play at it. See Reed's Shaksp. vol. v. p. 23.

In honest Izaak Walton's time, a Shovel Board was probably to be found in every Public-house.

SPINNY WYE

is the name of a Game among Children at Newcastle upon Tyne. I suspect this is nearly the same with "Hide and Seek." "I spye is the usual exclamation at a childish Game called 'Hie, spy, hie'."

[TAPPIE TOUSIE.

Of this Sport among Children Dr. Jamieson gives the following account: "One, taking hold of another by the forelock of his hair, says to him, '*Tappie, Tappie tousie*, will ye be my man?' If the other answers in the affirmative, the first says, 'Come to me then, come to me then;' giving him a smart pull towards him by the lock which he holds in his hand. If the one who is asked answers in the negative, the other gives him a push backward, saying, 'Gae fra me then, gae fra me then.'

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[a] [Mr. Douce, however, has shewn that Shove-Groat and Shovel-Board were different Games. The former was invented in the reign of Henry the eighth, for in the Statute above alluded to it is called *a new Game*. It was also known by the several appellations of *Slide-groat, Slide-board, Slide-thrift*, and *Slip-thrift*. See the Illustr. of Shaksp. and of Anc. Manners. vol. i. p. 454.]

"The literal meaning of the terms is obvious. The person asked is called *Tappie-tousie*, q. dishevelled head, from *Tap*, and *Tousie*, q. v. It may be observed, however, that the Suio-Gothic *tap* signifies a lock or tuft of hair. *Haertapp*, floccus capillorum; Ihre, p. 857.

"But the thing that principally deserves our attention is the meaning of this play. Like some other childish sports, it evidently retains a singular vestige of very ancient manners. It indeed represents the mode in which one received another as his bondman.

'The thride kind of nativitie, or bondage, is quhen ane frie man, to the end he may have the menteinance of ane great and potent man, randers himself to be his bond-man in his court, *be the haire of his forehead;* and gif he thereafter withdrawes himselfe, and flees away fra his maister, or denyes to him his nativitie: his maister may prove him to be his bond-man, be ane assise, before the Justice; challengand him, that he, sic ane day, sic ane yeare, compeirid in his court, and there yeilded himselfe to him to be his slave and bond-man. And quhen any Man is adjudged and decerned to be native or bond-man to any maister; the maister may *take him be the nose*, and reduce him to his former slaverie.' Quon. Attach. c. lvi. s. 7.

"This form, of rendering one's self by the hair of the head, seems to have had a monkish origin. The heathenish rite of consecrating the hair, or shaving the head, was early adopted among Christians, either as an act of pretended devotion, or when a person dedicated himself to some particular Saint, or entered into any religious order. Hence it seems to have been adopted as a civil token of servitude. Thus those who entered into the monastic life, were said *capillos ponere*, and *per capillos se tradere*. In the fifth century Clovis committed himself to St. Germer *by the hair of his head;* Vit. S. Germer. ap. Carpentier, vo. *Capilli*. Those who thus devoted themselves were called the *servants* of God, or of any particular Saint.

"This then being used as a symbol of servitude, we perceive the reason why it came to be viewed as so great an indignity to be laid hold of by the hair. He, who did so, claimed the person as his property. Therefore, to seize, or to drag one by the hair, *comprehendere*, or *trahere per capillos*, was accounted an offence equal to that of charging another with falsehood, and even with

striking him. The offender, according to the Frisic laws, was fined in two Shillings; according to those of Burgundy, also, in two; but if both hands were employed, in four. Leg. Fris. ap Lindenbrog. Tit. xxii. s. 64. Leg. Burgund. Tit. v. s. 4. According to the laws of Saxony, the fine amounted to an hundred and twenty shillings; Leg. Sax. cap. i. s. 7. ibid. Some other statutes made it punishable by Death; Du Cange, col. 243.]

TICK-TACK.

In Hall's Horæ Vacivæ, 12mo. Lond. 1646. are the following observations on the Game of Tick-Tack. "*Tick-Tack* sets a Man's intentions on their guard. Errors in this and War can be but once amended." p. 149.[a]

TRAY-TRIP.

Grose says this was an antient Game, like Scotch Hop, played on a pavement, marked out with Chalk into different Compartments.

TRUNDLING THE HOOP,

Shooting with Bows and Arrows, and Swimming on Bladders, occur among the puerile Sports delineated in the Illuminations of the curious Missal cited by Mr. Strutt.

The Hoop is also noticed by Charlotte Smith in her Rural Walks:

> "Sweet age of blest delusion! blooming Boys,
> Ah! revel long in Childhood's thoughtless joys;

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[a] He mentions, ibid. another Game called Irish. "The Inconstancy of *Irish* fitly represents the Changeablenesse of humane Occurrences, since it ever stands so fickle that one malignant Throw can quite ruine a never so well built Game. Art hath here a great sway, by reason if one cannot well stand the first assault, hee may safely retire back to an after Game."

Ibid. p. 144. he observes, "*Shittle Cock* requires a nimble arme, with a quicke and waking eye; 'twere fit for Students, and not so vehement as that waving of a Stoole, so commended by Lessius."

With light and pliant spirits, that can stoop
To follow, sportively, *the rolling Hoop*;
To watch the sleeping Top, with gay delight,
Or mark, with raptur'd gaze, the sailing Kite[a]:
Or eagerly pursuing Pleasure's call,
Can find it center'd in the bounding Ball!"

WEAPON SHAWING.

In Sir John Sinclair's Statistical Account of Scotland, vol. iii. 8vo. Edinb. 1792. p. 512. the Minister of Kincardine, Counties of Ross and Cromartie, says: "Nigh to the Church there is an Alley, walled in, and terminating in a large Semi-circle, appropriated to that antient military exercise and discipline known by the name of *Weapon-Shawing*."

WHIPPING THE TOP, *alias* WHIRLE-GIGGE.

It is said in some of the Voyages, I think it is in Hawkesworth's, that the Top is well known among the Indians, some of whom pointed to our Sailors, who seemed to wonder at seeing it amongst them, that in order to make it spin they should lash it with a Whip.

The following mention of Whipping the Top occurs in Persius's third Satire:

"Neu quis callidior buxum torquere flagello."

—— "The whirling Top they whip,
And drive her giddy till she fall asleep."

Dryden.

Thus also in Virgil's seventh Æneid, l. 378.

"Ceu quondam torto volitans sub verbere Turbo,
Quem pueri magno in gyro vacua atria circum
Intenti ludo exercent. Ille actus habenâ,
Curvatis fertur spatiis: stupet inscia turba,
Impubesque manus, mirata volubile buxum:
Dant animos plagæ."

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[a] *Paper Windmills* are seen in the hands of the younger sort of Children in Mr. Ives's Missal.

"As young Striplings whip the Top for sport,
On the smooth pavement of an empty Court;
The wooden Engine whirls and flies about,
Admir'd with clamours of the beardless Rout.
They lash aloud, each other they provoke,
And lend their little souls at ev'ry stroke."

Dryden.

Northbrooke, in his "Treatise against Dicing," &c. 4to. Lond. 1579. p. 86. says: "Cato giveth counsell to all Youth, saying: '*Trocho* lude, aleas fuge,' *playe with the Toppe* and flee Dice-playing[a]."

Playing with Tops is found among the Illuminations of an old Missal in the possession of John Ives, Esq. described by Mr. Strutt in his Manners and Customs of Children, English Æra, vol. ii. p. 99.

To sleep like a Town Top is a proverbial expression. A Top is said to sleep when it turns round with great velocity, and makes a smooth humming noise. The following Custom is now laid aside; a large Top was formerly kept in every Village, to be whipped in frosty weather, that the Peasants might be kept warm by exercise, and out of mischief, while they could not work. See Reed's Shaksp. 1803. vol. v. p. 248[b].

In "The Fifteen Comforts of Marriage," p. 143. we read: "Another tells 'em of a project he has to make Town Tops spin without an Eel-skin, as if he bore malice to the School-boys."

So in the English Translation of Levinus Lemnius, fol. Lond. 1658. p. 369. "Young youth do merrily exercise themselves in Whipping Top, and to make it

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[a] Cornelius Scriblerus, in his Instructions concerning the Plays and Play-things to be used by his son Martin, says: "I would not have Martin as yet to scourge a Top, till I am better informed whether the Trochus which was recommended by Cato be really our present Top, or rather the Hoop which the Boys drive with a stick." Pope's Works, vol. vi. p. 115.

[b] In the Statistical Account of Scotland, vol. xxi. 8vo. Edinb. 1799. p. 145. Parish of Monquhitter. Under "Amusements," we are told: "People who are not regularly and profitably employed, rejoice in a holiday as the means of throwing off that languor which oppresses the mind, and of exerting their active powers. So it was with our Fathers. They frequently met to exert their strength in Wrestling, in Casting the Hammer, and in Throwing the Stone, their agility at Foot-Ball, and their dexterity at Coits and Penny-Stone."

run swiftly about, that it cannot be seen, and will deceive the sight, and that in Winter to catch themselves a heat."

Poor Robin, in his Almanack for 1677, tells us, in "The Fanatick's Chronology," it was then "1804 years since the first invention of Town-Tops."

WRESTLING.

Misson, in his Travels, p. 306. says: "Wrestling is one of the diversions of the English, especially in the Northern Counties [c]."

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[c] [The curious in this Sport may consult "ΠΡΟΓΥΜΝΑΣΜΑΤΑ. The Inn-Play: or Cornish-Hugg Wrestler. Digested in a method which teacheth to break all Holds, and throw most Falls mathematically. By Sir Thomas Parkyns, of Bunny, Baronet." 2d edit. 4to. Nottingh. 1717. Prefixed to this Work are "*Institutes for young Wrestlers*," by William Tunstall.]

In "The French Garden for English Ladies and Gentlewomen," 8vo. Lond. 1621. Signat. P. 6 b. the Titles of the following Games occur: "*Trompe—Dice—Tables—Lurch—Draughts—Perforce—Pleasant—Blowing—Queen's Game—Chesse.*" There is added: "The Maydens did play *at Purposes—at Sales—to thinke—at Wonders—at States—at Vertues—at Answers*, so that we could come no sooner, &c."

In the Dedication to Michael Mumchance, 4to. Lond. *b. l.* (date cut off,) we read, "making the divel to daunce in the bottome of your purses, and to turne your Angels out of their houses like bad Tenants." Ibid. "*Novum, Hassard*, and *Swift-foot-passage*, occur as Games."

In the Instructions of Cornelius Scriblerus concerning the Plays and Playthings to be used by his son Martin, are a few Remarks on the Toys and minor Sports of Children, which it may not be irrelevant to notice.

Play, he observes, was invented as a remedy against Hunger. "It is therefore wisely contrived by Nature, that Children as they have the keenest Appetites, are most addicted to Plays."

"To speak first of the *Whistle*, as it is the first of all Play-things. I will have it exactly to correspond with the ancient Fistula, and accordingly to be composed *septem paribus disjuncta cicutis.*

"I heartily wish a diligent search may be made after the true *Crepitaculum*, or Rattle of the Ancients, for that (as Archytas Terentinus was of opinion,) kept the Children from breaking Earthenware. The China cups in these days are not at all the safer for the modern Rattles: which is an evident proof how far their Crepitacula exceeded ours."

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"Julius Pollux describes the *Omilla*, or *Chuck-farthing;* tho' some will have our modern Chuck-farthing to be nearer the Aphetinda of the Ancients. He also mentions the *Basilinda*, or *King I am;* and *Myinda*, or *Hoopers-hide.*

POPULAR NOTICES

concerning

CARDS.

IN some parts of the North of England a Pack of Cards is called to this day, as it is in Shakspeare's Plays, a *Deck* of Cards.

"But the *Chytindra* described by the same author is certainly not our *Hot-cockle;* for that was by pinching and not by striking; tho' there are good authors who affirm the *Rathapygismus* to be yet nearer the modern *Hot-cockles.* My son Martin may use either of them indifferently, they being equally antique.

"*Building of Houses,* and *Riding upon Sticks,* have been used by Children in all ages; *Ædificare casas, equitare in arundine longa.* Yet I much doubt whether the riding upon Sticks did not come into use after the Age of the Centaurs.

"There is one Play which shews the gravity of ancient Education, called the *Acinetinda,* in which Children contended who could longest *stand still.* This we have suffered to perish entirely; and if I might be allowed to guess, it was certainly first lost among the French.

"I will permit my Son to play at Apodidascinda, which can be no other than our *Puss in a Corner* *.

* The humourous Essayist in the Gent. Mag. vol. viii. for Feb. 1738. already quoted, says, p. 80. that before the Troubles, (in the grand Rebellion,) "*Cross-Purposes* was the Game played at by Children of all parties. Upon the death of Charles I. the ridicule of the times turned against Monarchy; which during the Commonwealth was burlesqued by every Child in Great Britain, who set himself up in mock Majesty, and played at *Questions and Commands;* as, for instance, *King I am,* says one Boy; another answers, *I am your Man;* then his Majesty demands, *What Service he will do him;* to which the obsequious Courtier replies, the *best and worst, and all I can.* During all Oliver's time, the chief Diversion was, *the Parson hath lost his fudling Cap:* which needs no explanation. At the Restoration succeeded *Love-Games,* as *I love my Love with an* A: a *Flower and a Lady;* and *I am a lusty wooer,*—changed in the latter end of this reign, as well as all King James IId's to '*I am come to torment you.*' At the Revolution, when all people recovered their liberty, the Children played promiscuously at what Game they liked best—the most favourite one, however, was *Puss in the Corner.* Every body knows that in this play, four Boys or Girls post themselves at the four corners of a Room, and a fifth in the middle, who keeps himself upon the watch to slip into one of the corner places, whilst the present possessors are endeavouring to supplant one another. This was intended to ridicule the scrambling for places—too much in fashion amongst the Children of England, both spiritual and temporal."

The same writer tells us that "in Queen Mary's reign, *Tag* was all the play: where *the Lad saves himself by touching of cold Iron*—by this it was intended to shew the severity of the Church of Rome. In later times this Play has been altered amongst Children of quality, by touching of *Gold* instead of *Iron.*" He adds, "Queen

In the Gentleman's Magazine for January 1791, vol. lxi. p. 16. are several Queries on Cards. The writer informs us that "the common people in a great part of Yorkshire, invariably call Diamonds *Picks*. This I take," he says, "to

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"Julius Pollux, in his ninth Book, speaks of the *Melolonthe*, or the *Kite;* but I question whether the Kite of antiquity was the same with ours: and though the Ορτυξοκοπία, or *Quail-fighting*, is what is most taken notice of, they had doubtless *Cock-matches* also, as is evident from certain antient Gems and Relievo's.

"In a word, let my son Martin disport himself at any Game truly antique, except one which was invented by a People among the Thracians, who hung up one of their Companions in a Rope, and gave him a Knife to cut himself down; which if he failed in, he was suffered to hang till he was dead; and this was only reckoned a sort of joke. I am utterly against this as barbarous and cruel." See Pope's Works, vol. vi. pp. 114. 115.

Dr. Arbuthnot, it is observed in a Note, used to say, that notwithstanding all the boasts of the safe conveyance of Tradition, it was no where preserved pure and uncorrupt but amongst School-boys; whose Games and Plays are delivered down invariably the same from one generation to another.

Elizabeth herself is believed to have invented the Play *I am a Spanish Merchant;* and Burleigh's Children were the first who played at it. In this Play, if any one offers to sale what he hath not his hand upon or touches, he forfeits,— meant as an instruction to Traders not to give credit to the Spaniards. The Play of Commerce succeeded, and was in fashion during all her reign."

Strutt, in his Manners and Customs, vol. iii. p. 147. gives us, from a MS. in the Harl. Library, 2057, an enumeration of "Auntient Customs in Games used by Boys and Girles, merrily sett out in verse."

"Any they dare chalenge for to throw the sledge,
To jumpe, or leape over ditch, or hedge;
To wrastle, play at stoole ball, or to runne,
To pich the Barre, or to shoot of a gunne;
To play at Loggets, Nine Holes, or Ten Pinnes,
To try it out at Foote-ball, by the shinnes;
At Tick-Tacke, Seize Nody, Maw, and Ruffe,
At Hot-Cokles, Leape-frogge, or Blind-man's Buffe:
To drink the halper Pottes, or deale at the whole Cann,
To play at Chesse, or Pue, and Inke horne,
To daunce the Moris, play at Barley brake,
At all exploits a man can think or speak:
At Shove Groate, Venter poynte, or Cross and Pile,
At beshrew him that's last at any stile;
At leapinge over a Christmas bonfire,
Or at the drawing Dame out of the Myer;
At Shoote cocke, Gregory, Stoole ball, and what not;
Picke poynt, Toppe and Scourge to make him hott."

Three of these Lines with a different reading have been already quoted (p. 290.) from Mr. Steevens's Notes on Shakspeare.

be from the French word *piques*, spades; but cannot account for its being corruptly applied by them to the other suit." The true reason however is to be gathered from the resemblance the Diamond bears to a *Mill-pick*, as Fusils are sometimes called in Heraldry.

John Hall, in his Horæ Vacivæ, 12mo, Lond. 1646. p. 150. says: "For Cardes, the Philologie of them is not for an essay. A Man's fancy would be sum'd up in *Cribbidge; Gleeke*[a] requires a vigilant memory; *Maw*, a pregnant agility; *Pichet*, a various invention; *Primero*, a dextrous kinde of rashnesse, &c."

Sir Thomas Urquhart, of Cromarty, in "The Discovery of a most exquisite Jewel found in the Kennel of Worcester Streets, the Day after the fight, 1651." p. 237. says, "Verily, I think they make use of Kings, as we do of Card-Kings in playing at the Hundred; any one whereof, if there be appearance of a better Game without him, (and that the exchange of him for another incoming Card is like to conduce more for drawing of the Stake,) is by good Gamesters without any ceremony discarded[b]."

Macham has been incidentally noticed as an Irish Game at Cards in a former section[c].

SPORTS *of* SAILORS.

GROSE mentions among the Sports of Sailors the following:

"AMBASSADOR. A trick to duck some ignorant fellow or landsman, frequently played on board ships in the warm latitudes. It is thus managed: a

[a] "A Lady once requesting a Gentleman to play at *Gleeke*, was refused, but civilly, and upon three reasons; the first whereof, Madam, said the Gentleman, is, I have no money. Her Ladyship knew that was so materiall and sufficient, that she desired him to keep the other two reasons to himself." Gayton's Festivous Notes upon Don Quixote, fol. 1654. p. 14.

[b] The following is in Herrick's Hesperides, p. 281.

"*Upon Tuck*, Epigr.

At *Post and Paire*, or *Slam*, Tom Tuck would play
This Christmass, but his want wherewith sayes Nay."

[c] See p. 141.

large tub is filled with water, and two stools placed on each side of it. Over the whole is thrown a tarpawlin, or old sail: this is kept tight by two persons, who are to represent the King and Queen of a foreign country, and are seated on the stools. The person intended to be ducked plays the Ambassador, and after repeating a ridiculous speech dictated to him, is led in great form up to the Throne, and seated between the King and Queen, who rising suddenly as soon as he is seated, he falls backwards into the tub of water."

He notices another Game in the subsequent words:

"ARTHUR. KING ARTHUR. A Game used at Sea, when near the Line, or in a hot latitude. It is performed thus: a Man who is to represent King Arthur, ridiculously dressed, having a large wig, made out of oakum, or some old swabs, is seated on the side, or over a large vessel of water. Every person in his turn is to be ceremoniously introduced to him, and to pour a bucket of water over him, crying, Hail, King Arthur! If, during this ceremony, the person introduced laughs or smiles, (to which his Majesty endeavours to excite him, by all sorts of ridiculous gesticulations,) he changes place with, and then becomes King Arthur, till relieved by some brother Tar, who has as little command over his muscles as himself."

And a third Game, as follows:

"HOOP. To run the hoop; an ancient marine custom. Four or more boys, having their left hands tied fast to an iron hoop, and each of them a rope, called a nettle, in their right, being naked to the waist, wait the signal to begin; this being made by a stroke with a cat of nine tails, given by the boatswain to one of the boys, he strikes the boy before him, and every one does the same. At first the blows are but gently administered; but each, irritated by the strokes from the boy behind him, at length lays it on in earnest. This was anciently practised when a ship was wind-bound[a]."

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[a] See Grose's Classical Dictionary of the Vulgar Tongue. In another part of his Dictionary Grose has given us the definition of "COB, *or* COBBING; a punishment used by the Seamen for petty offences, or irregularities, among themselves: it consists in bastonadoing the offender on the posteriors with a cobbing stick, or pipe staff; the number usually inflicted is a dozen. At the first stroke the executioner repeats the word *watch*, on which all persons present are to take off their hats, on pain of like punishment: the last stroke is always given as hard as possible, and is called *the Purse*. Ashore, among Soldiers, where this punishment is sometimes adopted, *Watch*

FAIRS.

A Fair is a greater kind of Market, granted to any Town by privilege, for the more speedy and commodious providing of such things as the Place stands in need of.

Fairs are generally kept once or twice in a year. Proclamation is to be made how long they are to continue, and no person is allowed to sell any Goods after the time of the Fair is ended, on forfeiture of double their value.

Warton tells us, that before flourishing Towns were established, and the necessaries of life, from the convenience of communication and the increase of provincial civility, could be procured in various places, Goods and Commodities of every kind were chiefly sold at Fairs: to these, as to one universal Mart, the people resorted periodically, and supplied most of their wants for the ensuing year[a].

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and *the Purse* are not included in the number, but given over and above, or, in the vulgar phrase, free gratis for nothing. This piece of discipline is also inflicted in Ireland, by the School-boys on persons coming into the School without taking off their hats; it is there called School-butter."

[a] Gay's account of the different Articles exposed at Fairs is a pleasant one:

"How Pedlars' Stalls with glitt'ring Toys are laid,
The various Fairings of the Country Maid,
Long silken Laces hang upon the twine,
And rows of Pins and amber Bracelets shine.
Here the tight Lass, Knives, Combs and Scissars spies,
And looks on Thimbles with desiring eyes.
The Mountebank now treads the Stage, and sells
His Pills, his Balsams, and his Ague-Spells;
Now o'er and o'er the nimble Tumbler springs,
And on the rope the vent'rous Maiden swings;
Jack Pudding in his party-colour'd jacket,
Tosses the Glove, and jokes at every Packet;
Here Raree-Shows are seen, and Punch's feats,
And Pockets pick'd in Crouds, and various Cheats."

Sixth Pastoral.

The display of merchandize and the conflux of customers, at these principal and almost only emporia of domestic commerce, were prodigious: and they were therefore often held on open and extensive plains.

In Poems by the Rev. Henry Rowe, LL.B. Rector of Ringshall in Suffolk, 8vo. Lond. 1796. vol. i. p. 115. is another Description of a rustic Fair:

" Next morn, I ween, the Village charter'd Fair,
A day that's ne'er forgot throughout the Year:
Soon as the Lark expands her auburn fan,
Foretelling day, before the day began,
Then 'Jehu Ball' re-echoes down the Lane,
Crack goes the Whip, and rattling sounds the Chain.
With tinkling Bells the stately Beast grown proud,
Champs on the Bit, and neighing roars aloud.
The Bridles dotted o'er with many a Flow'r,
The six-team'd Waggon forms a leafy bow'r.
Young Damon whistled to Dorinda's Song,
The Fiddle tuneful play'd the time along.
At length arriv'd, the Statute fills the Fair,
Dorcas and Lydia, Bella too was there:
Favours and Gauzes, variegated gay,
Punch loudly squeaks, the Drum proclaims the Play.
The Pole high rear'd, the Dance, the Gambol shew'd
Mirth and Diversion to the gaping Crowd:
Sam with broad smile, and Poll with dimpled face,
Revers'd the Apron*, shews she wants a place.
The Race in Sacks, the Quoit, the circling Reel,
While Prue more thoughtful buys a spinning Wheel.
The grinning Andrew, perch'd on Folly's Stool,
Proves th' artificial, not the natural Fool:
For Hodge declares he thinks, devoid of Art,
He must be wise, who acts so well his part!"

Sir Frederick Morton Eden, Bart. in his " State of the Poor," 4to. Lond. 1797. vol. i. p. 32. tells us in a Note: " In Gloucestershire, Oxfordshire, Wiltshire, and Berkshire, Servants continue to attend *the Mopp* or *Statute*, as it is called, (*i. e.* Michaelmas Fair,) in order to be hired. Each person has a Badge, or external Mark, expressive of his occupation. *A Carter* exhibits a piece of Whip-cord tied to his Hat: *a Cow-herd* has a lock of Cow-hair in his: and *the Dairy-Maid* has the same descriptive mark attached to her breast. So in the North of England, at the Spring hiring-term, the Servants to be hired, who are almost always persons to be employed in husbandry,

* " Revers'd the Apron," a whimsical Custom at a Country Fair.

One of the chief of them was that of St. Giles's Hill or Down, near Winchester: the Conqueror instituted and gave it as a kind of revenue to the Bishop of Winchester. It was at first for three days, but afterwards, by Henry the third, prolonged to sixteen days. Its jurisdiction extended seven miles round, and comprehended even Southampton, then a Capital and trading Town. Merchants who sold wares at that time within that circuit forfeited them to the Bishop. Officers were placed at a considerable distance, at Bridges and other avenues of access to the Fair, to exact Toll of all merchandize passing that way. In the mean time, all Shops in the City of Winchester were shut. A Court, called the Pavillion, composed of the Bishop's Justiciaries and other Officers, had power to try causes of various sorts for seven miles round. The Bishop had a Toll of every load or parcel of Goods passing through the Gates of the City. On St. Giles's Eve the Mayor, bailiffs, and citizens of Winchester, delivered the Keys of the four Gates to the Bishop's Officers. Many and extraordi-

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are to be distinguished from others, who attend the market, by their wearing a large *Posie*, or *Bouquet of Flowers* at their breasts: which is no unapt emblem of their calling *. Even in London, Bricklayers, and other House-labourers, carry their respective implements to the places where they stand for hire: for which purpose they assemble in great numbers in Cheapside and at Charing-Cross, every morning, at five or six o'clock. So, in old Rome, there were particular spots in which Servants applied for hire. 'In Tusco vico, ibi sunt Homines qui ipsi se venditent.' Plauti Curculio. Act iv."

Dr. Plott, speaking of the Statutes for hiring Servants, says, that at Banbury they called them the Mop. He says that at Bloxham the Carters stood with their Whips in one place, and the Shepherds with their Crooks in another; but the Maids, as far as he could observe, stood promiscuously. He adds that this custom seems as old as our Saviour, and refers to Matth. xx. 3.

In the Statistical Account of Scotland, vol. xxi. p. 457. Parish of Wamphray, we read: "*Hiring Fairs* are much frequented: *those who are to hire wear a green Sprig in their Hat:* and it is very seldom that Servants will hire in any other place."

* The following is from Flecknoe's Epigrams, p. 74.

"As Horse-Coursers their Horses set to sale,
With Ribonds on their foreheads and their tail;
So all our Poets' Gallantry now-a-days
Is in the Prologues and Epilogues of their Plays."

The author of "The Character of a Quack Astrologer," 4to. Lond. 1673. Signat. C. 3. speaking of "Itch of picture in the Front," says: "This sets off the Pamphlet in a Country Fair, as the Horse sells the better for the ribbon, wherewith a Jockey tyes up his Tail."

The custom of attaching Brooms to the mast-heads of Ships, or other vessels, *on sale*, (enquired after in the Gent. Mag. for August 1799. p. 653.) has been before noticed. See p. 247.

nary were the privileges granted to the Bishop on this occasion, all tending to obstruct Trade and to oppress the people. Numerous foreign merchants frequented this Fair; and several Streets were formed in it, assigned to the sale of different commodities. The surrounding Monasteries had Shops or Houses in these Streets, used only at the Fair; which they held under the Bishop, and often lett by lease for a term of years. Different Counties had their different stations[b].

It appears from a curious Record now remaining, containing the establishment and expences of the Household of Henry Percy, the fifth Earl of Northumberland, A. D. 1512. and printed by Dr. Percy[c], that the stores of his Lordship's House at Wresille, for the whole year, were laid in from Fairs[d].

In the Accounts of the Priories of Maxtoke in Warwickshire, and of Bicester in Oxfordshire, in the time of Henry the sixth, the Monks appear to have laid in yearly stores of various, yet common necessaries, at the Fair of Sturbridge[e] in Cambridgeshire, at least one hundred miles distant from either Monastery.

It may seem surprizing that their own neighbourhood, including the Cities of Oxford and Coventry, could not supply them with commodities neither rare nor costly: which they thus fetched at a considerable expence of carriage. It is a Rubrick in some of the Monastic Rules, "De euntibus ad Nundinas;" *i. e.* concerning those who go to fairs[f].

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[b] In the Revenue Roll of William of Waynflete, An. 1471. this Fair appears to have greatly decayed; in which, among other proofs, a district of the Fair is mentioned as being unoccupied: "Ubi Homines Cornubiæ stare solebant."

[c] The late Bishop of Dromore, in Ireland.

[d] The Articles are "Wine, Wax, Beiffes, Multons, Wheite, & Malt." This proves that Fairs still continued to be the principal Marts for purchasing Necessaries in large quantities, which now are supplied by frequent Trading Towns: and the mention of Beiffes and Multons, (which are salted Oxen and Sheep,) shews that at so late a period they knew little of breeding Cattle.

[e] "Expositas latè Cami propé Flumina merces,
Divitiasque loci, vicosque, hominumque labores,
Sparsaque per virides passim magalia campos."
Nundinæ Sturbrigienses.

John Bale, in his "Declaration of Bonner's Articles," fol. 21 b. mentions "the Baker's Boye's crye, betwixte hys two Bread Panners in Sturbridge fayre. *By and beare awaye, steale and runne awaye,* &c."

[f] See Warton's History of Eng. Poet. vol. i. p. 279.

Fosbrooke, in his British Monachism, vol. ii. p. 217. tells us, "much quarrelling and fighting

Two annual Fairs held on the Town Moor at Newcastle upon Tyne are called Lammas and St. Luke's Fairs, from the days on which they begin. Bourne, in his History of that Town, tells us, that the Tolls, Booths, Stallage, Pickage[g], and Courts of Pie Powder (dusty foot) to each of these Fairs, were reckoned communibus annis, at twelve pounds, in the time of Oliver Cromwell. The Records of the Monasteries there are many of them lost, otherwise they would doubtless have furnished some particulars relative to the Institution and antient Customs of the Fairs at that place.

Bailey tells us, that in antient times amongst Christians, upon any extraordinary solemnity, particularly the Anniversary Dedication of a Church[h], Tradesmen used to bring and sell their Wares even in the Church-yards, especially upon the Festival of the Dedication; as at Westminster, on St. Peter's Day;

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sometimes attended the monastic Fairs, held in the Church-yard: and Dr. Henry, vol. iv. p. 205, (where much is said upon these Fairs,) observes from Muratori, that, "When a Fair was held within the precincts of a Cathedral or Monastery, it was not uncommon to oblige every Man to take an oath at the gate, before he was admitted, that he would neither lie, nor steal, nor cheat, while he continued in the Fair."

In Coates's History of Reading, 4to. 1802. p. 214. in the Churchwardens' Accounts of St. Laurence parish, A. D. 1499. is the following article:

"*Receypt.*

"It. Rec. at the Fayer for a stonding in the Church-Porch. iiij*d.*"

By Advertisements partly for due order in the publique administration of Common Prayers, &c. by Queen Elizabeth's Letters commanding the same, dated 25 Jan. 7 Eliz. it was enjoined, "that in all Faires and Common Markets, falling *uppon the Sunday*, there be no shewing of any Wares *before the Service be done*." 4to. Signat. B 1. impr. at London, by Reginald Wolfe.

[g] Pitching-Pence were paid in Fairs and Markets for every Bag of Corn, &c. See Cole's Dictionary.

[h] Thus, in Du Cange's Glossary, "Festum, Nundinæ quæ in Festis Patronorum vulgo fiunt."

Bishop Kennett, in the Glossary to his Parochial Antiquities, tells us, *v.* FERIÆ that from the solemn Feasting at Wakes and Fairs came the word fare, provision, good fare, to fare well.

Hospinian de Orig. Festor. Christian. fol. 161. speaking of Wakes, observes: "Accessit etiam Mercatus, ut circa Templa, nec non in Templis et Cœmeteriis Forum rerum venalium videas *."

* Gibbon, in his Decline and Fall of the Roman Empire, vol. x. p. 377. ed. 1790. tells us that on account of the frequent Pilgrimages to Jerusalem between the seventh and eleventh Centuries, an annual Fair was instituted on Mount Calvary.

The antient Northern Nations held annual Ice Fairs. See Olaus Magnus. We too have heard of Ice Fairs on the River Thames.

at London, on St. Bartholomew[i]; at Durham, on St. Cuthbert's Day; &c.

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i There is a curious Tract in my possession, entitled "Bartholomew Faire," 4to. 1641. stating that "Bartholomew Faire begins on the twenty-fourth day of August, and is then of so vast an extent, that it is contained in no lesse than four several parishes, namely Christ Church, Great and Little St. Bartholomewes, and St. Sepulchres. Hither resort people of all sorts and conditions. Christ Church Cloisters are now hung full of pictures. It is remarkable and worth your observation to beholde and heare the strange sights and confused noise in the Faire. Here, a Knave in a Foole's Coate, with a trumpet sounding, or on a drumme beating, invites you to see his puppets: there, a rogue like a wild woodman, or in an antick shape like an Incubus, desires your company to view his motion: on the other side, Hocus Pocus, with three yards of Tape, or Ribbin, in's hand, shewing his Art of Legerdemaine, to the admiration and astonishment of a company of Cockoloaches. Amongst these, you shall see a gray Goose-Cap, (as wise as the rest,) with a what do ye lacke, in his mouth, stand in his boothe, shaking a Rattle, or scraping on a Fiddle, with which Children are so taken, that they presentlie cry out for these fopperies: and all these together make such a distracted noise, that you would thinck Babell were not comparable to it. Here there are also your Gamesters in action: some turning of a Whimsey, others throwing for pewter, who can quickly dissolve a round Shilling into a Three Halfepeny Saucer. Long Lane at this time looks very faire, and puts out her best cloaths, with the wrong side outward, so turn'd for their better turning off: and Cloth Faire is now in great request: well fare the Alehouses therein, yet better may a Man fare, (but at a dearer rate,) in the Pig-Market, alias Pasty-Nooke, or Pye-Corner, where Pigges are al houres of the Day on the Stalls piping hot, and would cry, (if they could speak,) 'come eate me.' The fat greasy Hostesse in these Houses instructs Nick Froth, her Tapster, to aske a Shilling more for a pig's head of a Woman big with Child, in regard of her longing, then of another ordinary cumer." P. 5. "Some of your Cutpurses are in fee with cheating Costermongers, who have a Trick, now and then, to throw downe a Basket of refuge peares, which prove Choake-peares to those that shall loose their Hats or Cloaks in striving who shall gather fastest.

Now farewell to the Faire: you who are wise,
Preserve your Purses, whilst you please your Eyes."

See also Andrews's Contin. of Henry's Hist. of Great Britain, 4to. p. 86.

In "Whimzies, or a new Cast of Characters," 12mo. Lond. 1631. p. 200. describing "a zealous Brother," the author says: "No season through all the yeare accounts hee more subject to abhomination than Bartholomew Faire: their Drums, Hobbi-horses, Rattles, Babies, Jew-Trumps, nay *Pigs* and all, are wholly Judaicall." The roasted Pigs at St. Bartholomew's Fair are also noticed in Poor Robin's Almanack for 1677 *.

* Poor Robin, for 1695, has this passage: "It also tells Farmers what manner of Wife they shall choose, not one *trickt up with Ribbens and Knots like a Bartholomew Baby*, for such an one will prove a Holy-day Wife, all play and no work,

And he who with such kind of Wife is sped,
Better to have one made of Ginger-Bread."

but Riots and Disturbances often happening, by reason of the numbers assembled together, privileges were by Royal Charter granted, for various causes, to particular Places, Towns, and places of strength, where Magistrates presided to keep the people in order.

In Nabbe's Comedy called Totenham Court, 4to. Lond. 1638. p. 47. is the following: "I have packed her up in't like *a Bartholmew Babie in a Boxe.* I warrant you for hurting her."

Gayton, in his Art of Longevity, 4to. 1659. p. 3. says:

— "(As if there were not pigg enough)
Old Bartholmew, with purgatory Fire,
Destroys the Babe of many a doubtfull Sire."

Ibid. p. 79. speaking of Plums, he says:

"If eaten, as we use at Barthol'mew Tide,
Hand over Head, that's without care or guide,
There is a patient sure."

I have a Tract entitled "Reasons formerly published for the punctual limiting of Bartholomew Faire to those three Days to which it is determined by the Royal Grant of it to the City of London: now reprinted with Additions to prevent a design set on foot to procure an establishment of the said Fair for fourteen Dayes; addressed to the Lord Mayor, Court of Aldermen, and Common Council." 8vo. Lond. 1711. 32 pages.

Gay, in his Fable of the Two Monkeys, thus describes *Southwark Fair*:

"The Tumbler whirles the flip-flap round,
With Sommersets he shakes the ground;
The Cord beneath the Dancer springs;
Aloft in air the Vaulter swings,
Distorted now, now prone depends,
Now through his twisted arms ascends;
The Croud in wonder and delight,
With clapping hands applaud the sight."

I have before me a printed Resolution of the Parliament, dated Thursday the 17th of July, 1651. "That *the Fair* usually *held and kept* yearly *at St. James's*, within the Liberty of the City of Westminster, on or about the 25th day of July, be forborn this year; and that no Fair be kept or held there by any person or persons whatsoever, until the Parliament shall take further order.

Hen. Scobell. Cleric. Parliamenti."

A scarce Tract is also in my possession entitled "Reasons for suppressing the yearly Fair in Brook-field, Westminster, commonly called May-Fair, recommended to the consideration of all persons of Honour and Virtue." 8vo. Lond. 1709. 43 pages.

Courts were granted at Fairs, to take notice of all manner of Causes and Disorders committed upon the place called Pie-powder, because justice was done to any injured person before the dust of the Fair was off his Feet[k].

It is customary at all Fairs to present Fairings, which are Gifts, bought at these annual Markets[l].

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p. 4. "Multitudes of the Booths erected in this Fair are not for trade and merchandice, but for musick, showes, drinking, gaming, raffling, lotteries, stage-plays, and drolls." p. 8. "It is a very unhappy circumstance of this Fair that it begins with the prime beauty of the year; in which many innocent persons incline to walk into the fields and out-parts of the city to divert themselves, as they very lawfully may." This Fair was granted by King James II. in the fourth year of his reign, to commence on the first of May, and continue fifteen days after it, yearly, for ever.

Shaw, in his History of Staffordshire, vol. ii. part 1. p. 165, speaking of Wolverhampton and the *Processioners* there, says: "Another custom (now likewise discontinued) was the annual Procession, on the 9th of July (the Eve of the *great Fair)*, of men in antique armour, preceded by musicians playing the *Fair-tune*, and followed by the steward of the Deanry Manor, the peace-officers, and many of the principal inhabitants. Tradition says the ceremony originated at the time when Wolverhampton was a great emporium of wool, and resorted to by merchants of the staple from all parts of England. The necessity of an armed force to keep peace and order during the Fair, (which is said to have lasted fourteen days, but the charter says only eight,) is not improbable. This custom of *Walking the Fair* (as it was called) with the armed Procession, &c. was first omitted about the year 1789."

[k] Or rather, perhaps, the Court of Pie Powder means the Court of Pedlars. See the subsequent evidences: "Gif ane stranger merchand travelland throw the Realme, havand na land, nor residence, nor dwelling within the schirefdome, bot vaigand fra ane place to ane other, quha therefore is called Pied Puldreux, or dustifute," &c. Regiam Majestatem, 4to. Edinb. 1774, p. 261.

So chap. cxl. p. 265, ibid. "Anend ane Fairand-man or Dustifute."

So again in the Table, p. 432, ibid. "Dustiefute (ane pedder, or cremar, quha hes na certaine dwelling-place, quhere he may dicht the dust from his feet," &c.

Barrington, on the Antient Statutes, p. 423, observes, that, "In the Burrow Laws of Scotland, an alien merchant is called Pied-puldreaux, and likewise ane Farand-man, or a man who frequents Fairs. The Court of Pipowder is, therefore, to determine disputes between those who resort to Fairs and these kind of Pedlars who generally attend them. Pied pulderaux, in old French, signifies a Pedlar, who gets his livelihood by vending his goods where he can, without any certain or fixed residence.

Pie-powder is from the French "Poudre des piez," dust of the feet. See the Archaeologia of the Society of Antiquaries, vol. i. p. 190.

[l] This custom prevailed in the days of Chaucer, as appears by the subsequent passage in the

Ray has preserved two old English Proverbs that relate to Fairs:

"Men speak of the Fair as things went with them there;"

as also,

"To come a day after the Fair."

Wife of Bathe's Prologue, where she boasts of having managed her several husbands so well:

"I governed hem so well after my lawe
That eche of hem full blisful was, and fawe*
To bringen me gay thinges fro the feyre,
They were ful glade," &c.

Tyrwh. Chaucer. 4to. Oxf. 1798. vol. i. p. 235.

"Ad sua quisque redit; festivis Daphnen Amyntas
Exonerat Zeniis, dandoque astringit Amores."

See Rusticæ Nundinæ, at the end of Woodward's Poems, Oxford, 1730, p. 232.

In regard to SPORTS *at* FAIRS, Grose mentions one called "*Mumble a Sparrow*: a cruel sport practised at Wakes and Fairs in the following manner: a cock-sparrow, whose wings are clipped, is put into the crown of a hat; a man, having his arms tied behind him, attempts to bite off the sparrow's head, but is generally obliged to desist, by the many pecks and pinches he receives from the enraged bird."

The same author tells us, that "*To whip the Cock* is a piece of sport practised at Wakes, Horse-races, and Fairs, in Leicestershire: a cock being tied or fastened into a hat or basket, half a dozen carters, blindfolded, and armed with their cart-whips, are placed round it, who, after being turned thrice about, begin to whip the cock, which if any one strikes so as to make it cry out, it becomes his property; the joke is, that instead of whipping the cock they flog each other heartily."

One or two other Sports at Fairs have been already noticed in the former volume of this Work, p. 429.

Drake tells us, in his Eboracum, p. 219, that St. Luke's Day is known in York by the name of *Whip-Dog-Day*, from a strange custom that school-boys use here of whipping all the dogs that are seen in the streets that day. Whence this uncommon persecution took its rise is uncertain: yet, though it is certainly very old, I am not of opinion, with some, that it is as antient as the Romans. The tradition that I have heard of its origin seems very probable, that in times of popery, a priest celebrating mass at this Festival in some church in York, unfortunately dropped the Pax after consecration: which was snatched up suddenly and swallowed by a dog that lay under the altar table. The profanation of this high mystery occasioned the death of the dog, and a persecution began, and has since continued, on this day, to be severely carried on against his whole tribe in our city." He tells us, p. 218, that "A Fair is always kept in Mickle Gate (York) on St. Luke's Day, for all sorts of small wares. It is commonly called *Dish Fair*, from the great quantity of wooden dishes, ladles, &c. brought to it. There is an old custom used at this Fair

* Glad, or joyful.

Of the

MEANING *of the* OLD SAW

"FIVE SCORE OF MEN, MONEY, AND PINS, SIX SCORE OF ALL OTHER THINGS."

We learn from Hickes's Thesaurus that the Norwegians and Islandic people used a method of numbering peculiar to themselves, by the addition of the

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of bearing a wooden ladle in a sling on two stangs about it, carried by four sturdy labourers, and each labourer was formerly supported by another. This, without doubt, is a ridicule on the meanness of the wares brought to this Fair, small benefit accruing to the labourers at it. Held by Charter Jan. 25, an. Reg. Regis Hen. vii. 17."

I gathered from a newspaper that there is an annual Fair held in the Broad-gate at Lincoln on the 14th of September, called *Fool's Fair*, for the sale of cattle, so called, on that authority, as follows: "King William and his Queen having visited Lincoln, while on their tour through the Kingdom, made the citizens an offer to serve them in any manner they liked best. They asked for a Fair, though it was harvest, when few people can attend it, and though the town had no trade nor any manufacture. The King smiled, and granted their request; observing, that it was a humble one indeed."

In the Statistical Account of Scotland, vol. vii. p. 622, Parish of Dundonald, Ayreshire, we read: "An antient practice still continues in this parish and neighbourhood, of kindling a large Fire, or Tawnle as it is usually termed, of wood, upon some eminence, and making merry around it, upon the Eve of the Wednesday of Marymass Fair in Irvine (which begins on the third Monday of August and continues the whole week). As most Fair Days in this country were formerly popish holidays, and their Eves were usually spent in religious ceremonies and in diversions, it has been supposed that Tawnles were first lighted up by our Catholic fathers, though some derive their origin from the Druidical times."

Ibid. vol. xiii. p. 77, Parish of Kenethmont, in the county of Aberdeen. "Fair at Christ's Kirk in the month of May. This Fair was kept on the Green, and in the night; hence it was by the people called Sleepy-market. About thirty-five or thirty-six years ago, the proprietor changed it from night to day; but so strong was the prepossession of the people in favour of the old custom, that, rather than comply with the alteration, they chose to neglect it altogether."

In the same Work, vol. xviii. p. 612, (8vo. Edinb. 1796,) Parish of Marykirk, in the county of Kincardine, we read: "On the outside of the church, strongly fixed to the wall, are the *Joggs*,

words Tolfrædr, Tolfræd, or Tolfræt (whence our word twelve,) which made ten signify twelve; a hundred, a hundred and twenty; a thousand, a thousand two hundred; &c.

The reason of this was, that the Nations above-named had two decads or tens: a lesser, which they used in common with other nations, consisting of ten units; and a greater, containing twelve (tolf) units.

Hence, by the addition of the word Tolfrædr, or Tolfræd, the hundred contained not ten times ten, but ten times twelve, that is a hundred and twenty.

The Doctor observes that this Tolfrædic mode of computation by the greater decads, or tens, which contain twelve units, is still retained amongst us in reckoning certain things by the number twelve, which the Swedes call dusin, the French douzain, and we dozen.

And I am informed, he adds, by merchants, &c. that in the number, weight, and measure of many things, the hundred among us still consists of that greater tolfrædic hundred which is composed of ten times twelve [a].

These were made use of, when the weekly market and annual Fair stood, to confine and punish those who had broken the peace, or used too much freedom with the property of others. The Stocks were used for the feet, and the Joggs for the neck of the offender, in which he was confined, at least, during the time of the Fair." Though the worthy minister who drew up this account has omitted the etymology of Joggs, I should think it a very obvious one — from *Jugum*, a yoke.

[a] "Notetur etiam Norvegis et Islandis peculiarem numerandi rationem in usu esse per additionem Vocum *Tolfrædr, Tolfræd,* vel *Tolfræt,* quæ decem significare faciunt *duodecim;* centum, *centum et viginti;* mille, *mille et* cc, &c.

Causa istius computationis hæc est, quod apud istas Gentes duplex est *decas,* nempe minor cæteris Nationibus communis, *decem* continens *unitates:* et major continens xii. i. e. *tolf,* unitates. Inde addita voce *Tolfrædr,* vel *Tolfræd,* centuria non decies decem, sed decies duodecim, i. e. cxx. continet, & chilias non decies centum, sed decies cxx. i. e. Mille et cc. continet." Hæc "autem computandi ratio per majores decades, quæ duodecim unitates continent, apud nos etiamnum usurpatur in computandis certis rebus per duodenum numerum, quem *Dozen,* Suecicè *Dusin,* Gallicè *Douzain,* vocamus; quinimo in numeris, ponderibus, et mensuris multarum rerum, ut ex Mercatoribus, et Vehicularibus accepi, centuria apud nos etiamnum semper præsumitur significare majorem, sivè Tolfrædicam illam Centuriam, quæ ex decies xii. conflatur, scilicet cxx.

Sic Arngrim Jonas in Crymogæa, sive rerum Island. lib. 1. cap. viii. *hundrad* centum sonat, sed quadam consuetudine plus continet nempe 120. Inde etiamnum apud nos vetus istud de centenario numero: *Five score of men, money, and pins: six score of all other things.*" Gram. Isl. p. 43.

Hence then without doubt is derived to us the present mode of reckoning many things by six score to the Hundred.

By the Statute, 25 Hen. VIII. c. 13. no person shall have above two thousand Sheep on his Lands; and the twelfth Section (after reciting that the Hundred in every County be not alike, some reckoning by the great Hundred, or six score, and others by five score,) declares that the number Two Thousand shall be accounted Ten hundred for every Thousand, after the number of the great Hundred, and not after the less Hundred, so that every Thousand shall contain Twelve hundred after the less number of the Hundred.

Dr. Percy observes, upon the Northumberland Household Book, "It will be necessary to premise here, that the antient modes of Computation[b] are retained in this Book: according to which it is only in money that the hundred consists of five score: in all other Articles the Enumerations are made by the old Teutonic hundred of six Score, or a hundred and twenty[c]."

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[b] "It was antiently the practice to reckon up sums with counters. To this Shakspeare alludes in Othello, Act i. sc. i.: 'This Counter-caster.' And again in Cymbeline, Act v.: 'It sums up thousands in a trice: you have no true debtor and creditor but it: of what's past, is, and to come, the discharge. Your neck, Sir, is Pen, Book, and Counters.' Again, in Acolastus, a comedy, 1529: 'I wyl cast my Counters, or with Counters make all my reckenynges'." See Reed's edit. of Shaksp. 8vo. 1803, vol. xix. p. 228.

[c] In Sir John Sinclair's Statistical Account of Scotland, vol. i. (8vo. Edinb. 1791,) p. 187, the Minister of Parton, under the head of *Population*, tells us: "A few years ago, a man died above 90, who, about eight months before his death, got a complete set of new Teeth, which he employed till near his last breath to excellent purpose. He was four times married, had Children by all his Wives, and, at the baptism of his last Child, which happened not a year before his death, with an air of complacency expressed his thankfulness to his Maker for having 'at last sent him the *cled Score*,' *i. e.* Twenty-one."

FAIRY MYTHOLOGY.

"Of airy Elves by moon-light shadows seen,
The silver Token and the circled Green."
Pope's Rape of the Lock, l. 31.

BOURNE supposes this Superstition to have been conveyed down to us by Tradition from the Lamiæ, who were esteemed so mischievous as to take away young Children and slay them; these, says he, together with the Fauns, the Gods of the Woods, seem to have formed the notion of Fairies[a].

Others deduce them from the Lares and Larvæ of the Romans.

Dr. Percy tells us, that, on the assurance of a learned Friend in Wales, the existence of Fairies is alluded to by the most antient British Bards, among whom their commonest name was that of the Spirits of the Mountains."

It is conjectured by some that these little aerial people have been imported into Europe by the Crusaders from the East, as in some respects they resemble the oriental Genii. Indeed the Arabs and Persians, whose Religion and History abound with Relations concerning them, have assigned them a peculiar Country to inhabit, and called it Fairy Land[b].

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[a] Antiq. Vulgares, chap. x. "Fairies and Elves are frequently, in the Poets, mentioned together without any distinction of character that I can recollect. Keysler says, that *Alp* and *Alf*, which is *Elf*, with the Swedes and English, equally signified a Mountain or a Dæmon of the Mountains. This seems to have been its original meaning; but Somner's Dictionary mentions Elves, or Fairies of the Mountains, of the Woods, of the Sea and Fountains, without any distinction between Elves and Fairies." Tollet. See Reed's edit. of Shaksp. vol. iv. p. 15.

[b] "It will afford entertainment," says Dr. Percy, (Antient Ballads, vol. iii. p. 207.) to a contemplative Mind to trace these whimsical Opinions up to their origin. Whoever considers how early, how extensively, and how uniformly they have prevailed in these Nations, will not readily assent to the hypothesis of those who fetch them from the East so late as the time of the Croisades. Whereas it is well known that our Saxon Ancestors, long before they left their German forests, believed the existence of a kind of diminutive Demons, or middle species between Men and

It was an article in the popular Creed concerning Fairies, that they were a kind of intermediate Beings, partaking of the nature both of Men and Spirits: that they had material bodies and yet the power of making them invisible and of passing them through any sort of Inclosures.

They were thought to be remarkably small in stature with fair complexions, from which last circumstance they have derived their English name[c].

The Habits of both Sexes of Fairies are represented to have been generally green[d].

Spirits, whom they called Duergar or Dwarfs, and to whom they attributed many wonderful performances far exceeding human art. Vide Hervarer Olai Verelii, 1675. Hickesii Thesaurus, &c."

[c] The account given of them by Moresin (Papatus, p. 139.) favours this Etymology. "Papatus" (says he) "credit *albatas mulieres* et id genus *larvas*," &c.

[d] "My Grandmother, (says the author of "Round about our Coal Fire," p. 42.) has often told me of Fairies dancing upon our Green, and that they were *little little Creatures clothed in green*."

I made strict enquiries after Fairies in the uncultivated Wilds of Northumberland, but even there I could only meet with a man who said that he had seen *one that had seen Fairies*. Truth is hard to come at in most cases. None, I believe, ever came nearer to it in this than I have done.

The author of "Round about our Coal Fire" has these further particulars of the popular notions concerning them. "The moment any one saw them and took notice of them, they were struck blind of an Eye. They lived under ground, and generally came out of a Molehill."

Concerning Fairies, King James, in his Dæmonology, p. 132. has the following passages: "That there was a King and Queene of Phairie, that they had a jolly Court and Traine—they had a Teynd and Duetie, as it were of all goods—they naturally rode and went, eate and dranke, and did all other actions like natural Men and Women. 'Witches have been transported with the Pharie to a Hill, which opening, they went in and there saw a faire Queen, who being now lighter gave them a Stone that had sundrie Vertues."

There is reprinted in Morgan's Phœnix Britannicus, p. 545. a curious Tract on the subject of Fairies, entitled "An Account of Anne Jefferies, now living in the County of Cornwall, who was fed, for six months, by *a small sort of airy people called Fairies*: and of the strange and wonderful Cures she performed, with Salves and Medicines she received from them, for which she never took one penny of her patients: in a Letter from Moses Pitt to the right reverend Father in God Dr. Edward Fowler, Lord Bishop of Gloucester: London, printed for Richard Cumberland, 1696." Morgan tells us that the copy from which he reprinted it had at the bottom of its title-page this N.B. in MS. "Recommended by the Right Rev. to his Friend Mrs. Eliz. Rye." He means, no doubt, the above Bishop of Gloucester, who it should seem had tacked to his Creed this article of belief in Fairies.

Their Haunts were thought to have been Groves, Mountains, the southern side of Hills, and verdant Meadows, where their diversion was dancing hand in hand in a Circle[e]. The traces of their tiny Feet are supposed to re-

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This Tract states that "Anne Jefferies (for that was her maiden name) was born in the parish of St. Teath in the County of Cornwall, in December 1626, and is still living, 1696, aged 70. She is married to one William Warren, formerly Hind to the late eminent Physician Dr. Richard Lower, deceased, and now to Sir Andrew Slanning of Devon, Bart.—That A. D. 1645. as she was one day sitting knitting in an Arbour in the Garden, there came over the Hedge, of a sudden, *six persons of a small stature all clothed in green*, which frighted her so much as to throw her into a great sickness. They continued their appearance to her, never less than *two at a time*, nor *never more than eight*, always *in even numbers* 2. 4. 6. 8. "She forsook eating our Victuals" (continues the Narrator in whose family she lived as a Servant) "and was fed by these Fairies from the Harvest time to the next Christmas Day; upon which day she came to our Table and said, because it was that day she would eat some roast Beef with us, which she did, I myself being then at Table.

"One Day," he adds, "she gave me a piece of her (Fairy) Bread, which I did eat, and think it was the most delicious Bread that ever I did eat, either before or since.

"One Day," the credulous Narrator goes on, "these Fairies gave my sister Mary a silver Cup, which held about a Quart, bidding her give it my Mother, but my Mother would not accept it. I presume this was the time my Sister owns she *saw* the Fairies. I confess to your Lordship *I never did see them.* I have seen Anne in the Orchard dancing among the Trees; and she told me she was then dancing with the Fairies."

It is with great diffidence that I shall venture to consider Anne's case *en Medicin*; yet I presume, some very obvious physical reasons might be given, why a Wench of nineteen should fall into sickness and see objects that were green without the smallest necessity of calling in the aid of the marvellous. It appears that Anne was afterwards thrown into Jail as an impostor, nor does even the friendly Narrator of her singular story, Moses Pitt, give us any plausible account why the Fairies, like false earthly friends, forsook her in the time of her distress.

[e] "To dance on ringlets to the whistling Wind."
Mids. N. Dream, Act. ii. sc. 2.

"Ringlets of Grass," Dr. Grey observes, "are very common in Meadows, which are higher, sowrer, and of a deeper green than the Grass that grows round them: and by the common people are usually called Fairy Circles." Notes on Shakspeare, vol. i. p. 35.

Again in Shakspeare's Tempest, Act v. sc. 1.

"Ye Elves ——————— you demy puppets, that

main visible on the Grass long afterwards, and are called Fairy Rings or

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By Moon-shine *do the green-sour ringlets make,*
Whereof the Ewe not bites."

So again, "To dew her Orbs upon the Green." The Orbs here mentioned, Dr. Johnson observes, are Circles supposed to be made by Fairies on the ground, whose verdure proceeds from the Fairies care to water them. Thus, Drayton:

"They in their Courses make that *round,*
In Meadows and in Marshes found,
Of them so call'd the Fairy Ground."

Thus, in Olaus Magnus de Gentibus Septentrionalibus,—"Similes illis spectris, quæ in multis locis, præsertim nocturno tempore, suum saltatorium Orbem cum omnium Musarum concentu versare solent." It appears from the same author, that these Dancers always parched up the Grass, and therefore it is properly made the office of Puck to refresh it. See Mr. Steevens's Note on Reed's edit. of Shaksp. 1803. vol. iv. p. 343.

Ibid. p. 410. "Vero saltum adeo profundé in terram impresserant, ut locus insigni ardore orbiculariter peresus, non parit arenti redivivum cespite gramen." Olaus Magnus de Gent. Septentr.

They are again alluded to in Randolph's Amyntas, Act. iii. sc. 4.

"They do request you now
To give them leave to dance a Fairy Ring."

Browne, in his Britannia's Pastorals, p. 41. describes

—"a pleasant Mead,
Where Fairies often did their Measures tread,
Which in the Meadows made such Circles green
As if with Garlands it had crowned been.
Within one of these rounds was to be seen
A Hillock rise, where oft the Fairy-Queen
At twilight sat."

"They had fine Musick always among themselves," says the author of "Round about our Coal Fire," p. 41. "and danced in a moon-shiny Night, around, or in a Ring, as one may see at this Day upon every Common in England where Mushroomes grow."

The author of "Mons Catherinæ" has not forgotten to notice these ringlets in his poem, p. 9.

"Sive illic Lemurum populus sub nocte choreas
Plauserit exiguas, viridesque attriverit herbas."

The last poetical mention of them which we shall quote is from "Six Pastorals," &c. by George Smith, Landscape Painter at Chichester, in Sussex, 4to. Lond. 1770. p. 24.

Circles[f].

With all the passions and wants of Human Beings, they are represented as great lovers and patrons of cleanliness and propriety, for the observance of

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"Some say the Screech-Owl, at each midnight hour,
Awakes the Fairies in yon antient Tow'r.
Their nightly-dancing Ring I always dread,
Nor let my Sheep within that Circle tread;
Where round and round all night, in moon-light fair,
They dance to some strange Musick in the Air."

The Athenian Oracle, vol. i. p. 397. mentions a popular belief that "if a House be built upon the ground where Fairy Rings are, whoever shall inhabit therein does wonderfully prosper."

Waldron, in his Description of the Isle of Man (Works, fol. p. 138.) tells us: "As to *Circles in the Grass*, and *the impression of small Feet among the Snow*, I cannot deny but I have seen them frequently, and once I thought I heard a Whistle as tho' in my ear, when nobody that could make it was near me."

[f] Some ascribe the Phænomenon of the Circle or Ring, supposed by the vulgar to be traced by the Fairies in their Dances, to the effects of Lightning, as being frequently produced after Storms of that kind, and by the colour and brittleness of the grass-roots when first observed.

In support of this Hypothesis the reader may consult Priestley's "Present State of Electricity." See also No. cxvii. p. 391. of the Philosophical Transactions, where it is stated that Mr. Walker, walking abroad after a Storm of Thunder and Lightning, observed a round Circle of about four or five yards diameter, whose rim was about a foot broad, newly burnt bare, as appeared from the colour and brittleness of the grass roots. See Gent. Mag. for Dec. 1790. vol. lx. p. 1106.

Others have thought these appearances occasioned by Moles, working for themselves a run underground. This I believe they never do in a circular manner. Gent. Mag. ibid. p. 1072.

Mr. Pennant in his British Zoology, 8vo. Lond. 1776. vol. i. p. 131. says: "It is supposed that the verdant Circles so often seen in grass grounds, called by the country people Fairy Rings, are owing to the operation of these Animals, who at certain Seasons perform their burrowings by circumgyrations, which looseing the soil, gives the surface a greater fertility and rankness of Grass than the other parts within or without the Ring."

In short, Fancy has sported herself in endeavouring to account for these circular Rings; and there are not wanting such as have, I had almost said, dreamt them to have been Trenches dug up by the antient Inhabitants of Britain, and used either in celebrating some of their sports, or in paying divine honours to some of their imaginary Deities. Gent. Mag. ut supra. Supplem. p. 1180.

In the Gent. Mag. for January 1791. vol. lxi. p. 36. a Writer on the subject of Fairy Rings refers to the Transactions of the Royal Society of Edinburgh, vol. ii. p. 3. to a Paper by Dr. Hutton,

which they were said frequently to reward good Servants by dropping Money into their Shoes, in the night; and on the other hand they were reported to punish most severely the sluts and slovenly by pinching them black and blue[g].

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which places these curious appearances in a new point of view, and is there said to overturn the Theories formerly offered to explain their production. By this it appears that they are not the tracks of Animals. In that, I perfectly agree with the author, but much doubt if every thing else he has stated concerning them is not in favour of the Hypothesis of their owing their primary origin to the effects of Lightning.

[The most clear and satisfactory remarks on the origin of Fairy Rings are probably those of Dr. Wollaston, Sec. R. S. printed in the second part of the Philosophical Transactions for 1807: made during a few years residence in the country. The cause of their appearance he ascribes to the growth of certain species of Agarie, which so entirely absorb all nutriment from the soil beneath that the herbage is for a while destroyed.]

[g] So in the old Ballad of Robin Goodfellow. Peck's New Memoirs of Milton, p. 25.

"Cricket, to Windsor Chimneys shalt thou leap,
Where Fires thou find'st unrak'd and Hearths unswept,
There pinch the Maids as blue as bilberry,
Our radiant Queen hates Sluts and sluttery.

See more on this subject in the Notes on Hudibras, P. III. C. i. l. 1413. See also Dr. Grey's Notes on Shakspeare, vol. i. p. 111.

Thus in Lluellin's Poems, 8vo. Lond. 1679. p. 35.

— "We nere pity Girles, that doe
Find no treasure in their shoe,
But are nip't by the tyrannous Fairy.
List! the noice of the Chaires,
Wakes the Wench to her pray'rs
Queen Mab comes worse than a Witch in;
Back and sides she entailes
To the print of her nailes,
She'l teach her to snort in the Kitchin."

Thus again, in Browne's Britannia's Pastorals, p. 41.

— "Where oft the Fairy Queen
At twilight sat and did command her Elves
To pinch those Maids that had not swept their shelves:

In the Superstitions and Customs concerning Children I have before noticed their practice of stealing unbaptized Infants and leaving their own progeny in their stead[h]. I know not why, but they are reported to have been par-

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And farther, if by Maidens oversight
Within doors water was not brought at Night;
Or if they spread no Table, set no bread,
They shall have Nips from Toe unto the head:
And for the Maid that had perform'd each thing
She in the Water-pail bade leave a Ring."

The author of "Round about our Coal Fire," p. 42. has the subsequent passage: "When the Master and Mistress were laid on their pillows, the Men and Maids, if they had a Game at romps and blundered up stairs, or jumbled a Chair, the next Morning every one would swear 'twas the Fairies, and that they heard them stamping up and down stairs all night, crying Waters lock'd, Waters lock'd, when there was not water in every pail in the Kitchen."

I find the following in a curious Collection of Poetical Pieces, entitled: "A pleasant Grove of new Fancies," 8vo. Lond. 1657, p. 67.

"*The Fairies.*

If ye will with Mab finde grace
Set each platter in its place;
Rake the Fire up and get
Water in ere Sun be set:
Wash your pales and cleanse your c'aries,
Sluts are loathsome to the Fairies:
Sweep your house, who doth not so
Mab will pinch her by the Toe."

These Lines also occur in Herrick's Hesperides. "Grant that the sweet Fairies may nightly put money in your shoes, and sweepe your house cleane," occurs as one of the Good Wishes introduced by Holiday in his Comedy of TEXNOΓAMIA, or the Marriages of the Arts," Signat. E. b.

[h] See before, p. 8. Pattenham, in the Arte of English Poesie, 4to. Lond. 1589. p. 144. mentions this as an opinion of the Nurses. It is also noticed, in an allusion to Fairy Mythology, in the Irish Hudibras, 8vo. Lond. 1689. p. 122.

"Drink Dairies dry, and stroke the Cattle;
Steal Sucklings and through Key-holes sling,
Topeing and Dancing in a Ring."

Gay, in his Fable of the Mother, Nurse, and Fairy, laughs thus at the superstitious Idea of Changelings. A Fairy's tongue is the vehicle of his elegant ridicule.

ticularly fond of making Cakes, and to have been very noisy during the

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"Whence sprung the vain conceited Lye
That we the World with fools supplye?
What! give our sprightly Race away
For the dull helpless Sons of Clay!
Besides, by partial fondness shown,
Like you, we doat upon our own.
Where ever yet was found a Mother
Who'd give her booby for another?
And should we change with human breed,
Well might we pass for fools indeed."

In a most rare Book in my possession, entitled "Mount Tabor, or Private Exercises of a penitent Sinner, &c. written in the time of a voluntary retreat from secular Affaires; by R. W. Esq. (R. Willis) published in the year of his age 75. Anno Dom. 1639." 12mo. Lond. at p. 92. the author under the following head, "Upon an extraordinary accident which befel me in my swadling Cloaths," tells us: "When we come to years, we are commonly told of what befell us in our Infancie, if the same were more than ordinary. Such an Accident (by relation of others) befell me within few daies after my birth, whilst my Mother lay in of me being her second Child, *when I was taken out of the Bed from her side, and by my suddain and fierce crying recovered again, being found sticking between the Bed's head and the Wall: and if I had not cryed in that manner as I did, our Gossips had a conceit that I had been quite carried away by the Fairies they know not whither, and some Elfe or Changeling (as they call it) laid in my Room.*" He himself, however, discrediting the Gossips' Account, attributes this attempt to the Devil. "Certainly," says our author, "that attempt of stealing me away as soone as I was borne (whatever the Midwives talk of it) came from the malice of that arch enemy of Mankind, who is continually going about seeking whom he may betray and devoure." He concludes, "blessed be God, that disappointed him then, and hath ever since preserved and kept mee from his manifold Plots and Stratagems of destruction: so as now in the seventieth yeare of mine Age, I yet live to praise and magnifie his wonderfull Mercies towards me in this behalfe."

Martin, in his History of the Western Islands, p. 116. says: "In this Island of Lewis there was an antient custom to make a fiery Circle about the Houses, Corn, Cattle, &c. belonging to each particular Family. A Man carried Fire in his right hand, and went round, and it was called Dessil; from the right hand, which, in the antient language, is called Dess. There is another way of the Dessil, or carrying fire round about Women before they are churched, and about Children until they be christened, both of which are performed in the morning and at night. They told me this Fire round was an effectual means to preserve both the mother and the infant from the power of evil Spirits, who are ready at such times to do mischief, and sometimes carry away the Infants, and

operation[i].

There were also, it is said, besides the terrestrial Fairies, a species of infernal ones, who dwelt in the Mines, where they were often heard to imitate the actions of the Workmen, whom they were thought to be inclined to do service to, and never, unless provoked by Insult, to do any harm[k].

In Wales this Species were called Knockers[l], and were said to point out the rich veins of Silver and Lead.

Some Fairies are also said to have resided in Wells[m].

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return them poor meagre Skeletons, and these Infants are said to have voracious appetites, constantly craving for meat. In this case it was usual for those who believed that their Children were thus taken away, to dig a grave in the fields upon Quarter Day, and there to lay the Fairy Skeleton till next morning: at which time the Parents went to the place, where they doubted not to find their own Child instead of the Skeleton.

[i] "In Ireland they frequently lay Bannocks, a kind of Oaten Cakes, in the way of Travellers over the Mountains: and if they do not accept of the intended favour, they seldom escape a hearty beating or something worse." Grose.

[k] The Scottish Encyclopedia in verbo says: "The belief of Fairies still subsists in many parts of our own Country. The "Swart Fairy of the Mine" (of German extraction) has scarce yet quitted our subterraneous Works."

"The Germans believed in two species of Fairies of the Mines, one fierce and malevolent, the other a gentle Race, appearing like little old men dressed like Miners, and not much above two feet high."

[l] Grose quotes Mr. John Lewis, in his Correspondence with Mr. Baxter, describing them as little statured, and about half a yard long; and adding that at this very instant there are Miners on a discovery of a vein of Metal on his own lands, and that two of them are ready to make oath they have heard these Knockers in the day time.

[m] Hutchinson, in his History of Cumberland, vol. i. p. 269. speaking of Eden-Hall, says: "In this House are some good old fashioned Apartments. An old painted Drinking Glass, called the *Luck of Eden-hall*, is preserved with great care. In the Garden, near to the House, is a Well of excellent Spring Water, called St. Cuthbert's Well, (the Church is dedicated to that Saint); this Glass is supposed to have been a sacred Chalice; but the legendary Tale is, that the Butler going to draw Water, surprized a company of Fairies, who were amusing themselves upon the Green, near the Well: he seized the Glass, which was standing upon its margin; they tried to recover it; but after an ineffectual struggle, flew away, saying,

"If that Glass either break or fall,
Farewell the Luck of Eden-hall."

This Cup is celebrated in the Duke of Wharton's Ballad upon the remarkable Drinking Match

There were also thought to have been a sort of domestic Fairies, called from their sun-burnt complexions Brownies[n], who were extremely useful, and said to have performed all sorts of domestic drudgery[o].

Fairies were sometimes thought to be mischievously inclined by shooting

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held at Sir Christopher Musgrave's. Another reading of the Lines said to have been left with it, is

"Whene'er this Cup shall break or fall,
Farewell the Luck of Eden-hall."

[n] Surely, says Mr. Douce, this Etymology can only have arisen from an accidental coincidence between the two terms Fairies and Brownies. The Word we have immediately from the French. Whence they had it the Reader may possibly learn from Menage and other Etymologists. See Ducange *v.* FADUS. FADA.

[o] Milton's Description of Browny [who seems here to be the same with Robin Goodfellow,] in his L'Allegro is fine:

"Tells how the drudging Goblin swet,
To earn his cream-bowl duly set,
When in one night 'ere glimpse of morn,
His shadowy Flale hath thresh'd the Corn
That ten day-lab'rers could not end;
Then lays him down the lubbar-fiend,
And stretch'd out all the Chimney's length
Basks at the fire his hairy strength,
And crop-full, out of doors he flings,
Ere the first Cock his matin rings."

The following on the same subject is from the Ode on the popular Superstitions of the Highlands of Scotland, (written by Collins,) 4to. Lond. 1788.

—"Still 'tis said, the Fairy people meet
Beneath each birken shade on Mead or Hill.
There each trim Lass, that skims the milky store,
To the swart Tribes their creamy Bowls allots;
By night they sip it round the Cottage door,
While airy Minstrels warble jocund Notes." p. 10.

Martin, in his Description of the Western Islands of Scotland, p.391. speaking of the Shetland Isles, says: "It is not long since every Family of any considerable substance in those Islands was haunted by a Spirit they called Browny, which did several sorts of Work: and this was the reason why they gave him offerings of the various products of the place. Thus some, when they churned their milk, or brewed, poured some milk and wort through the hole of a stone called Browny's Stone."

at Cattle with Arrows headed with Flint Stones. These were often found and called Elf-Shots[P].

Ibid. p. 334. he says: "A Spirit by the country people called Browny, was frequently seen in all the most considerable Families in these Isles and North of Scotland, in the shape of a tall Man: but within these twenty or thirty years past, he is seen but rarely.

"There were Spirits also that appeared in the shape of Women, Horses, Swine, Catts, and some like fiery Balls, which would follow men in the Fields: but there have been but few instances of these for forty years past.

"These Spirits used to form sounds in the Air, resembling those of a Harp, Pipe, crowing of a Cock, and of the grinding of Querns; and sometimes they thrice heard voices in the Air by Night, singing Irish Songs: the Words of which Songs some of my Acquaintance still retain. One of them resembled the voice of a Woman who had died some time before, and the Song related to her state in the other World. These accounts I had from persons of as great integrity as any are in the World."

Speaking of three Chapels in the Island of Valay, he says: "Below the Chappels there is a flat thin stone, called *Brownie's Stone*, upon which the antient Inhabitants offered a Cow's Milk every Sunday: but this Custom is now quite abolished."

"The Spirit called Brownie," (says King James in his Dæmonology, p. 127.) appeared like a rough man, and haunted divers houses without doing any evill, but doing as it were necessarie turnes up and downe the house; yet some were so blinded as to beleeve that their house was all the sonsier as they called it, that such Spirits resorted there."

Dr. Johnson, in his Journey to the Western Islands, observes, that of Browny, mentioned by Martin, "nothing has been heard for many years. Browny was a sturdy Fairy, who, if he was fed and kindly treated, would as they say do a great deal of work. They now pay him no Wages, and are content to labour for themselves." p. 171.

In Heron's Journey through Part of Scotland, 8vo. Perth, 1799. vol. ii. p. 227. we are told, "The Brownie was a very obliging Spirit, who used to come into Houses by night, and for a dish of Cream to perform lustily any piece of work that might remain to be done: sometimes he would work, and sometimes eat till he bursted: if old clothes were laid out for him, he took them in great distress, and never more returned."

Brand, in his Description of Orkney, 8vo. Edinb. 1701. p. 63. says: "Evil Spirits, also called Fairies, are frequently seen in several of the Isles dancing and making merry, and sometimes seen in armour. Also I had the account of the wild sentiments of some of the people concerning them; but with such I shall not detain my Reader."

[P] The Naturalists of the dark Ages owed many obligations to our *Fairies;* for whatever they found wonderful and could not account for, they easily got rid of by charging to their account. Thus they called those, which some have since supposed to have been the heads of Arrows or Spears*,

* Plott, in his Staffordshire, p. 369. speaking of *Elf-Arrows*, says: "These they find in Scotland in much greater plenty, especially in the præfectuary of Aberdeen, which, as the learned Sir Robert Sibbald informs us, they there called *Elf-Arrows*, Lamiarum Sagittas, imagining they drop from the Clouds, not being to be found upon a diligent search, but now and then by chance in the high beaten roads."

The Animal affected was, in order to a cure, to be touched with one

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before the use of Iron was known, others of Tools as in Otaheite, *Elf-shots* *. To the Ignis fatuus they gave the name of *Elf-fire* †.

* In Sir John Sinclair's Statistical Account of Scotland, vol. i. p. 73. Parish of Lauder, we are told, "Arrow points of Flint, commonly called *Elf* or *Fairy Stones*, are to be seen here."

Ibid. vol. iii. p. 56. Parish of Fordice, Banffshire, "Flint arrow heads of our ancestors, called by the Country people *Elf-Arrow-heads*, have been found in this parish."

Ibid. vol. x. p. 15. Parish of Wick, county of Caithness, "Some small Stones have been found which seem to be a species of Flint, about an inch long and half an inch broad, of a triangular shape, and barbed on each side. The common people confidently assert that they are *Fairies Arrows*, which they shoot at Cattle, when they instantly fall down dead, though the hide of the animal remains quite entire. Some of these Arrows have been found buried a foot under ground, and are supposed to have been in antient times fixed in shafts and shot from bows."

Ibid. vol. xxi. p. 148. "Elves, by their Arrows, destroyed, and not seldom unmercifully, Cows and Oxen." But now, "The Elf has withdrawn his Arrows."

The subsequent Lines are found in the Ode on the popular Superstitions of the Highlands.

"There, ev'ry Herd, by sad experience, knows
How, wing'd with fate, their Elf-shot Arrows fly,
When the sick Ewe her summer-food foregoes,
Or stretch'd on Earth the heart-smit Heifers lie." p. 10.

Allan Ramsay, in his Poems, 4to. Edinburgh, 1721. p. 224. explains *Elf-shot* thus: "Bewitch'd, shot by Fairies. Country people tell odd Tales of this distemper amongst Cows. When Elf-shot, the Cow falls down suddenly dead, no part of the skin is pierced, but often, a little triangular flat Stone is found near the Beast, as they report, which is called the Elf's Arrow.

In the Survey of the South of Ireland, p. 280. I read as follows: "The Fairy Mythology is swallowed with the wide throat of Credulity. Every parish has its Green and Thorn, where these little people are believed to hold their merry meetings, and dance their frolic rounds. I have seen one of those Elf-stones like a thin triangular flint, not half an inch in diameter, with which they suppose the Fairies destroy their Cows. And when these Animals are seized with a certain disorder, to which they are very incident, they say they are Elf-shot."

Vallancey, in his Collectanea de rebus Hibernicis, No. xiii. Description of Plate 11. tells us, that what the Peasants in Ireland call an Elf-Arrow, is frequently set in Silver, and worn about the neck as an Amulet against being Elf-shot."

Shakspeare has the expression "*Elvish-marked*," on which his learned and ingenious Commentator, Mr. Steevens, observes: "The common people in Scotland (as I learn from Kelly's Proverbs) have still an aversion to those who have any natural defect, or redundancy, as thinking them marked out for mischief." See Reed's edit. of Shaksp. 1803. vol. xiv. p. 311.

In Ady's Candle in the Dark, p. 129. we read: "There be also often found in Women with Childe, and in women that do nurse children with their breasts," and on other occasions, "certain spots black and blue, as if they were pinched or beaten, which some common ignorant people call *Fairy-Nips*, which, notwithstanding, do come from the causes aforesaid: and yet for these have many ignorant searchers given evidence against poor innocent people" (that is, accused them of being Witches).

† *Wred-eld* vocatur Ignis qui ex attritu duorum Lignorum elicitur, & quia superstitiosis varie usurpari dicitur." Ihre, Glossar. Suio-Goth. fol. Ups. 1769. in verbo.

of these, or made to drink the water in which one of them had been dipped.

Certain luminous appearances, often seen on Cloaths in the night, are called in Kent *Fairy Sparks*, or *Shell-Fire*, as Ray informs us in his East and South Country Words. Thus, I was told by Mr. Pennant, that there is a substance found at great depths in crevices of lime-stone Rocks, in sinking for Lead Ore, near Holywell in Flintshire, which is called Menyn Tylna Teg, or *Fairies' Butter*. So also in Northumberland the common people call a certain fungous excrescence, sometimes found about the roots of old trees, Fairy Butter. After great rains and in a certain degree of putrefaction, it is reduced to a consistency which, together with its colour, makes it not unlike Butter, and hence the name ‡.

Thus farther, "a hard matted or clatted Lock of Hair in the neck is called *an Elf-Lock* ‖." See the Glossary to Kennet's Parochial Antiquities, *v.* Lokys.

So Shakspeare,

—— "This is that very Mab,
That plats the manes of Horses in the night,
And bakes the *Elf-locks* in foul sluttish hairs,
Which once untangled, much misfortune bodes."

Romeo and Juliet.

Warburton thought this superstition had its origin in the Plica Polonica.

Again, in K. Lear, Edgar says, "*Elf* all my hair in knots."

A Disease, consisting of a hardness of the side, was called in the dark ages of superstition the *Elf-Cake*. In the seventh Book of "A Thousand Notable Things," No. 55. is the following prescription which, it is said, will help the hardness of the side called the Elf-Cake. "Take the Root of Gladen, and make powder thereof, and give the diseased party half a spoon-ful thereof to drink in white Wine, and let him eat thereof so much in his pottage at one time, and it will help him within a while."

Cures for the above disorder are, I suppose, alluded to in the subsequent entry in the Catalogue of the Harleian MSS. vol. ii. No. 2378.13. "For the Elf-Cake." f. 47. & 57. This is of the time of Henry the sixth, and the same as that from the Thousand Notable Things.

Camden, in his Antient and Modern Manners of the Irish, says: "When any one happens to fall, he springs up again, and turning round three times to the right, digs the Earth with a Sword or Knife, and takes up a Turf, because they say the Earth reflects his shadow to him: (quod illi terram umbram reddere dicunt: they imagine there is a Spirit in the Earth. Holland. Gibson.)

‡ St. Hasœka is said by her Prayers to have made stinking Butter sweet. See the Bollandists under Januar. 26. as cited by Patrick in his Devot. of the Romish Church. p. 37.

‖ In Thomas Lodge's Wits Miserie, or the Divels incarnat of this Age," 4to. Lond. 1596. p. 62. is the following passage: "His haires are curl'd and full of *Elves-Locks*, and nitty for want of kembing." He is speaking of "a Ruffian, a Swash Buckler, and a Bragart."

In "Wit and Fancy in a Maze, p. 12. "My Guts, quoth Soto, are contorted like a Dragon's Tayle, in *Elf-knots*, as if some Tripe-wife had tack't them together for Chitterlings."

The Genius of Shakspeare converting whatever it handled into Gold, has been singularly happy in its display of the Fairy Mythology[q]. I know not

and if he falls sick within two or three days after, a Woman skilled in those matters is sent to the spot, and there says, 'I call thee P. from the East, West, South, and North, from the Groves, Woods, Rivers, Marshes, Fairies white, red, black, &c.' and, after uttering certain short Prayers, she returns home to the sick person, to see whether it be the distemper which they call Esane, which they suppose inflicted by the Fairies, and whispering in his ear another short prayer, with the Pater-noster, puts some burning Coals into a Cup of clear Water, and forms a better judgement of the disorder than most physicians." See Gough's edit. of Camden, 1789. vol. iii. p. 668.

Among the Curiosities preserved in Mr. Parkinson's Museum, formerly Sir Ashton Lever's, were "Orbicular sparry Bodies, commonly called *Fairies Money*, from the banks of the Tyne, Northumberland." See the Companion to the Leverian Museum, Part i. p. 33. 4to. 1790.

In the old Play of the "Fatall Dowry," 4to. Lond. 1632. Act. iv. sc. 1. Ramont says:

"But not a word of it, 'tis *Fairies Treasure;*
Which but reveal'd, brings on the Blabber's ruine."

In a curious little Book entitled "A brief Character of the Low Countries under the States, being Three Weeks' Observations of the Vices and Vertues of the Inhabitants." 12mo. Lond. 1652. p. 26. is another allusion to this well-known trait of Fairy Mythology:

"She falls off like *Fairy Wealth disclosed,*" &c.

In the Statistical Account of Scotland, vol. xxi. p. 148. we are told, "Fairies held from time immemorial certain Fields, which could not be taken away without gratifying those merry Sprites by a piece of money:" but now, "Fairies, without requiring compensation, have renounced their possessions *."

Waldron, in his Description of the Isle of Man, (Works, fol. p. 176.) tells us that there is in that Island "*The Fairies Saddle,* a Stone termed so, as I suppose, from the similitude it has of *a Saddle.* It seems to lie loose on the edge of a small rock, and the wise Natives of Man tell you, it is every night made use of by the Fairies, but what kind of Horses they are, on whose backs this is put, I could never find any of them who pretended to resolve me."

[q] Waldron, in the Work just quoted, p. 126. tells us that the Manks confidently assert that the first Inhabitants of their Island were Fairies, and that these little people have still their residence among them. They call them *the good people,* and say they live in wilds and forests, and on mountains, and shun great Cities because of the wickedness acted therein. All the houses are blessed where

* In the same Work, vol. xiii. p. 245. in the Account by the Minister of Dumfries, are some observations on a remarkably romantic Linn formed by the water of the Crichup, inaccessible in a great measure to real beings. "This Linn was considered as the habitation of imaginary ones; and at the entrance into it there was a curious Cell or Cave, called the *Elf's Kirk,* where, according to the superstition of the Times, the imaginary inhabitants of the Linn were supposed to hold their meetings. This Cave, proving a good free-stone Quarry, has lately (1794) been demolished for the purpose of building Houses, and from being the abode of Elves, has been converted into habitations for Men."

whether any thing can be imagined to go beyond the flights of his Imagination on this subject; and it seems to realize all that has been fabled of Magic, when

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they visit, for they fly Vice. A person would be thought impudently prophane, who should suffer his Family to go to bed without having first set a Tub, or Pail full of clean water, for these Guests to bathe themselves in, which the Natives aver they constantly do, as soon as the eyes of the Family are closed, wherever they vouchsafe to come. If any thing happen to be mislaid, and found again, they presently tell you a Fairy took it and returned it. If you chance to get a fall, and hurt yourself, a Fairy laid something in your way to throw you down, as a punishment for some sin you have committed."

Ibid. p. 133. we are told the Fairies are supposed to be fond of Hunting. "There is no persuading the Inhabitants but that these Huntings are frequent in the Island, and that these little gentry, being too proud to ride on Manks horses, which they might find in the field, make use of the English and Irish ones, which are brought over and kept by Gentlemen. They say that nothing is more common than to find these poor beasts in a morning all over sweat and foam, and tired almost to death, when their owners have believed they have never been out of the stable. A Gentleman of Balla-fletcher assured me he had three or four of his best Horses killed with these nocturnal journeys."

In Heron's Journey thro' part of Scotland, 8vo. Perth, 1799. vol. ii. p. 227. we read: "The Fairies are little beings of a doubtful character, sometimes benevolent, sometimes mischievous. On Hallowe'en, and on some other evenings, they and the Gyar-Carlins are sure to be abroad and to *stap* those they meet and are displeased with, *full of butter and beare-awns*. In Winter nights they are heard curling on every sheet of Ice. Having a septennial sacrifice of a human being to make to the Devil, they sometimes carry away Children, leaving little vixens of their own in the Cradle. The diseases of Cattle are very commonly attributed to their mischievous operation. Cows are often Elf-shot."

There are some most beautiful allusions to the Fairy Mythology in Bishop Corbet's *Political Ballad* entitled "The Fairies Farewell."

"Farewell Rewards and Fairies,
Good House Wives now may say;
For now fowle Sluts in Dairies
Do fare as well as they:
And, though they sweepe their Hearths no lesse
Then Maides were wont to doe,
Yet who of late for cleanlinesse
Findes Sixpence in her Shooe?
Lament, lament, old Abbies,
The Fairies lost command,
They did but change Priest's Babies,
But some have chang'd your Land;

he exerts his creative Fancy in giving to

"These airy nothings
A local habitation and a name."

Lilly, in his Life and Times, tells us that Fairies love the Southern sides of Hills, Mountains, Groves, neatness and cleanness of Apparel, a strict Diet, and upright Life; "fervent Prayers unto God," he adds, "conduce much to the assistance of those who are curious these ways." He means, it should seem, those who wish to cultivate an acquaintance with them.

Chaucer, through the gloom of a darker age, saw clearer into this matter. He is very facetious concerning them in his Canterbury Tales, where he puts his Creed of Fairy Mythology into the mouth of the Wife of Bath, thus:

"In old Dayes of the King Artour
Of which that Bretons speken gret honour,

And all your Children stolne from thence
Are now growne Puritans,
Who live as Changelings ever since
For love of your Demaines.

At Morning and at Evening both
You merry were and glad:
So little care of sleepe and sloath
These pretty Ladies had.
When Tom came home from labour,
Or Cisse to milking rose:
Then merrily went their Tabor,
And nimbly went their Toes.

Witness those Rings and Roundelayes
Of theirs which yet remaine,
Were footed in Queen Maries dayes,
On many a grassy plaine.
* * * * * *
A Tell-tale in their company
They never could endure;
And whoso kept not secretly
Their Mirth was punisht sure.
It was a just and Christian deed
To pinch such black and blew;
O how the Commonwelth doth need
Such Justices as you!"

All was this Lond fulfilled of Faerie,
The Elf-Quene with hire jolie company
Daunsed full oft in many a grene mede,
This was the old opinion as I rede.
I speke of many hundred yeres agoe,
But now can no Man see non Elves mo.
For now the grete Charite and Prayers
Of Limitours and other holy Freres,
That serchen every Lond and every Streme,
As thik as Motes in the Sunne Beme,

* * * * * *

This maketh that there ben no Faeries
For there as wont to walken was an Elfe,
There walketh now the Limitour himself,
And as he goeth in his Limitacioune,
Wymen may now goe safely up and downe,
In every bush, and under every tree,
There nis none other Incubus but he;" &c.

In Poole's Parnassus, voce FAIRIES, are given the names of the Fairy Court:

"*Oberon* the Emperor, *Mab*[r] the Empress.

Perriwiggin, Perriwinckle, Puck, Hob-goblin, Tomalin, Tom Thumb, Courtiers.

Hop, Mop, Drop, Pip, Trip, Skip, Tub, Tib, Tick, Pink, Pin, Quick, Gill, Im, Tit, Wap, Win, Nit, the Maids of Honour.

Nymphidia, the Mother of the Maids."

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r Shakspeare's Portrait of Queen Mab must not be omitted here. He puts it into the mouth of Mercutio in Romeo and Juliet:

"She is the Fairies' Midwife; and she comes
In shape no bigger than an agate-stone
On the fore-finger of an Alderman,
Drawn with a team of little atomies
Athwart's men's noses as they lie asleep:
Her waggon-spokes made of long spinners' legs;
The cover, of the wings of grasshoppers;
The traces, of the smallest spider's web;
The collars, of the moonshine's wat'ry beams:

Dr. Grey, in his Notes on Shakespear, vol. i. p. 50. gives us a description from other writers of Fairy-Land, a Fairy Entertainment, and Fairy Hunting.

The first is from Randolph's Pastoral entitled "Amyntas, or the impossible Dowry," p. 36. It is not destitute of humour. "A curious Park paled round about with Pick-teeth—a House made all with Mother of Pearle—an ivory Tennis Court—a nutmeg Parlour—a saphyre Dairy Room—a ginger Hall—

Her whip, of cricket's bone; the lash, of film:
Her waggoner, a small grey-coated gnat,
Not half so big as a round little worm
Prick'd from the lazy finger of a maid:
Her chariot is an empty hazel-nut,
Made by the joiner squirrel, or old grub,
Time out of mind the Fairies' coach-makers.
And in this state she gallops night by night
Through lovers' brains, and then they dream of love:
On courtiers' knees, that dream on court'sies straight:
O'er lawyers' fingers, who straight dream on fees:
O'er ladies' lips who straight on kisses dream;
Which oft the angry Mab with blisters plagues,
Because their breaths with sweet-meats tainted are.
Sometimes she gallops o'er a courtier's nose,
And then dreams he of smelling out a suit:
And sometimes comes she with a tithe-pig's tail,
Tickling a parson's nose as 'a lies asleep,
Then dreams he of another benefice:
Sometime she driveth o'er a soldier's neck,
And then dreams he of cutting foreign throats,
Of breaches, ambuscadoes, Spanish blades,
Of healths five fathom deep; and then anon
Drums in his ear; at which he starts, and wakes;
And, being thus frighted, swears a prayer or two,
And sleeps again."

I find the following in Poole's English Parnassus, p. 333.

"There is Mab, the mistress Fairy,
That doth nightly rob the Dairy,
And can help or hurt the churning
As she please without discerning.

Chambers of Agate — Kitchens all of Chrystal — the Jacks are gold — the Spits are all of Spanish Needles."

She that pinches Country Wenches
If they rub not clean their Benches:
And with sharper nails remembers,
When they rake not up the embers.
But if so they chance to feast her,
In their Shooe she drops a Tester.
This is she that empties Cradles,
Takes out Children, puts in Ladles.
Trains forth Midwives in their slumber
With a Sive, the holes to number;
And then leads them from their boroughs
Thorough Ponds and Water-furrows."

In the same Work I find a Fairy Song of exquisite beauty:

"Come follow, follow me, You Fairy Elves that be,
Which circle on the Green, Come follow me your Queen,
Hand in hand let's dance a round,
For this place is Fairy ground.

When Mortals are at rest, And snorting in their Nest,
Unheard and unespied, Through Key-holes we do glide;
Over Tables, Stools and Shelves,
We trip it with our Fairy Elves.

And if the House be foul, Or Platter, Dish, or Bowl,
Up stairs we nimbly creep, And find the Sluts asleep;
There we pinch their Arms and Thighs,
None escapes, nor none espies.

But, if the House be swept, And from uncleanness kept,
We praise the Household Maid, And surely she is paid;
For we do use before we go
To drop a Tester in her Shoe.

Upon a Mushroom's head, Our Table we do spread;
A Corn of Rye or Wheat Is Manchet which we eat;
Pearly drops of Dew we drink,
In Acorn Cups fill'd to the brink.

The following, fitted for the above Jacks and Spits, is Dr. King's Description of Orpheus' Fairy Entertainment:

"A roasted Ant that's nicely done
By one small atom of the Sun;
These are Flies Eggs in moon-shine poach'd;
This a Flea's thigh in Collops scotch'd,
'Twas hunted[a] yesterday i' th' Park,
And like t' have scap'd us in the dark.
This is a Dish entirely new,
Butterflies Brains dissolv'd in Dew;
These Lovers' Vows, these Courtiers' hopes,
Things to be eat by Microscopes:
These sucking Mites, a Glow-worm's heart,
This a delicious Rainbow-Tart."

King's Works, ed. 1776, vol. III. p. 112.

The following, entitled "Oberon's Clothing," and "Oberon's Diet," found in Poole's English Parnassus, (already quoted in a Note,) almost exhaust the subject of Fairy œconomy.

The Brains of Nightingales: The unctuous Dew of Snails
Between two Nut-shells stew'd, Is Meat that's eas'ly chew'd:
The Beards of Mice
Do make a feast of wondrous price.

On Tops of dewy Grass, So nimbly we do pass,
The young and tender stalk Ne'er bends when we do walk;
Yet in the morning may be seen
Where we the night before have been.

The Grashopper and Fly Serve for our Minstrelsie
Grace said, we dance awhile, And so the time beguile.
And when the Moon doth hide her head,
The Glow-worm lights us home to bed."

[a] Randolph, ut supra, describes Fairy Hunting in a more magnificent manner.

Dor. I hope King Oberon and his royal Mab are well?
Joe. They are. I never saw their Graces eat such a Meal before.
Joe. They are *rid a hunting.*
Dor. Hare, or Deer, my Lord?
Joe. Neither; *a Brace of Snails of the first head.*"

Oberon's Cloathing.

"Then did the dwarfish Fairy Elves,
(Having first attir'd themselves,)
Prepare to dress their Oberon King
In light Robes of revelling.
In a Cob-web shirt, more thin
Than ever Spider since could spin,
Bleach'd by the whiteness of the Snow,
As the stormy winds did blow
It through the vast and freezing Air
No shirt half so fine so fair.
A rich Waistcoat they did bring
Made of the Trout-fly's gilded wing:
At this his Elveship 'gan to fret,
Swearing it would make him sweat
Even with its weight; and needs would wear
His Wast-coat wove of downy hair
New shaven from an Eunuch's chin,
That pleas'd him well, 'twas wondrous thin.
The outside of his Doublet was
Made of the four-leav'd true-love Grass,
On which was set a comely gloss
By the oyl of crisped Moss;
That thro' a Mist of starry light,
It made a Rainbow in the Night:
On each seam there was a Lace
Drawn by the unctuous Snail's slow trace;
To which the purest silver thread
Compar'd did look like slubber'd Lead:
Each Button was a sparkling Eye
Ta'en from the speckled Adder's fry;
Which, in a gloomy Night and dark,
Twinkled like a fiery spark:
And, for coolness, next his Skin,
'Twas with white poppy lin'd within.

His Breeches of that Fleece were wrought
Which from Colchos Jason brought;
Spun into so fine a yearn,
Mortals might it not discern:
Wove by Arachne on her loom
Just before she had her doom:
Died Crimson with a Maiden's blush
And lin'd with soft Dandalion plush.
A rich Mantle he did wear
Made of silver Gossamere,
Bestrowed over with a few
Diamond drops of Morning Dew.
His Cap was all of Ladies Love,
So passing light that it could move,
If any humming Gnat or Flye
But puff'd the Air in passing by.
About it was a Wreath of pearl,
Drop'd from the Eyes of some poor Girl
Was pinch'd because she had forgot
To leave clean Water in the Pot.
And for feather he did wear
Old Nisus fatal purple hair.
A pair of Buskins they did bring,
Of the Cow-Lady's coral wing,
Inlaid with inky spots of jet,
And lin'd with purple violet.
His Belt was made of yellow leaves
Pleated in small curious threaves,
Beset with Amber Cowslip studs,
And fring'd about with daisy-buds;
In which his bugle-horn was hung,
Made of the babling Echo's tongue,
Which set unto his Moon-burnt lips
He winds and then his Fairies skips:
And whilst the lazy Drone doth sound
Each one doth trip a Fairy round."

"*Oberon's Diet.*

A little Mushroom Table spread
After a dance, they set on bread.
A yellow corn of parkey wheat
With some small sandy Grits to eat
His choice bits with; and in a trice
They make a feast less great than nice.
But all this while his Eye was serv'd
We cannot think his Ear was starv'd;
But that there was in place to stir
His Ears the pittering Grashopper;
The merry Cricket, the puling Fly,
The piping Gnat's shrill Minstrelsie;
The humming Dor, the dying Swan,
And each a chief Musitian.
  But now we must imagine, first,
The Elves present to quench his thirst
A Chrystal Pearl of infant Dew,
Brought and besweeten'd in a blew
And pregnant Violet; which done,
His kittling eyes began to run,
Quite thro' the Table, where he spies
The Horns of papery Butterflies;
Neat cool allay of Cuckow-Spittle.
Of which he eats, but with a little
A little Furze-Ball-Pudding stands,
And yet not blessed with his hands,
That seem'd too coarse, but he not spares
To feed upon the candid hairs
Of a dried Canker, and the lag
And well-bestrutted Bees sweet Bag.
Stroking his palat with some store
Of Emmett's Eggs; what will he more,
But Beards of Mice and Gnat's stew'd thigh,
A pickled Maggot and a dry

Hep, with a red-cap Worm that's shut
Within the Concave of a Nut?
Brown as his tooth is, with the fat
Well rooted Eyeball of a Bat;
A bloted Earwig, and the pith
Of sugred Rush, he glads him with.
But, most of all, the Glow-worms fire
As much betickling his desire
To burn his Queen; mixt with the far
Fetch'd binding Jelly of a Star:
With wither'd Cherries, Mandrake's Ears,
Mole's Eyes; to these the slain Stag's tears,
The unctious Dewlaps of a Snail,
The broke-heart of a Nightingale
O'ercome with Musick; with a Wine
Ne'er ravish'd with a cluster'd Vine,
But gently strained from the side
Of a most sweet and dainty Bride;
Brought in a daizy Chalice, which
He fully quaffs up, to bewitch
His blood to height. This done, commends
Grace to his Priest, and the feast ends[a]."

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[a] A Charm against Fairies was *turning the Cloak*. Thus Bishop Corbet in his Iter Boreale:

—"William found
A meanes for our deliv'rance; *turne your Cloakes*
Quoth hee, for Pucke is busy in these Oakes:
If ever wee at Bosworth will be found
Then *turne your Cloakes*, for this is Fairy Ground."

From another Passage in the above Iter Boreale, it should seem that there was a popular belief that if you struck a Fairy or walking Spirit that it would dissolve into Air. Our prelate was just mentioning the turning of the Cloak above:

"But, ere the Witchcraft was perform'd, we meete
A very Man, who had not cloven feete,
Tho' William, still of little faith, doth doubt,
'Tis Robin or some Spirit walkes about.

ROBIN GOODFELLOW,

alias PUCKE, *alias* HOB-GOBLIN.

Robin Goodfellow, alias Pucke, alias Hobgoblin, says Dr. Percy, in the

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Strike him, quoth he, *and it will turne to aire,*
Crosse yourselves thrice, and strike him—strike that dare
Thought I, for sure this massie Forester
In Blows will prove the better Conjurer."

The Bishop was right, for it proved to be the Keeper of the Forest, who shewed them their way which they had lost.

In a curious and rare Book entitled "Paradoxical Assertions and Philosophical Problems, by R. H. 8vo. Lond. 1664. 2d Part p. 14. "Why Englishmen creep to the Chimney in Winter and Summer also?" we read: "Doth not the warm Zeal of an Englishman's Devotion (who was ever observed to contend most stifly pro aris et focis) make them maintain and defend the sacred Hearth, as the Sanctuary and chief place of Residence of the tutelary Lares and Household Gods, and the only Court *where the Lady Fairies convene to dance and revel?*"

Aubrey, in his Miscellanies, p. 159. gives us the following most important piece of Information respecting Fairies: "When Fairies remove from place to place they are said to use the words *Horse and Hattock**."

In Sir John Sinclair's Statistical Account of Scotland, vol. iv. 8vo. Edinb. 1792. p. 560. The Minister of the parishes of Strachur and Stralachlan in Argyleshire, tells us, in his description of them, that "About eight miles to the eastward of Cailleach-vear, a small conical Hill rises considerably above the neighbouring Hills. It is seen from Inverary, and from many parts at a great distance. It is called Sien-Sluai, the fairy habitation of a multitude:" Adding in a note, "A Belief in Fairies prevailed very much in the Highlands of old: nor at this Day is it quite obliterated.

* In the British Apollo, fol. Lond. 1708. vol. i. No. I. supernumerary for April; we are told, "The opinion of Fairies has been asserted by Pliny and several Historians, and Aristotle himself gave some countenance to it, whose words are these: Εστι δε ὁ τοπος &c. *i. e.* Hic Locus est quem incolunt Pygmei, non est Fabula, sed pusillum Genus ut aiunt: wherein Aristotle plays the Sophist. For though by 'non est Fabula' he seems at first to confirm it, yet coming in at last with his 'ut aiunt,' he shakes the belief he had before put upon it. Our Society, therefore, are of opinion, that Homer was the first author of this conceit, who often used Similies, as well to delight the ear as to illustrate his matter: and in his third Iliad compares the Trojans to Cranes, when they descend against Fairies. So that, that which was only a pleasant fiction in the Fountain, became a solemn story in the Stream, and Current still among us."

In the same Work, vol. i. No. 25. Fairy Rings are ascribed to Lightning.

Creed of antient Superstition was a kind of merry Sprite whose character and

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A small conical Hill, called Sien, was assigned them for a dwelling, from which melodious Music was frequently heard, and gleams of Light seen in dark nights."

Ibid. vol. xii. p. 461. Statistical Account of Kirkmichael, we read: "Not more firmly established in this country is the belief in Ghosts than that in Fairies. The legendary records of fancy, transmitted from age to age, have assigned their mansions to that class of Genii, in detached hillocks covered with verdure, situated on the banks of purling brooks, or surrounded by thickets of wood. These hillocks are called sioth-dhunan, abbreviated sioth-anan, from sioth, peace, and dun, a mound. They derive this name from the practice of the Druids, who were wont occasionally to retire to green eminences to administer justice, establish peace, and compose differences between contending parties. As that venerable order taught a Saoghl hal, or World beyond the present, their followers, when they were no more, fondly imagined, that seats where they exercised a virtue so beneficial to mankind, were still inhabited by them in their disembodied state. In the autumnal season, when the moon shines from a serene sky, often is the way-faring traveller arrested by the musick of the Hills, more melodious than the strains of Orpheus. Often struck with a more solemn scene, he beholds the visionary hunters engaged in the chace, and pursuing the deer of the clouds, while the hollow rocks, in long-sounding echoes, reverberate their cries."

"There are several now living, who assert that they have seen and heard this aerial hunting, and that they have been suddenly surrounded by visionary forms, and assailed by a multitude of voices.

"About fifty years ago, a clergyman in the neighbourhood, whose faith was more regulated by the scepticism of Philosophy than the credulity of Superstition, could not be prevailed upon to yield his assent to the opinion of the times. At length, however, he felt from experience, that he doubted what he ought to have believed. One night as he was returning home, at a late hour, from a presbytery, he was seized by the Fairies, and carried aloft into the air. Through fields of æther and fleecy-clouds he journied many a mile, descrying, like Sancho Panza on his Clavileno, the earth far distant below him, and no bigger than a nut-shell. Being thus sufficiently convinced of the reality of their existence, they let him down at the door of his own house, where he afterward often recited to the wondering Circle, the marvellous tale of his adventure*."

A Note in p. 462. adds: "Notwithstanding the progressive increase of Knowledge, and proportional decay of superstition in the Highlands, these genii are still supposed by many of the people to exist in the woods and sequestered valleys of the mountains, where they frequently appear to the lonely traveller, clothed in green, with dishevelled hair floating over their shoulders, and with faces more blooming than the vermil blush of a summer morning. At night in particular, when

* In plain English, I should suspect that Spirits of a different sort from Fairies had taken the honest clergyman by the head, and though he has omitted the circumstance in his marvellous narration, I have no doubt but that the good man saw double on the occasion, and that his own Mare, not Fairies, landed him safe at his own door. J. B.

atchievements are recorded in the following Ballad: Peck attributes it to

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fancy assimilates to its own preconceived ideas every appearance, and every sound, the wandering Enthusiast is frequently entertained by their musick, more melodious than he ever before heard. It is curious to observe, how much this agreeable delusion corresponds with the superstitious opinion of the Romans, concerning the same class of genii, represented under different names. The Epicurean Lucretius describes the credulity in the following beautiful verses:

"Hæc loca capripedes satyros, nymphasque tenere
Finitimi pingunt, et faunos esse loquuntur;
Quorum noctivago strepitu, ludoque jocanti
Adfirmant volgo taciturna silentia rumpi
Chordarumque sonos fieri, dulceisque querelas
Tibia quas fundit digitis pulsata canentum:"

The Fauni are derived from the Eubates or Faidhin of the Celtæ. Faidh is a prophet; hence is derived the Roman word *fari*, to prophecy."

In the same Work, vol. xv. (8vo. Edinb. 1795.) p. 430. Parishes of Stronsay and Eday, co. of Orkney, we read: "The common people of this district remain to this day so credulous, as to think that Fairies do exist; that an inferior species of Witch-craft is still practised, and that Houses have been haunted, not only in former ages, but that they are haunted, at least Noises are heard which cannot be accounted for on rational principles, even in our Days. An instance of the latter happened only three years ago, in the house of John Spence, boat-carpenter *."

The following from O'Brien's Dict. Hib. is cited by Gen. Vallancey in a Note in his Collectanea de Rebus Hibernicis, vol. iii. p. 461. "Sith-bhreog, the same as Sigh-brog, a fairy; hence Bean-sighe, plural Mna-sighe, Women Fairies; credulously supposed by the common people to be so affected to certain Families, that they are heard to sing mournful lamentations about their Houses by Night, whenever any of the family labours under a sickness, which is to end by Death: but no Families, which are not of an ancient and noble stock, (of Oriental extraction he should have said,) are believed to be honoured with this fairy-privilege.

In a very rare Tract in my possession, intitled "Strange and wonderful News from the County of Wicklow in Ireland, &c. What happened to one Dr. Moore (late School master in London) how he was invisibly taken from his Friends, &c." 4to. Lond. 1678. we read p. 1. how Dr. Moore said to his Friend that "he had been often told by his Mother, and several others of his Relations, of Spirits which they called Fairies, who used frequently to carry him away, and continue him with them for some time, without doing him the least prejudice: but his Mother being very much

* "The *Queen of Fairie* mentioned in Jean Weir's Indictment, is probably the same Sovereign with the *Queen of Elf-land*, who makes a figure in the Case of Alison Pearson, 15th May 1588; which I believe is the first of the kind in the Record." Additions and Notes to Maclaurin's Arguments and Decisions in remarkable Cases. Law Courts, Scotland. 4to. Edinb. 1774. p. 726.

Ben Jonson. It seems to have been originally intended for some Masque[a].

"From Oberon, in fairye land,
The King of ghosts and shadowes there,
Mad Robin I, at his command,
Am sent to viewe the night-sports here.
What revell rout
Is kept about,
In every corner where I go,
I will o'er see,
And merry bee,
And make good sport, with ho, ho, ho!

More swift than lightening can I flye
About this aery welkin soone,
And, in a minute's space, descrye
Each thing that's done belowe the moone,
There's not a hag
Or ghost shall wag,
Or cry, ware Goblins! where I go;
But Robin I
There feates will spy,
And send them home, with ho, ho, ho!

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frighted and concerned thereat, did, as often as he was missing, send to a certain old Woman, her neighbour in the country, who by repeating some Spells or Exorcisms, would suddenly cause his return." His Friend very naturally disbelieved the Facts, "while the Doctor did positively affirm the Truth thereof." But the most strange and wonderful part of the story is, that during the dispute the Doctor was carried off suddenly by some of those invisible Gentry, though forcibly held by two persons; nor did he return to the Company till six o'clock the next morning both hungry and thirsty, having, as he asserted, "been hurried from place to place all that night." At the end of this marvellous narration is the following Advertisement: "For satisfaction of the Licenser, I certifie this following" (it ought to have been preceding) "Relation was sent to me from Dublin by a person whom I credit, and recommended in a Letter bearing date the 23d of November last as true News much spoken of there. John Cother." The Licenser of the Day must have been satisfied, for the Tract was printed; but who will undertake to give a similar satisfaction on the subject to the readers of the present age?

[a] See the Reliques of Antient English Poetry," 8vo. Lond. 1794. vol. iii. p. 203.

Whene'er such wanderers I meete,
As from their night-sports they trudge home;
With counterfeiting voice I greete
And call them on, with me to roame
Thro' woods, thro' lakes,
Thro' bogs, thro' brakes;
Or else, unseene, with them I go,
All in the nicke
To play some tricke
And frolicke it, with ho, ho, ho!

Sometimes I meete them like a man;
Sometimes, an ox; sometimes, a hound;
And to a horse I turn me can;
To trip and trot about them round.
But if, to ride,
My backe they stride,
More swift than wind away I go,
Ore hedge and lands,
Thro' pools and ponds
I whirry, laughing, ho, ho, ho!

When lads and lasses merry be,
With possets and with juncates fine;
Unseene of all the company,
I eat their cakes and sip their wine;
And to make sport,
I fart and snort;
And out the Candles I do blow:
The maids I kiss;
They shrieke—Who 's this?
I answer nought, but ho, ho, ho!

Yet, now and then, the maids to please,
At midnight I card up their wooll;
And while they sleepe, and take their ease,
With wheel to threads their flax I pull.

I grind at mill
Their malt up still;
I dress their hemp, I spin their tow.
If any 'wake,
And would me take,
I wend me, laughing, ho, ho, ho!

When house or harth doth sluttish lye,
I pinch the maidens black and blue;
The bed-clothes from the bedd pull I,
And lay them naked all to view.
'Twixt sleepe and wake,
I do them take,
And on the key-cold floor them throw.
If out they cry,
Then forth I fly,
And loudly laugh out, ho, ho, ho!

When any need to borrowe ought,
We lend them what they do require;
And for the use demand we nought;
Our owne is all we do desire.
If to repay,
They do delay,
Abroad amongst them then I go,
And night by night,
I them affright
With pinchings, dreames, and ho, ho, ho!

When lazie queans have nought to do,
But study how to cog and lye;
To make debate and mischief too,
'Twixt one another secretlye:
I mark their gloze,
And it disclose
To them whom they have wronged so;
When I have done,
I get me gone,
And leave them scolding, ho, ho, ho!

When men do traps and engins set
In loop-holes, where the vermine creepe,
Who from their foldes and houses get
Their Duckes and Geese, and Lambes and Sheepe:
I spy the gin,
And enter in,
And seeme a Vermin taken so;
But when they there
Approach me neare,
I leap out laughing, ho, ho, ho!

By wells and rills, in meadowes greene,
We nightly dance our hey-day guise;
And to our fairye king, and queene,
We chaunt our moon-light minstrelsies.
When larks 'gin sing,
Away we fling;
And babes new borne steal as we go,
And elfe in bed,
We leave instead,
And wend us laughing, ho, ho, ho!

From hag-bred Merlin's time have I
Thus nightly revell'd to and fro;
And for my pranks men call me by
The name of Robin Good-fellow.
Fiends, ghosts, and sprites,
Who haunt the nightes,
The hags and goblins do me know;
And beldames old
My feates have told;
So Vale, Vale; ho, ho, ho!"

Shakspeare has also given us a description of Robin Goodfellow in the Midsummer-Night's Dream:

"Either I mistake your shape and making quite,
Or else you are that shrewd and knavish sprite,

Call'd Robin Good-fellow: are you not he,
That fright the maidens of the villagery;
Skim milk; and sometimes labour in the quern,
And bootless make the breathless housewife churn;
And sometimes make the drink to bear no barm;
Mislead night-wanderers, laughing at their harm?
Those that Hobgoblin call you, and sweet Puck,
You do their work, and they shall have good luck."

This Account of Robin Good-fellow, says Mr. Warton, corresponds, in every article, with that given of him in Harsenet's Declaration, ch. xx. p. 134. "And if that the bowle of curds and creame were not duly set out for Robin Good-fellow, the Frier, and Sisse the dairy-maid, why then either the pottage was burnt to next day in the pot, or the cheeses would not curdle, or the butter would not come, or the ale in the fat never would have good head. But, if a Peeter-penny, or an housle-egge were behind, or a patch of tythe unpaid, then 'ware of bull-beggars, sprites, &c." He is mentioned by Cartwright in his Ordinary, Act. iii. sc. 1. as a Spirit particularly fond of disconcerting and disturbing domestic peace and economy.

Reginald Scot gives the same Account of this frolicksome spirit, in his Discoverie of Witchcraft, 4to. Lond. 1584. p. 66. "Your grandame's maids were wont to set a bowl of milk for him, for his pains in grinding malt and mustard, and sweeping the house at midnight—this white bread, and bread and milk, was his standing fee[b]."

There is the following pleasant passage concerning Robin Good-fellow in "Apothegms of King James, the Lord Bacon, &c." 12mo. Lond. 1658. p. 139. shewing that persons of the first distinction were antiently no strangers to the characters of Fairies. "Sir Fulk Greenvil had much and private accesse to Queen Elizabeth, which he used honourably, and did many men good. Yet he would say merrily of himself, that he was like Robin Good-fellow, for when the Maides spilt the Milk-pannes, or kept any racket, they would lay it upon

[b] See Reed's edit. of Shaksp. vol. iv. p. 347. See also Warton's Notes on Milton's Poems upon several occasions." 8vo. Lond. 1785. p. 54.

Robin, so what Tales the Ladies about the Queen told her, or other bad offices that they did, they would put it upon him."

In Hampshire they give the name of *Colt-pixy* to a supposed Spirit or Fairy, which, in the shape of a horse, wickers, *i. e.* neighs, and misleads Horses into Bogs, &c. See Grose's Provincial Glossary, in verbo.

I suspect *Pixy* to be a corruption of "Puckes," which antiently signified little better than the Devil, whence, in Shakspeare, the epithet of "sweet" is given to Puck, by way of qualification[c]."

Junius gives the following etymon of *Hob-goblin*. Casaubon, he says, derives Goblin from the Greek Κοβαλος, a kind of Spirit that was supposed to lurk about Houses. The Hobgoblins were a species of these, so called, because their motion was fabled to have been effected not so much by walking as *hopping* on one Leg. See Lye's Junii Etymologic.

Hob, however, is nothing more than the usual contraction for *Robert*.

In a curious old Quarto Tract by Samuel Rowlands, entitled "More Knaves yet. The Knaves of Spades and Diamonds," London, (date cut off,) Sign. F. 2. is the following passage of "Ghoasts and Goblins," in which we meet with a *Robin Bad-fellow*:"

> "In old Wives daies, that in old Time did live
> (To whose odde Tales much credit men did give)
> Great store of *Goblins*, *Fairies*, *Bugs*[d], *Night-mares*,
> *Urchins*, and Elves, to many a house repaires.

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[c] So the author of Piers Ploughman puts the *Pouk* for the Devil, fol. lxxxx. B. v. penult. See also, fol. lxvii. v. 15. "none helle *powke*."

It seems to have been an old Gothic word. *Puke, puken;* Sathanas, Gudm. And. Lexicon Island.

In the Bugbears, an ancient MS comedy, formerly in the possession of the Marquis of Lansdowne, I likewise met with this appellation of a fiend:

"*Puckes, Puckerels*, Hob Howlard, Bygorn, and Robin Goodfellow."

But here, Puck and Robin Goodfellow are made distinct characters. See Reed's edit. of Shaksp. 8vo. Lond. 1803. vol. iv. p. 350.

In the Glossary to Burns' Scottish Poems mention occurs of a mischievous kind of Spirits called "Kelpies," which are said to haunt Fords and Ferries at Night, especially in Storms.

[d] *Bogle-boe*, which seems, at least in sound, to bear some affinity to Hob-gobliu, is said to be

Yea far more *Sprites* did haunt in divers places
Then there be Women now weare devils faces.

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derived from the Welsh *bwgwly*, to terrify, and *Boe*, a frightful sound invented by Nurses to intimidate their Children into good behaviour, with the idea of some monster about to take them away. Skinner seems to fetch it from Buculus, i. e. *bos boans*, a lowing Ox. See Lye's Junii Etymolog. in verbo. Well has Etymology been called Eruditio ad libitum.

Boggle-bo, says Coles, in his Latin Dictionary, 1678, (now corruptly sounded Bugabow,) signified "an ugly wide-mouthed picture carried about with May-Games." It is perhaps nothing more than the diminutive of *Bug*, a terrifying object.

[In Mathews's Bible, Psalm xci. v. 5. is rendered, "Thou shalt not nede to be afraied for any *Bugs* by night." In the Hebrew it is "*terror* of the Night;" a curious passage, evidently alluding to that horrible sensation the Night-Mare, which in all ages has been regarded as the operation of evil Spirits. Compare Mr. Douce's Illustr. of Anc. Manners and of Shakspeare. vol. i. p. 328.]

Boh, Mr. Warton tells us, was one of the most fierce and formidable of the Gothic Generals, and the son of Odin: the mention of whose name only was sufficient to spread an immediate panic among his enemies. Few will question the probability of an opinion that has the sanction of the very ingenious person who has advanced this: it is an additional instance of the inconstancy of Fame. The Terror of Warriors has dwindled down into a name contemptible with Men, and only retained for the purpose of intimidating Children. A Reflection as mortifying to human vanity as that of our Poet Shakspeare, whose Imagination traced the noble dust of Alexander till he found it stopping a Bung-hole. See Hamlet.

Gibbon, in his Decline and Fall of the Roman Empire, vol. viii. p. 219. (edit. 1789-90.) speaking of the General of the Persian Monarch Chosroes, in the beginning of the seventh century, says: "the name of *Narses* was the formidable sound with which the Assyrian Mothers were accustomed to terrify their Infants."

The same writer, Ibid. vol. xi. p. 146. speaking of our Richard Plantagenet, Cœur de Lion, who was in Palestine, A. D. 1192. says: "the memory of this Lion-hearted Prince, at the distance of sixty years, was celebrated in proverbial sayings by the Grandsons of the Turks and Saracens against whom he had fought: his tremendous name was employed by the Syrian Mothers to silence their Infants; and if a horse suddenly started from the way, his Rider was wont to exclaim, dost thou think King Richard is in that bush?"

Vol. xii. p. 166. He says, speaking of Huniades, titular King of Hungary, about A. D. 1456. "By the Turks, who employed his name to frighten their perverse Children, he was corruptly denominated *Jancus Lain*, or the wicked."

Among the objects to terrify Children we must not forget "*Raw Head and bloody Bones*," who twice occurs in Butler's Hudibras:

"Turns meek and secret sneaking ones
To *Raw-heads* fierce and *Bloody bones*."

Part III. Canto ii. l. 681.

Amongst the rest was a Good Fellow devill,
So cal'd in kindnes, cause he did no evill,
Knowne by the name of Robin (as we heare)
And that his Eyes as broad as sawcers weare,
Who came a nights and would make Kitchens cleane,
And in the bed bepinch a lazy Queane.
Was much in Mils about the grinding Meale,
(And sure, I take it, taught the Miller steale);
Amongst the Creame-bowles and Milke-pans would be,
And with the Country wenches, who but he
To wash their Dishes for some fresh Cheese hire,
Or set their pots and kettles 'bout the Fire.
'Twas a mad Robin that did divers pranckes,
For which with some good cheare they gave him thankes,
And that was all the kindness he expected,
With gaine (it seemes) he was not much infected.
But as that Time is past, that Robin's gone,
He and his Night-mates are to us unknowne,
And in the steed of such Good-fellow sprites
We meet with *Robin Bad-Fellow* a nights,
That enters Houses secret in the darke,
And only comes to pilfer, steale, and sharke,
And as the one made dishes cleane, (they say)
The other takes them quite and cleane away.
What'ere it be that is within his reach,
The filching Tricke he doth his fingers teach.
But as Good-Fellow-Robin had reward
With Milke and Creame that Friends for him prepar'd,
For being busy all the night in vaine,
(Though in the morning all things safe remaine,)

And, "Made Children with your Tones to run for't
As bad as *Bloody bones* or Lunsford."
Ibid. l. 1111.

Lunsford was an Officer's name, said to have been cruel to Women and Children. See Granger, vol. ii. p. 243. *note.*

Robin Bad-Fellow wanting such a Supper,
Shall have his Breakfast with a Rope and Butter,
To which let all his Fellows be invited,
That with such Deeds of Darknesse are delighted."

POPULAR NOTIONS
concerning
the APPARITION *of the*
DEVIL.

THERE is no vulgar story of the Devil's having appeared any where without *a cloven foot*[a]. It is observable also that this infernal Enemy, in graphic representations of him, is seldom or never pictured without one.

The learned Sir Thomas Browne is full on this subject of popular superstition in his Vulgar Errors: "The ground of this opinion at first," says he, "might be his frequent appearing in the shape of *a Goat*[b]," (this accounts also for his *Horns* and Tail,) "which answers this description. This was the opinion of the antient Christians, concerning the Apparition of Panites, Fauns, and Satyrs; and of this form we read of one that appeared to Anthony in the Wilderness.

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[a] Othello says, in the Moor of Venice,

"I look down towards his Feet; but that's a Fable;
If that thou be'st a Devil, I cannot kill thee:"

which Dr. Johnson explains: "I look towards his feet, to see, if, according to the common opinion, his feet be cloven." See Reed's edit. of Shaksp. 1803. vol. xix. p. 515.

[b] There is a popular superstition relative to Goats: they are supposed never to be seen for twenty-four hours together; and that once in that space, they pay a visit to the Devil in order to have their beards combed. This is common both in England and Scotland.

The same is also confirmed from expositions of Holy Scripture. For whereas it is said, Thou shalt not offer unto Devils: the original word is Seghuirim, that is, rough and hairy Goats, because in that shape the Devil most often appeared, as is expounded by the Rabins, as Tremellius hath also explained, and as the word Ascimah, the God of Emath, is by some conceived." He observes, also, that the Goat was the emblem of the Sin-offering, and is the emblem of sinful Men at the Day of Judgement[c].

The learned and pious Mede, also, in his Discourses, has ventured some thoughts on this subject, as follows: "The Devil could not appear in humane shape, while man was in his integrity; because he was a Spirit fallen from his first glorious perfection, and therefore must appear in such shape which

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[c] It is observed in the Connoisseur, No. 109. that "the famous Sir Thomas Browne refuted the generally-received opinion, that the Devil is black*, has horns upon his head, wears a long curling Tail and a cloven stump: nay has even denied that, wheresoever he goes, he always leaves a smell of Brimstone behind him."

In Massinger's Virgin-Martyr, 4to. 1658. Act iii. sc. 1. Harpax, an evil Spirit, following Theophilus in the shape of a Secretary, speaks thus of the superstitious Christians' description of his infernal Master:

— "I'll tell you what now of the Devil:
He's no such horrid creature; cloven-footed,
Black, saucer-ey'd, his nostrils breathing fire,
As these lying Christians make him."

Reginald Scot, in his Discovery of Witchcraft, edit. 1665. p. 85. has the following curious passage on this subject: "In our childhood, our Mother's Maids have so terrified us with an ugly Devil, having horns on his head, fire in his mouth, and a tail in his breech, eyes like a Bason, fangs like a Dog, claws like a Bear, a skin like a Niger, and a voyce roaring like a Lyon, whereby we start and are afraid when we hear one cry *Bough!*" He adds: "and they have so frayed us with Bulbeggars, Spirits, Witches, Urchens, Elves, Hags, Fairies, Satyrs, Pans, Faunes, Sylens, Kit with the canstick, Tritons, Centaures, Dwarfes, Gyants, Imps, Calcars, Conjurers, Nymphes, Changelings, Incubus, Robin Good-fellow, the Spoorn, the Mare, the Man in the Oak, the Hell-wain, the Fire-drake, the Puckle, Tom-thombe, Hob-goblin, Tom-tumbler, Boneless, and such other Bugs, that we are afraid of our own Shadowes; insomuch that some never feare the Devil but in a darke night, &c."

* Sir Thomas Browne informs us "that the Moors describe the Devil and terrible objects white." Vulgar Errors, p. 281. In "Sphinx and Œdipus, or a Helpe to Discourse," 8vo. Lond. 1632, p. 271. I read that the Devil never appears in the shape of a Dove, or a Lamb, but in those of Goats, Dogs, and Cats, or such like: and that to the Witch of Edmunton he appeared in the shape of a Dog, and called his name Dom."

might argue his imperfection and abasement, which was the shape of a beast: otherwise, no reason can be given why he should not rather have appeared to Eve in the shape of a woman, than of a serpent. But, since the fall of man, the case is altered; now we know he can take upon him the shape of man. He appears, it seems, in the shape of man's imperfection, either for age or deformity, as like an old man, (for so the witches say;) and perhaps it is not altogether false, which is vulgarly affirmed, that the Devil, appearing in human shape, has always a deformity of some uncouth member or other; as though he could not yet take upon him human shape intirely, for that man himself is not intirely and utterly fallen, as he is[d]."

Old Nick is the vulgar name of this evil Being[e] in the North of England, and is a name of great antiquity. There is a great deal of learning concerning it in Olaus Wormius's Danish Monuments. We borrowed it from the title of an evil Genius among the antient Danes. They say he has often appeared on

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[d] Mede, Disc. 40.—Grose says: "Although the Devil can partly transform himself into a variety of shapes, he cannot change his cloven foot, which will always mark him under every appearance."

This infernal Visitant appears in no instance to have been treated with more *sang froid* on his appearing, or rather, perhaps, his imagined appearance, than by one Mr. White of Dorchester, Assessor to the Westminster Assembly at Lambeth, as published by Mr. Samuel Clark: "The Devil, in a light night, stood by his bed-side: he looked awhile whether he would say or do any thing, and then said, 'If thou hast nothing else to do, I have;' and so turned himself to sleep." Baxter's World of Spirits, p. 63.

He adds, that "many say it from Mr. White himself." One has only to wonder, on this occasion, that a person who could so effectually *lay the Devil*, could have been induced to think, or rather dream, of *raising him*.

An Essayist in the Gent. Mag. for Oct. 1732, vol. ii. p. 1001, observes, that, "As for the great Evil Spirit, 'tis for his interest to be masked and invisible. Amongst his sworn vassals and subjects he may allow himself to appear in disguise at a public Paw-wawing, (which is attested by a cloud of travellers,) but there is no instance of his appearing among us, except that produced by Mr. Echard, to a man in so close confederacy with him, that 't was reasonable to suppose they should now and then contrive a personal meeting."

[e] Thus Butler, in Hudibras, Part III. Cant. i. l. 1313:

"Nick Machiavel had ne'er a trick
(Though he gives name to our *old Nick*)."

We may observe on this passage, however, that he was called *old Nick* many ages before the famous, or rather infamous, Nicholas Machiavel was born.

the sea and on deep rivers in the shape of a sea monster, presaging immediate shipwreck and drowning to seamen[f].

In the North of England OLD HARRY is also one of the popular names of the Devil. There is a verb "to harrie," to lay waste, to destroy, but perhaps it is not to be derived from thence.

OLD SCRATCH, and the AULD ANE, i. e. the Old One, are also names appropriated to the same evil Being by the vulgar in the North of England. The epithet *Old* to so many of his titles, seems to favour the common opinion that he can only appear in the shape of *an old man.*

DEUCE may be said to be another popular name for the Devil. Few, perhaps, who make use of the expression "Deuce take you," particularly those of

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[f] See Lye's Junii Etymolog. in *v.* NICK.

A writer in the Gent. Mag. for March 1777, vol. xlvii. p. 119, says, "Nobody has accounted for the Devil's having the name of Old Nick. Keysler, de Dea Nehaleunia, p. 33, and Antiq. Septentr. p. 261, mentions a Deity of the Waters worshipped by the antient Germans and Danes under the name of *Nocca,* or *Nicken,* styled in the Edda *Nikur,* which he derives from the German *Nugen,* answering to the Latin *necare.* Wormius, Mon. Dan. p. 17, says, the redness in the faces of drowned persons was ascribed to this Deity's sucking their blood out at their nostrils. Wasthovius, Pref. ad Vit. Sanctorum, and Loccenius, Antiq. Sueo-Goth. p. 17, call him *Neccus,* and quote, from a Belgo-Gallic Dictionary, *Neccer,* Spiritus aquaticus, and *Necce* necare. The Islandic Dictionary in Hickes, Thesaur. P. III. p. 85, renders *Nikur* bellua aquatica. Lastly, Rudbekius, Atlant. P. I. c. vii. § 5. p. 192, and c. xxx. p. 719, mentions a notion prevalent among his countrymen, that *Neckur,* who governed the sea, assumed the form of various animals, or of a horseman, or of a man in a boat. He supposes him the same with Odin; but the above authorities are sufficient to evince that he was the Northern *Neptune,* or some subordinate sea-god of a noxious disposition. It is not unlikely but the name of this evil spirit might, as Christianity prevailed in these Northern Nations, be transferred to the Father of Evil."

St. Nicholas's *Knights* have been already referred, in the former volume of this Work, (p. 326,) to *Old Nick.*

St. Nicholas, says the writer in the Gent. Mag. above-quoted, was the patron of mariners, consequently opponent to *Nicker.* How he came by this office does not appear. The Legend says: "Ung jour que aucuns Mariniers perissoyent si le prierent ainsi a larmes, Nicolas, serviteur de Dieu, si les choses sont vrayes que nous avons ouyes, si les eprouve maintenant. Et tantot ung homme s'apparut at la semblance de luy, & leur dit, veez moy, se ne m'appellez vous pas; et leur commenca a leur ayder en leur exploit: de la ne fet tantost la tempestate cessa. Et quant ils furent venus a son Eglise ilz se cogneurent sans demonstrer, & si ne l'avoient oncques veu. Et lors rendirent graces a Dieu & a luy de leur delivrance; et il leur dit que ilz attribuassent a la misericorde de Dieu et a leur Creance, et non pas a ses merites."

the softer sex, who accompanying it with the gentle pat of a fan cannot be supposed to mean any ill by it, are aware that it is synonimous with "sending you to the Devil." Dusius was the antient popular name for a kind of Dæmon or Devil among the Gauls, so that this saying, the meaning of which so few understand, has at least its antiquity to recommend it. It is mentioned in St. Austin, de Civitate Dei, as a libidinous Dæmon[g], who used to violate the chastity of women, and, with the Incubus of old, was charged with doing a great deal of mischief of so subtle a nature, that, as none saw it, it did not seem possible to be prevented. Later times have done both these Devils justice, candidly supposing them to have been much traduced by a certain set of delinquents, who used to father upon invisible and imaginary agents the crimes of real men.

Mr. Pennant, in his Tour through South Wales, p. 28, noticing *the whitening of houses*, says: "This custom, which we observed to be so universally followed from the time we entered Glamorganshire, made me curious enough to enquire into its origin, which it owes entirely to superstition. The good people think that by means of this general whitening they shut the door of their houses against the Devil[h]."

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[g] "Quoniam creberrima fama est, multique se expertos, vel ab iis, qui experti essent, de quorum fide dubitandum non est, audisse confirmant Sylvanos et Faunos, quos vulgo *Incubos* vocant, improbos sæpe extitisse mulieribus & earum appetisse ac peregisse Concubitum: et quosdam Dæmones quos *Dusios* nuncupant Galli, hanc assidue immunditiam et tentare & efficere, plures talesque asseverant, ut hoc negare impudentiæ videatur: non hinc audeo aliquid temerè definire, utrum aliqui Spiritus elemento aereo corporati, possint etiam hanc pati libidinem, ut quomodo possunt, sentientibus feminis misceantur." cap. 23.

The Glossary to Burns's Scottish Poems mentions Hornie as one of the many names of the Devil.

[h] In the Statistical Account of Scotland, vol. xx. 8vo. Edinb. 1798. p. 170. Parish of Sorn, County of Ayr, we are told: "There is a Tradition well authenticated that King James the fifth honoured his Treasurer Sir William Hamilton with a visit at Sorn Castle, on occasion of the marriage of his Daughter to Lord Seton. The King's visit at Sorn Castle took place in Winter; and being heartily tired of his journey through so long a track of moor, moss, and miry clay, where there was neither road nor bridge, he is reported to have said with that good-humoured pleasantry which was a characteristic of so many of his Family, that 'were he to play the Deil a trick, he would send him from Glascow to Sorn in winter'." "The Trick now a-days," continues the rev. George Gordon who drew up this Account, "would not prove a very serious one; for Satan, old as he is, might travel very comfortably one half of the way in a Mail-Coach, and the other half in

SORCERY *or* WITCHCRAFT.

"Nocte volant, puerosque petunt nutricis egentes;
Et vitiant cunis corpora rapta suis.
Carpere dicuntur lactentia viscera rostris;
Et plenum poto sanguine guttur habent."
Ovid. Fast. lib. vi. l. 135.

Waving the Consideration of the many Controversies formerly kept up on this subject, founded on misinterpretation of various passages in the sacred writings, it is my purpose, in the present Section, to consider Witchcraft only as a striking Article of popular Mythology: which however bids fair in another Century to be entirely forgotten.

Witchcraft is defined by Reginald Scot, in his Discovery, p. 284. to be, "in estimation of the vulgar people, a supernatural work, between a corporal old Woman and a spiritual Devil:" but, he adds, speaking his own sentiments on the subject, "it is, in truth, a cozening Art, wherein the name of God is abused, prophaned, and blasphemed, and his power attributed to a vile creature."

Perkins defines Witchcraft to be an Art serving for the working of Wonders by the assistance of the Devil, so far as God will permit.

Delrio defines it to be an Art in which, by the power of the contract entered into with the Devil, some wonders are wrought, which pass the common understanding of Men.

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a Post Chaise. Neither would he be forced, like king James, for want of better accommodation, to sit down about mid-way, by the side of a Well, (hence called King's Well) and there take a cold refreshment in a cold Day. At the very same place he might now find a tolerable Inn and a warm Dinner."

Coles, in his Introduction to the Knowledge of Plants, p. 27. tells us that "there is one Herb, flat at the bottome, and seemeth as if the nether part of its root were bit off, and is called *Devil's bit*, whereof it is reported that the Devill, knowing that that part of the Root would cure all Diseases, out of his inveterate malice to mankinde, bites it off."

Witchcraft, in modern estimation, is a kind of Sorcery, (especially in Women[a]) in which it is ridiculously supposed that an old woman, by entering into a contract with the Devil, is enabled in many instances to change the course of Nature, to raise winds, perform actions that require more than human strength, and to afflict those that offend her with the sharpest pains[b].

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[a] King James's reason, in his Dæmonology, why there are or were twenty women given to Witchcraft for one man, is curious. "The reason is easy," as this sagacious Monarch thinks, "for as that Sex is frailer than Man is, so is it easier to be entrapped in these grosse Snares of the Divell, as was over well proved to be true, by the Serpent's deceiving of Eva at the beginning, which makes him the homelier with that Sexe sensine." His Majesty, in this Work quaintly calls the Devil, "God's Ape and Hangman."

[b] *Witch* is derived from the Dutch *Witchelen*, which signifies whinnying and neighing like a Horse: in a secondary sense, also, to foretell and prophecy; because the Germans, as Tacitus informs us, used to divine and foretell things to come by the whinnying and neighing of their Horses. His words are, *hinnitu et fremitu.*

In Glanvil's "Sadducissmus Triumphatus," postscript, p. 12. Witch is derived from the verb "to weet," to know: *i. e.* "the knowing Woman," answering to the Latin Saga, which is of the same import. Wizzard he makes to signify the same, with the difference only of Sex.

Gibbon, in his Decline and Fall of the Roman Empire, vol. viii. edit. 1789-90. p. 157. speaking of the Laws of the Lombards, A. D. 643. tells us: "The Ignorance of the Lombards, in the state of Paganism or Christianity, gave implicit credit to the malice and mischief of Witchcraft: but the Judges of the seventeenth Century might have been instructed and confounded by the wisdom of Rotharis, who derides the absurd Superstition, and protects the wretched Victims of popular or judicial cruelty." He adds in a Note: "See Leges Rotharis, No. 379. p. 47. Striga is used as the name of Witch. It is of the purest classic origin. (Horat. Epod. v. 20. Petron. c. 134.) and from the words of Petronius (quæ Striges comederunt nervos tuos?) it may be inferred that the prejudice was of Italian rather than Barbaric extraction."

Gaule, in his "Select Cases of Conscience touching Witches and Witchcrafts," 12mo. Lond. 1646. observes, p. 4. "In every place and parish, every old Woman with a wrinkled face, a furr'd Brow, a hairy Lip, a gobber Tooth, a squint Eye, a squeaking Voice, a scolding Tongue, having a rugged Coate on her back, a skull-cap on her head, a spindle in her hand, a Dog or Cat by her side, is not only suspected but pronounced for a Witch." "Every new disease, notable accident, mirable of Nature, rarity of Art, nay and strange Work or just Judgement of God, is by them accounted for no other but an act or effect of Witchcraft." He says, p. 10. "Some say the Devill was the first Witch when he plaid the Impostor with our first parents, possessing the Serpent (as his Impe) to their delusion. Gen. 3. and it is whispered that our grandame Eve was a little guilty of such kind of Society."

Henry, in his History of Great Britain, vol. iv. p. 543. 4to. speaking of our manners between A. D. 1399. and 1485. says "There was not a Man then in England who entertained the least doubt of the reality of Sorcery, Necromancy, and other diabolical Arts."

According to the popular belief on this subject, there are three sorts of Witches: the first kind can hurt but not help, and are with singular propriety called the Black Witches.

The second kind, very properly called White ones, have gifts directly opposite to those of the former; they can help, but not hurt[c].

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[c] By the following Lines of Dryden, however, the White Witch seems to have a strong hankering after mischief:

"At least as little honest as he could,
And like *white Witches* mischievously good."

Gaule, as cited before, says: "According to the vulgar conceit, distinction is usually made between the *white* and the *black Witch*; the good and the bad Witch. The *Bad Witch* they are wont to call him or her that workes Malefice or Mischiefe to the bodies of Men or Beasts: *the Good Witch* they count him or her that helps to reveale, prevent, or remove the same."

Cotta, in "The Tryall of Witch-craft," p. 60. says, "This kinde is not obscure, at this day swarming in this kingdom, whereof no man can be ignorant, who lusteth to observe the uncontrouled Liberty and License of open and ordinary resort in all places unto *Wise-Men* and *Wise-Women*, so vulgarly termed for their reputed knowledge concerning such diseased persons as are supposed to be bewitched."

The same author, in his "Short Discoverie of unobserved Dangers, &c." 4to. Lond. 1612. p. 71. says: "the mention of Witchcraft doth now occasion the remembrance in the next place of a sort of practitioners whom our custome and country doth call Wise Men and Wise Women, reputed a kind of good and honest harmles Witches or Wizards, who by good Words, by hallowed Herbes, and Salves, and other superstitious Ceremonies, promise to allay and calme divels, practises of other Witches, and the forces of many Diseases."

Perkins by Pickering, 8vo. Cambr. 1610. p. 256. concludes with observing: "It were a thousand times better for the Land, if all Witches, but specially the *Blessing Witch*, might suffer death. Men doe commonly hate and spit at *the damnifying Sorcerer*, as unworthie to live among them, whereas they flie unto the other in necessitie, they depend upon him as their God, and by this meanes, thousands are carried away to their finall confusion. Death therefore is the just and deserved portion of *the Good Witch*."

Baxter, in his World of Spirits, p. 184. speaks of those Men that tell men of things stolen and lost, and that shew men the face of a Thief in a Glass, and cause the Goods to be brought back, who are commonly called *White Witches*. When I lived, he says, at Dudley, Hodges, at Sedgley two miles off, was long and commonly accounted such a one. And when I lived at Kederminster, one of my neighbours affirmed, that having his yarn stolen, he went to Hodges (ten miles off) and he told him that at such an hour he should have it brought home again, and put in at the Window, and so it was; and as I remember he shewed him the person's face in a Glass. Yet

The third Species, as a mixture of white and black, are styled the Grey Witches; for they can both help and hurt[d].

I do not not think that Hodges made any known Contract with the Devil, but thought it an effect of Art."

[d] King James in his Dæmonology, p. 117. says that "Witches can raise Stormes and Tempests in the Aire, either upon Sea or Land." The Lapland Witches, we are told, can send Winds to Sailors and take delight in nothing more than raising Storms and Tempests, which they effect by repeating certain Charms, and throwing up sand in the air*.

The following passage is from Scot's Discovery, p. 33. "No one endued with common sense but will deny that the Elements are obedient to Witches and at their commandment, or that they may, at their pleasure, send Rain, Hail, Tempests, Thunder, Lightning; when she, being but an old doting Woman, casteth a Flint-stone over her left shoulder, towards the West, or hurleth a little Sea-sand up into the Element, or wetteth a Broom-sprig in Water, and sprinkleth the same in the Air; or diggeth a pit in the Earth, and putting Water therein, stirreth it about with her finger; or boileth Hog's Bristles, or layeth Sticks across upon a Bank, where never a drop of Water is: or buryeth Sage till it be rotten: all which things are confessed by Witches, and affirmed by Writers to be the means that Witches use, to move extraordinary Tempests and Rain."

"Ignorance," says Osbourne in his Advice to his Son, 8vo. Oxf. 1656. "reports of Witches that they are unable to hurt till they have received an Almes: which, though ridiculous in itselfe, yet in this sense is verified, that Charity seldom goes to the Gate but it meets with Ingratitude." p. 94.

Spotiswood, as cited by Andrews in his Continuation of Henry's Hist. of Great Britain, p. 503,

* The Laplanders, says Scheffer, have a Cord tied with Knots for the raising of the Wind; They, as Ziegler relates it, tye their magical knots in this Cord; when they untye the first, there blows a favourable Gale of Wind; when the second, a brisker; when the third, the Sea and Wind grow mighty, stormy, and tempestuous. This, he adds, that we have reported concerning the Laplanders, does not in fact belong to them, but to the Finlanders of Norway, because no other Writers mention it, and because the Laplanders live in an inland Country. However, the method of selling Winds is this: "They deliver a small Rope with three Knots upon it, with this caution, that when they loose the first they shall have a good Wind; if the second, a stronger; if the third, such a Storm will arise that they can neither see how to direct the Ship and avoid Rocks, or so much as stand upon the Decks, or handle the tackling."

Pomponius Mela, who wrote in the reign of the Emperor Claudius, (P. Mela. III. c. 6.) mentions a set of Priestesses in the Island of Sena, or the Isle des Saints, on the Coast of Gaul, who were thought to have the quality, like the above Laplanders, or rather Finlanders, of troubling the Sea and raising the Winds by their Enchantments, being, however, subservient only to sea-faring people, and only to such of them as come on purpose to consult them.

Ranulph Higden, in the Polychronicon, p. 195. tells us that the Witches in the Isle of Man antiently sold Winds to Mariners and delivered them in Knots tied upon a Thread, exactly as the Laplanders did.

The power of confining and bestowing is attributed to Eolus in the Odyssey. Calypso, in other places of the same work, is supposed to have been able to confer favourable Winds. See Gent. Mag. for Jan. 1763. vol. xxxiii. p. 13. with the Signature of T. Row. [the late Dr. Pegge.]

Thus the end and effect of Witchcraft seems to be sometimes good and sometimes the direct contrary. In the first case the sick are healed, thieves are bewrayed, and true men come to their goods. In the second, Men, Women, Children, or Animals, as also Grass, Trees, or Corn, &c. are hurt.

The mode of becoming a Witch, according to Grose, is as follows[e]: a decrepid superannuated old Woman is tempted by a Man in black to sign a Contract

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says, "In the North," (of Britain) there were "Matron-like Witches and ignorant Witches." It was to one of the superior sort that Satan, being pressed to kill James the sixth, thus excused himself in French, "Il est homme de Dieu."

Camden, in his antient and modern Manners of the Irish, says: "If a Cow becomes dry, a Witch is applied to, who inspiring her with a fondness for some other Calf, makes her yield her Milk." Gough's Camden, vol. iii. p. 659. He tells us, Ibid. "The women who are turned off (by their Husbands) have recourse to Witches, who are supposed to inflict barrenness, impotence, or the most dangerous diseases on the former Husband, or his new Wife." Also, "They account every Woman who fetches fire on May Day a Witch, nor will they give it to any but sick persons, and that with an Imprecation, believing she will steal all the butter next Summer. On May Day they kill all Hares they find among their Cattle, supposing them the old Women who have Designs on the Butter. They imagine the butter so stolen may be recovered, if they take some of the Thatch hanging over the door and burn it."

[e] "A Witch," (as I read in the curious Tract intitled 'Round about our Coal-Fire,') "according to my Nurse's account, must be a hagged old Woman, living in a little rotten Cottage, under a Hill, by a Wood-side, and must be frequently spinning at the door: she must have a black Cat, two or three Broom-sticks, an Imp or two, and two or three diabolical Teats to suckle her Imps. She must be of so dry a Nature, that if you fling her into a River, she will not sink: so hard then is her Fate, that, if she is to undergo the Trial, if she does not drown, she must be burnt, as many have been within the memory of Man."

The subsequent, from one of our English Poets, occurs in Cotgrave's English Treasury of Wit and Language, p. 298:

"Thus Witches
Possess'd, ev'n in their Death deluded, say
They have been Wolves and Dogs, and sail'd in Egge-shels *
Over the Sea, and rid on fiery Dragons,
Pass'd in the Air more than a thousand Miles
All in a Night: the Enemy of Mankind
So pow'rfull, but false and Falshood confident."

* The Connoisseur, No. 109. says, it is a common notion that a Witch can make a Voyage to the East Indies in an Egg-shell, or take a Journey of two or three hundred miles across the Country on a Broomstick.

to become his, both Soul and Body. On the conclusion of the Agreement[f], he gives her a piece of Money, and causes her to write her name and make her mark on a slip of parchment with her own blood. Sometimes also on this occasion the Witch uses the ceremony of putting one hand to the sole of her foot, and the other to the crown of her head. On departing, he delivers to her an Imp, or Familiar[g]. The Familiar, in the shape of a Cat, or Kitten, a Mole, Miller-fly, or some other Insect or Animal, at stated times of the day, sucks her blood, through Teats on different parts of her body[h]. There is a great variety of the Names of these Imps or Familiars.

The Sabbath of Witches is a meeting to which the Sisterhood, after having

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Heath, in his History of the Scilly Islands, p. 120. tells us, "Some few of the Inhabitants of the Scilly Islands imagine, (but mostly old women,) that Women with Child and the first born are exempted from the power of Witchcraft.

[f] In making these Bargains, it is said, there was sometimes a great deal of haggling. The Sum given to bind the Bargain was sometimes a Groat, at other times Half-a-Crown.

[g] In Cotgrave's Treasury of Wit and Language, p. 263. we read:

"Thou art a Soldier,
Followest the great Duke, feed'st his Victories,
As Witches do *their serviceable Spirits*,
Even with thy prodigal blood."

In the Relation of the Swedish Witches, at the end of Glanvil's "Sadducismus Triumphatus," we are told that the Devil gives them a Beast about the bigness and shape of a young Cat, which they call a Carrier. What this Carrier brings they must receive for the Devil. These Carriers fill themselves so full sometimes, that they are forced to spew by the way, which spewing is found in several Gardens where Colworts grow, and not far from the Houses of those Witches. It is of a yellow Colour like Gold, and is called 'Butter of Witches'." p. 494. Probably this is the same substance which is called in Northumberland Fairy Butter. See p. 339.

[h] In "A Discourse of Witchcraft," MS. communicated by John Pinkerton, Esq. written by Mr. John Bell, Minister of the Gospel at Gladsmuir, 1705. p. 23. on the subject of Witches Marks, I read as follows: "This mark is sometimes like a little Teate; sometimes like a blewish spot: and I myself have seen it in the body of a confessing Witch like a little powder mark of a blea colour, somewhat hard, and withal insensible, so as it did not bleed when I pricked it."

From the "News from Scotland, &c." 1591. (a Tract which will be more fully noticed hereafter,) it appears that having tortured in vain a suspected Witch with "the Pilliwinckes upon her fingers, which is a grievous torture, and binding or wrenching her head with a cord or rope, which is a most cruel torture also, they, upon search, found the Enemy's mark to be in her Forecrag, or forepart of her throat, and then she confessed all." In another the Devil's mark was found upon her

been anointed with certain magical Ointments, provided by their infernal Leader, are supposed to be carried through the Air, on Brooms, Coul staves, Spits, &c.[i]

At these meetings they have feastings, musick, and dancing, the Devil himself condescending to play at them on the Pipes or Cittern.

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privities. Dr. Fian was by the King's command consigned on this occasion, "to the horrid Torment of the Boots," and afterwards strangled, and burnt on the Castle-hill, Edinburgh, on a Saturday in the end of January 1591.

[i] Butler, in his Hudibras, Part I. Canto iii. l. 105. has the following on this subject;

"Or trip it o'er the Water quicker
Than Witches when their Staves they liquor,
As some report."

Reginald Scot, in his Discovery of Witchcraft, B. iii. c. i. p. 40. speaking of the vulgar opinion of Witches flying, observes that "the Devil teacheth them to make Ointment of the bowels and members of Children, whereby they ride in the Air and accomplish all their desires. After burial they steal them out of their Graves and seeth them in a Cauldron, till the Flesh be made potable, of which they make an Ointment, by which they ride in the air." Wierus exposes the folly of this Opinion in his Book de Præstigiis Dæmonum, proving it to be a diabolical Illusion, and to be acted only in a Dream. And it is exposed as such by Oldham, (Works, 6th edit. p. 254.)

"As Men in sleep, though motionless they lie
Fledg'd by a Dream, believe they mount and flye:
So Witches some inchanted Wand bestride,
And think they through the airy Regions ride."

See more authorities in the Notes upon Hudibras. Part III. Canto i. l. 411. 412. Grey's Notes on Shakespear, vol. ii. p. 140.

Lord Verulam tells us that "the Ointment that Witches use, is reported to be made of the Fat of Children digged out of their Graves; of the Juices of Smallage, Wolf-Bane, and Cinqe-Foil, mingled with the meal of fine Wheat: but I suppose the soporiferous medicines are likest to do it, which are Hen-bane, Hemlock, Mandrake, Moon-shade, or rather Night-shade, Tobacco, Opium, Saffron, Poplar-leaves, &c."

There had been about the time of Lord Verulam no small stir concerning Witchcraft. Ben Jonson, says Dr. Percy, has left us a Witch Song which contains an extract from the various Incantations of classic Antiquity. Some learned Wise-acres had just before busied themselves on this subject, with our British Solomon, James the first, at their head. And these had so ransacked all Writers antient and modern, and so blended and kneaded together the several superstitions of different times and nations, that those of genuine English growth could no longer be traced out and distinguished.

The Witch Song in Macbeth is superior to this of Ben Jonson. The metrical Incantations in

They afterwards proceed at these Assemblies to the grossest Impurities and Immoralities, and it may be added Blasphemies, as the Devil sometimes preaches to them a mock Sermon[b].

They afterwards open Graves for the purpose of taking out Joints of the Fingers and Toes of dead Bodies, with some of the Winding Sheet, in order to prepare a Powder for their magical purposes. Here also the Devil distributes Apples, Dishes, Spoons, or other trifles, to those Witches who desire to tor-

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Middleton's "Witch" are also very curious. As the Play is exceedingly rare, the following is given as a specimen of his Incantations:

"1 *Witch.* Here's the Blood of a Bat.
Hec. Put in that, oh put in that.
2. Here's Libbard's Bane.
Hec. Put in againe.
1. The Juice of Toade, the Oile of Adder.
2. Those will make the yonker madder.
Hec. Put in: thers all, and rid the stench.
Firestone. Nay here's three ounces of the red-hair'd Wench.
All. Round, around, around, &c."

The Witches Cauldron is thus described by Olaus Magnus: "Olla autem omnium Maleficarum commune solet esse Instrumentum, quo succos, herbas, vermes, et exta decoquant, atque ea venefica dape ignavos ad vota alliciunt, et instar bullientis Ollæ, Navium & Equitum aut Cursorum excitant Celeritatem." Olai Magni Gent. Septentr. Hist. Brevis. p. 96.

[b] Butler has an allusion to something of this kind in Hudibras, Part. III. Canto i. l. 983.

"And does but tempt them with her Riches
To use her as the Devil does Witches;
Who takes it for a special Grace
To be their Cully for a space,
That when the times expir'd the drazels
For ever may become his Vassals.

The Sabbath of the Witches is supposed to be held on a Saturday: when the Devil is by some said to appear in the shape of a Goat, about whom several Dances and magic Ceremonies are performed. Before the Assembly breaks up the Witches are all said to have the honour of saluting Satan's posteriors. See King James's Remarks on this subject in his "Dæmonology." Satan is reported to have been so much out of humour at some of these meetings, that, for his diversion he would beat the Witches black and blue with the Spits and Brooms, the vehicles of their Transportation, and play them divers other unlucky tricks.

There is a Scottish Proverb, "Ye breed of the Witches, Ye can do nae good to your sel."

ment any particular person, to whom they must present them. Here also, for similar purposes, the Devil baptizes waxen Images[m].

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[m] King James, in his Dæmonology, Book ii. chap. 5. tells us that "the Devil teacheth how to make pictures of Wax or Clay, that, by roasting thereof, the persons that they bear the name of may be continually melted, or dried away by continual sickness."

See Servius on the 8th Eclogue of Virgil. Theocritus, Idyl. ii. 22. Hudibras, P. II. Canto ii. l. 351.

Ovid says: "Devovet absentes, simulachraque cerea figit
Et miserum tenues in jecur urget acus." Heroid. Ep. vi. l. 91.

See also Grafton's Chronicle, p. 587. where it is laid to the charge (among others) of Roger Bolinbrook, a cunning Necromancer, and Margery Jordane, the cunning Witch of Eye, that they at the request of Eleanor, Dutchess of Gloucester, had devised an Image of Wax representing the King, (Henry VI.) which by their sorcery a little and little consumed: intending thereby in conclusion to waste and destroy the King's person. Shakspeare mentions this Hen. VI. P. II. Act i. sc. 4.

It appears from Strype's Annals of the Reformation, vol. i. p. 8. under Anno 1558. that Bishop Jewel, preaching before the Queen, said: "It may please your Grace to understand that Witches and Sorcerers within these few last years are marvelously increased within your Grace's realm. Your Grace's subjects pine away, even unto the death, their colour fadeth, their flesh rotteth, their speech is benumbed, their senses are bereft. I pray God they never practise *further then upon the subject.*" "This," Strype adds, "I make no doubt was the occasion of bringing in a Bill, the next Parliament, for making Enchantments and Witchcraft Felony." One of the Bishop's strong expressions is, "*These eyes have seen* most evident and manifest marks of their wickedness*."

Andrews, in his Continuation of Henry's History of Great Britain, 4to. p. 93. tells us, speaking of Ferdinand, Earl of Derby, who in the reign of Queen Elizabeth died by poison, "The credulity of the age attributed his death to Witchcraft. The Disease was odd, and operated as a perpetual emetic, and *a waxen Image, with hair like that of the unfortunate Earl,* found in his Chamber, reduced every suspicion to certainty."

"The Wife of Marshal D'Ancre was apprehended, imprisoned, and beheaded for a Witch, upon a surmise that she had enchanted the Queen to doat upon her husband: and they say, the young King's picture was found in her closet, in virgin wax, with one leg melted away. When asked by

* It appears from the same work, vol. iv. p. 7. sub anno 1589. that "one Mrs. Dier had practised conjuration against the Queen, to work some mischief to her Majesty: for which she was brought into question: and accordingly her Words and Doings were sent to Popham the Queen's Attorney and Egerton her Solicitor by Walsingham the Secretary and Sir Thomas Heneage her Vice Chamberlain, for their Judgement, whose opinion was that Mrs. Dier was not within the compass of the Statute touching Witchcraft, for that she did no act, and spake certain lewd speeches tending to that purpose but neither set figure nor made pictures." Ibid. vol. ii. p. 545. sub anno 1578. Strype says: "Whether it were the effect of Magic, or proceeded from some natural cause, but the Queen was in some part of this year under excessive anguish *by pains of her Teeth*: insomuch that she took no rest for divers nights, and endured very great torment night and day."

Sometimes Witches content themselves with a revenge less than mortal, causing the objects of their hatred to swallow Pins, crooked Nails [n], Dirt, Cinders,

her Judges what spells she had made use of to gain so powerful an ascendancy over the Queen, she replied, 'that ascendancy only which strong minds ever gain over weak ones'." Seward's Anecdotes of some distinguished Persons, &c. vol. iii. p. 215.

Blagrave, in his Astrological Practice of Physick, p. 89. observes that "the way which the Witches usually take for to afflict Man or Beast in this kind, is, as I conceive, done by Image or Model, made in the likeness of that Man or Beast they intend to work mischief upon, and by the subtilty of the Devil made at such hours and times when it shall work most powerfully upon them by thorn, pin, or needle, pricked into that Limb or Member of the Body afflicted."

This is farther illustrated by a passage in one of Daniel's Sonnets:

"The slie Inchanter, when to work his will
And secret wrong on some forspoken wight,
Frames Waxe, in forme to represent aright
The poore unwitting wretch he meanes to kill,
And prickes the Image, fram'd by Magick's skill,
Whereby to vex the partie Day and Night."

Son. 10. from Poems and Sonnets annexed to Astrophil and Stella. 4to. (1591.)

Again, in Diaria, or the excellent conceitful Sonnets of H. C. (Henry Constable) 1594.

"Witches which some murther do intend
Doe make a Picture and doe shoote at it;
And in that part where they the Picture hit,
The Parties self doth languish to his end." Decad. II. Son. ii.

Coles, in his Art of Simpling, &c. p. 66. says that Witches "take likewise the Roots of Mandrake, according to some, or as I rather suppose the *Roots of Briony*, which simple folke take for the true Mandrake, and make thereof an ugly Image, by which they represent the person on whom they intend to exercise their Witchcraft." He tells us, Ibid. p. 26. "Some Plants have Roots with a number of threds, like beards, as Mandrakes, whereof Witches and Impostors make an ugly Image, giving it the form of the face at the top of the root, and leave those strings to make a broad Beard down to the feet."

[n] It was a supposed Remedy against Witchcraft to put some of the bewitched person's water, with a quantity of Pins, Needles, and Nails into a Bottle, cork them up and set them before the Fire, in order to confine the Spirit: but this sometimes did not prove sufficient, as it would often force the Cork out with a loud noise, like that of a Pistol, and cast the contents of the Bottle to a considerable height.

Bewitched persons were said to fall frequently into violent Fits and to vomit Needles, Pins, Stones, Nails, Stubbs, Wool, and Straw. See Trusler's Hogarth Moralized. Art. *Medley*.

It is related in the Life of Lord Keeper Guildford, p. 131. that when his Lordship was upon the Circuit at Taunton Dean, he detected an Imposture and Conspiracy against an old Man charged

and trash of all sorts: or by drying up their Cows and killing their Oxen: or by preventing Butter from coming in the Churn: or Beer from working. Sometimes, to vex Squires, Justices, and Country-Parsons, fond of hunting, they change themselves into Hares, and elude the speed of the fleetest Dogs[n].

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with having bewitched a Girl of about thirteen years of age, who, during pretended convulsions, took crooked Pins into her mouth and spit them afterwards into Bye-stander's hands *. "As the Judge went down stairs out of the Court, an hideous old Woman cried 'God bless your worship;' 'What's the matter, good Woman?' said the Judge. 'My Lord,' said she, 'forty years ago they would have hanged me for a Witch, and they could not; and now they would have hang'd my poor Son.'

The first Circuit his Lordship went Westward, Mr. Justice Rainsford, who had gone former circuits there, went with him; and he said, that the year before, a Witch was brought to Salisbury, and tried before him. Sir James Long came to his Chamber and made a heavy complaint of this Witch, and said that if she escaped his Estate would not be worth any thing; for all the people would go away. It happened that the Witch was acquitted, and the Knight continued extremely concerned: therefore the Judge, to save the poor Gentleman's Estate, ordered the Woman to be kept in Gaol, and that the Town should allow her 2 *sh.* 6*d.* a week: for which he was very thankful. The very next Assizes he came to the Judge to desire his Lordship would let her come back to the Town. And why? They could keep her for one shilling and sixpence there: and in the Gaol she cost them a shilling more." p. 130.

[n] In antient times even the pleasures of the Chace were checked by the superstitions concerning Witchcraft. Thus, in Scot's Discovery, p. 152. "That never Hunters nor their Dogs may be bewitched, they cleave an oaken branch, and both they and their Dogs pass over it."

Warner, in his Topographical Remarks relating to the South-Western Parts of Hampshire, 8vo. Lond. 1793. vol. i. p. 241. mentioning Mary Dore, the "parochial Witch of Beaulieu," who died about half a century since, says, "her Spells were chiefly used for purposes of self-extrication in situations of danger; and I have conversed with a rustic whose Father had seen the old Lady convert herself more than once into the form of a Hare, or Cat, when likely to be apprehended in wood-stealing, to which she was somewhat addicted."

Butler, in his Hudibras, Part III. Canto iii. l. 339. says, speaking of the Witch-Finder, that, of Witches some be hanged

——"for putting knavish tricks
Upon Green Geese and Turkey-Chicks,
Or Pigs, that, suddenly deceas't
Of griefs, unnat'ral as he guest."

* Jorden, in his curious Treatise of the Suffocation of the Mother, &c. 4to. Lond. 1603. p. 24. says: "Another policie Marcellus Donatus tells us of, which a physition used towardes the Countesse of Mantua, who being in that disease which we call Melancholia Hypochondriaca, did verily believe that she was bewitched, and was cured by conveying of Nayles, Needles, Feathers, and such like things into her Close-stoole when she took Physicke, making her believe that they came out of her bodie."

In vexing the parties troubled, Witches are visible to them only: sometimes such parties act on the defensive against them, striking at them with a Knife, &c.

Preventatives, according to the popular belief, are scratching, or pricking a Witch °: taking the Wall of her in a Town or Street, and the right hand of her

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Henry, in his History of Great Britain, 4to. vol. i. p. 99. mentions Pomponius Mela, as describing a Druidical Nunnery, which, he says, was situated in an Island in the British Sea, and contained nine of these venerable Vestals, who pretended that they could raise Storms and Tempests by their Incantations; could cure the most incurable Diseases; could transform themselves into all kinds of Animals; and foresee future Events."

For another superstitious notion relating to the Inchantment of Witchcraft, see Lupton's First Book of Notable Things, 8vo. edit. 1660. p. 20. No. 82. See also Guil. Varignana, and Arnoldus de Villa Nova.

° It was a part of the system of Witchcraft that drawing blood from a Witch rendered her Enchantments ineffectual, as appears from the following authorities. In Glanville's Account of the Dæmon of Tedworth, speaking of a Boy that was bewitched, he says, the Boy drew towards Jane Brooks, the woman who had bewitched him, who was behind her two Sisters, and put his hand upon her, which his father perceiving, immediately *scratched her face and drew blood from her.* The youth then cry'd out that he was well." Blow at Modern Sadducism, 12mo. 1668. p. 148.

In the First Part of Shakspeare's Henry the sixth, Act i. sc. 10. Talbot says to the Pucelle d'Orleans:

—— "I'll have a bout with the
Devil or Devil's Dam, I'll conjure thee,
Blood will I draw on thee, thou art a Witch."

Thus also in Butler's Hudibras:

"Till *drawing blood o' the Dames* like Witches,
They're forthwith cur'd of their Capriches."

So, also, in Cleveland's Rebel Scot:

"Scots are like Witches, do but whet your Pen,
Scratch till the blood come, they'll not hurt you then."

This curious doctrine is very fully investigated in Hathaway's Trial, published in the State Trials. The following passage is in Arise Evans's Echo to the Voice from Heaven. 8vo. Lond. 1652. p. 34. "I had heard some say, that when a Witch had power over one to afflict him, *if he could but draw one drop of the Witches blood,* the Witch would never after do him hurt."

Coles, in his Art of Simpling, p. 67. observes that "if one hang Misletoe about their neck, the Witches can have no power of him. The Roots of Angelica doe likewise availe much in the same case, if a Man carry them about him, as Fuchsius saith."

in a Lane or Field: while passing her, by clenching both hands, doubling the

In the Song of "The Laidley Worm," in the Northumb. Garland, p. 63. we read:

"The Spells were vain; the Hag returnes
To the Queen in sorrowful mood,
Crying that Witches have no power
Where there is Rown-tree wood!"

Butler, in Hudibras, says of his Conjurer that he could

"Chase evil Spirits away by dint
Of Cickle, *Horse-shoes*, hollow Flint."
Part II. Canto iii. l. 291.

Aubrey tells us, in his Miscellanies, p. 148. that "it is a thing very common to nail Horse-shoes on the Thresholds of Doors: which is to hinder the power of Witches that enter into the House. Most Houses of the West end of London have the Horse-shoe on the Threshold. It should be a Horse-shoe that one finds. In the Bermudas they use to put an Iron into the Fire when a Witch comes in. Mars is enemy to Saturn." He says, ibid. "under the porch of Staninfield Church in Suffolk, I saw a Tile with a Horse-shoe upon it, placed there for this purpose, though one would imagine that Holy Water would alone have been sufficient. I am told there are many other similar instances."

Misson, in his Travels in England, p. 192. on the subject of the Horse-shoe nailed on the Door, tells us: "Ayant souvent remarqué un fer de Cheval cloüe au Seuils des portes (chez les Gens de petite etoffe) j'ai demandè a plusieurs ce que cela vouloit dire? On m'a repondu diverses choses differentes, mais la plus generale Reponse a eté, que ce fers se mettoient pour empêcher les Sorciers d'entrer. Ils rient en disant cela, mais ils ne le disent pourtant pas tout-a-fait en riant; car ils croyent qu'il y a là dedans, ou du moins qu'il peut y avoir quelque vertu secrete: et s'ils n'avoient pas cette opinion, ils ne s'amuseroient pas a clouer ce fer à leur porte."

In Gay's Fable of "The Old Woman and her Cats," the supposed Witch complains as follows:

— "Crouds of boys
Worry me with eternal noise;
Straws laid across my pace retard,
The Horse-shoe's nailed, (each threshold's guard,)
The stunted Broom the Wenches hide,
For fear that I should up and ride;
They stick with Pins my bleeding Seat,
And bid me show my secret Teat."

In Monmouth-Street, [probably the part of London alluded to by Aubrey,] many Horse-shoes nailed to the Thresholds are still to be seen (1797*). There is one at the Corner of Little Queen-Street, Holbourn.

* [The Editor of this Work, April 26th, 1813. counted no less than seventeen Horse-shoes in Monmouth-Street nailed against the Steps of Doors.]

Thumbs beneath the Fingers: and also by saluting her with civil words before she speaks: but no presents of Apples, Eggs, or other things, must be received from her on any account[P].

"That the Horse-shooe may never be pul'd from your Threshold," occurs among the good wishes introduced by Holiday in his Comedy of ΤΕΧΝΟΓΑΜΙΑ, or The Marriage of the Arts, Signat. E b.

Nailing of Horse-shoes seems to have been practised as well to keep Witches in, as to keep them out. See Ramsey's Elminthologia, p. 76. who speaks of nailing Horse-shoes on the Witches' Doors and Thresholds.

Mr. Douce's Manuscript Notes say: "The Practise of nailing Horse-shoes to Thresholds resembles that of driving Nails into the Walls of Cottages among the Romans, which they believed to be an Antidote against the Plague: for this purpose L. Manlius, A. U. C. 390, was named Dictator, to drive the Nail. See Mr. Lumisden's Remarks on the Antiquities of Rome. p. 148.

The Bawds of Amsterdam believed (in 1687) that a Horse-Shoe which had either been found or stolen, placed on the Chimney-hearth, would bring good luck to their Houses. They also believed that Horses Dung dropped before the House, and put fresh behind the Door, would produce the same effect. See Putanisme d'Amsterdam. 12mo. pp. 56. 57.

[P] In Beaumont and Fletcher's Play of "Women pleased," are the following Lines:

"The Devil should think of purchasing that Egg-shell
To victual out a Witch for the Burmoothes." P. 276. b.

To *break the Egg-shell after the Meat is out,* is a relique of superstition thus mentioned in Pliny: "Huc pertinet Ovorum, ut exsorbuerit quisque, calices, cochlearumque, protinus frangi aut eosdem cochlearibus perforari." Sir Thomas Browne tells us that the intent of this was to prevent Witchcraft*; for lest Witches should draw or prick their names therein, and veneficiously mischief their persons, they broke the Shell as Dalecampius has observed. Delrio, in his Disquisit. Magicæ, Lib. vi. c. 2. sect. 1. Quæst. 1. has the following passage on this subject: "Et si ova comederint, eorum testas, non nisi ter cultro perfossas in Catinum projiciunt, timentes neglectum veneficiis nocendi occasionem præbere."

Scot, in his Discovery, p. 157. says: "Men are preserved from Witchcraft by sprinkling of Holy Water, receiving consecrated Salt; by Candles hallowed on Candlemas Day, and by green Leaves consecrated on Palm Sunday."

Coles, in his Art of Simpling, p. 67. tells us that "Matthiolus saith that that Herba paris takes away Evill done by Witchcraft, and affirms that he knew it to be true by experience."

* We read in Persius,

"Tunc nigri Lemures, *ovoque pericula rupto.*"

Sat. v. l. 185.

Among the wild Irish "to eat an odd Egg endangered the death of their Horse." See Memorable Things noted in the Description of the World, p. 112. Ibid. p. 113. we read, "The Hoofs of dead Horses they accounted and held sacred."

Various were the modes of trying Witches. This was sometimes done by finding private Marks on their bodies[q]: at others by weighing the suspected Wretch against the Church Bible[r]: by another method she was made to say the

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Heath, in his History of the Scilly Islands, p. 120. tells us, that "Some few of the Inhabitants imagine (but mostly old Women) that Women with Child, and the first-born, are exempted from the power of Witchcraft."

The following occurs in Aubrey's Miscellanies, p. 147.

"Vervain and Dill
Hinders Witches from their will."

I find the subsequent in Scot's Discovery of Witchcraft, p. 152. "To be delivered from Witches they hang in their Entries an Herb called Pentaphyllon, Cinquefoil, also an Olive Branch: also Frankincense, Myrrh, Valerian, Verven, Palm, Antirchmon, &c. also Hay-thorn, otherwise White-thorn gathered on May Day."

He tells us, p. 151. "Against Witches, in some Countries, they nail a Wolf's head on the door. Otherwise, they hang Scilla (which is either a root, or rather in this place garlick,) in the roof of the House, to keep away Witches and Spirits; and so they do Alicium also. Item. Perfume made of the gall of a black Dog, and his blood, besmeared on the Posts and Walls of the House, driveth out of the doors both Devils and Witches. Otherwise: the House where Herba betonica is sown, is free from all mischiefs," &c.

[q] Among the presumptions whereby Witches were condemned, what horror will not be excited at reading even a part of the following Item in Scot's Discovery, p. 15. "If she have any privy Mark under her arm-pit, under her hair, under her lip, or *****, *it is presumption sufficient for the Judge to proceed and give sentence of* DEATH *upon her ! ! !*"

By the following Caution, ibid. p. 16. it is ordered that the Witch "must come to her Arreignment backward, to wit, with her tail to the Judge's face, who must make many crosses at the time of her approaching to the Bar."

King James himself, in his Dæmonology, speaking of the helps that may be used in the Trial of Witches, says, "the one is—the finding of their Marke and trying *the insensibleness* thereof."

[r] Mr. Strutt, in his Description of the Ordeals under the Saxons, tells us, that "the second kind of Ordeal by Water*, was, to thrust the accused into a deep Water, where, if he struggled in the least to keep himself on the surface, he was accounted guilty; but if he remained on the top of the water without motion, he was acquitted with honour. Hence, he observes, without doubt, came the long-continued Custom of swimming people suspected of Witchcraft. There are also, he further observes, the faint traces of these antient Customs in another superstitious method of proving a Witch. It was done by weighing the suspected party against the Church Bible, which if they outweighed, they were innocent; but, on the contrary, if the Bible proved the heaviest, they were instantly condemned.

* For an Account of the ancient "Ordela by cold Water," see Dugd. Orig. Juridiciales p. 87.

Lord's Prayer[s]. She was sometimes forced to weep, and so detected, as a Witch can shed no more than three Tears, and those only from her left Eye[t]. Swimming a Witch was another kind of popular Ordeal[u]. By this method she was handled not less indecently than cruelly; for she was stripped naked and cross bound, the right Thumb to the left Toe, and the left Thumb to the right Toe. In this state she was cast into a Pond or River, in which, if guilty, it was thought impossible for her to sink.

In the Gent. Mag. for Feb. 1759. vol. xxix. p. 93, we read, "One Susannah Haynokes, an elderly woman of Wingrove near Aylesbury, Bucks, was accused by a neighbour for bewitching her Spinning Wheel, so that she could not make it go round, and offered to make Oath of it before a Magistrate; on which the Husband, in order to justify his Wife, insisted upon her being tried by the Church Bible, and that the accuser should be present: Accordingly she was conducted to the Parish Church, where she was stript of all her cloaths, to her Shift and Under Coat, and weighed against the Bible: when, to the no small mortification of the Accuser, she outweighed it, and was honourably acquitted of the Charge.

[s] Butler, in his Hudibras, Part I. C. iii. l. 343. alludes to this Trial:

"He that gets her by heart must say her
The back way, like a Witches Prayer."

[t] King James, in the Work already quoted, adding his Remarks on this mode of trying Witches, says: "They cannot even shed Tears, though women in general are like the Crocodile, ready to weep upon every light occasion."

In a MS Discourse of Witchcraft, communicated by John Pinkerton, Esq. written by Mr. John Bell, Minister of the Gospel at Gladsmuir, 1705. p. 22. I read: "Symptoms of a Witch; particularly the Witches Marks, mala fama, *Inability to shed Tears*, &c. all of them providential discoveries of so dark a crime, and which like Avenues lead us to the secret of it."

[u] King James, in his Dæmonology, speaking of this mode of trying a Witch, *i. e.* "fleeting on the Water," observes that "it appeares that God hath appointed for a supernatural Signe of the monstrous Impietie of Witches, that the water shall refuse to receive them in her bosom that have shaken off them the sacred Water of Baptism, and wilfully refused the benefit thereof."

In Molinæi Vates, p. 237. "Crasso sane Errore putantur Sortilegi et Sagæ esse immersabiles, cum neque sint incombustibiles, nec aqua magis igne sit adversa diabolis. Si Saga navi vehatur, et accidat Naufragium, non minus peribit in mari quam cæteri Vectores. Adde quod ejusmodi purgatione Deus tentatur, et quæruntur experimenta divinæ potentiæ, ubi nulla est necessitas, nec Dei mandatum, nec exauditionis promissio."

Ibid. "Cœperunt in Gallia regionibusque finitimis Sortilegi, Striges, ac Veneficæ Valdenses nuncupari: et in eas translata est cum nomine purgatio seu experimentum per aquam frigidam, quam ipsi vidimus in Arduennate regione. Anni sunt circiter quadraginta ex quo illustrissimi Bataviæ ordines è ditione sua exterminaverunt improbam consuetudinem."

Other methods of detecting a Witch were, by burning the Thatch[x] of her House, or by burning any Animal supposed to be bewitched by her; as a Hog or Ox; these, it was held, would force a Witch to confess[x].

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[x] In that most rare Play "The Witch of Edmonton," 4to. Lond. 1658. p. 39. Act iv. sc. 1. *(Enter Old Banks and two or three Countrymen.)* we read:

O. Banks. My Horse this Morning runs most pitiously of the Glaunders, whose Nose yesternight was as clean as any man's here now coming from the Barber's; and this I'll take my death upon't is long of this jadish Witch, Mother Sawyer.

(Enter W. Hamlac, with Thatch and a Link.)

Haml. Burn the Witch, the Witch, the Witch, the Witch.

Omn. What hast got there?

Haml. A handful of Thatch pluck'd off a Hovel of hers; and they say when 'tis burning, if she be a Witch, she'll come running in.

O. Banks. Fire it, fire it: I'll stand between thee and home for any danger.

(As that burns, enter the Witch.)

1 *Countryman.* This Thatch is as good as a Jury to prove she is a Witch.

O. Banks. To prove her one, we no sooner set fire on the Thatch of her House, but in she came running, as if the Divel had sent her in a Barrel of Gunpowder; which trick as surely proves her a Witch, as ——

Justice. Come, come; firing her Thatch? Ridiculous: take heed Sirs, what you do: unless your proofs come better arm'd, instead of turning her into a Witch, you'll prove yourselves starke Fools."

Old Banks then relates to the Justice a most ridiculous instance of her power. "Having a Dun Cow tied up in my back side, let me go thither, or but cast mine Eye at her, and if I should be hanged I cannot chuse, though it be ten times in an hour, but run to the Cow, and taking up her Tail, kiss (saving your Worship's reverence) my Cow behinde; that the whole Town of Edmonton has been ready ******* with laughing me to scorn."

As does a Countryman another p. 58.

"I'll be sworn, Mr. Carter, she bewitched Gammer Washbowl's Sow, to cast her Pigs a day before she would have farried; yet they were sent up to London, and sold for as good Westminster Dog-Pigs, at Bartholomew Fair, as ever great belly'd Ale-wife longed for."

Cotta, in his "Short Discoverie of the unobserved Dangers," &c. 4to. p. 54. tells us: "Neither can I beleeve (I speake it with reverence unto graver Judgements) that *the forced coming of Men or Women to the burning of bewitched Cattell,* or to *the burning of the dung or urine of such as are bewitched,* or floating of Bodies above the Water, or the like, are any Trial of a Witch."

Gaule, in his "Select Cases of Conscience touching Witches and Witchcraft," also p. 75. mentions "Some marks or tokens of tryall altogether unwarrantable; as proceeding from Ignorance, Humor, Superstition. Such are 1. The old paganish Sign, the Witches long Eyes. 2. The Tradi-

There were other modes of trial, by the Stool[y], and by shaving off every Hair of the Witches body.

Witches were also detected by putting hair, pairings of the nails, and urine of any person bewitched into a Stone Bottle, and hanging it up the Chimney[z].

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tion of the Witches not weeping. 3. The Witches making ill-favoured faces and mumbling. 4. To burn the Thing bewitched, &c. (I am loath to speak out, lest I might teach these in reproving them.) 5. The burning of the Thatch of the Witches' House, &c. 6. The heating of the Horse-shoe, &c. 7. The scalding Water, &c. 8. The sticking of Knives acrosse, &c. 9. The putting of such and such things under the Threshold, and in the Bed-straw, &c. 10. The Sieve and the Sheares, &c. 11. The casting the Witch into the Water with Thumbes and Toes tied across, &c. 12. The tying of Knots, &c."

[y] Shakspeare, in Troilus and Cressida, Act ii. sc. 1. says:

"Thou Stool for a Witch."

And Dr. Grey's Notes, (vol. ii. p. 236.) afford us this Comment on the passage: "In one way of trying a Witch, they used to place her upon a Chair or a Stool, with her Legs tied cross, that all the weight of her body might rest upon her Seat; and by that means, after some time, the Circulation of the blood would be much stopped and her sitting would be as painful as the wooden Horse; and she must continue in this pain twenty-four hours*, without either sleep or meat, and it was no wonder, that when they were tired out with such an ungodly Trial, they would confess themselves many times guilty to free themselves from such torture." See Dr. Hutchinson's Historical Essay on Witchcraft, p. 63.

[z] In "A Pleasant Grove of new Fancies" by H. B. 8vo. Lond. 1657. p. 76. we have

"*A Charm to bring in the Witch.*
To house the Hag you must do this,
Commix with meal a little ****,
Of him bewitch'd, then forthwith make
A little Wafer, or a Cake;
And this rarely bak'd will bring
The old Hag in: no surer thing."

It occurs also among the following experimental Rules whereby to afflict Witches, causing the Evil to return back upon them, given by Blagrave in his Astrological Practice of Physick, 8vo. Lond. 1689. "1. One way is by watching the suspected party when they go into their House; and then presently to take some of her Thatch from over the Door, or a Tile, if the House be tyled: if it be Thatch, you must wet and sprinkle it over with the patient's water, and likewise with white Salt, then let it burn or smoke through a Trivet or the frame of a Skillet; you must bury the Ashes that way which the suspected Witch liveth. 'Tis best done either at the change,

* This was done to get a sight of the Imp, who within that space was sure to come and suck her.

Some persons were supposed by the popular Belief to have the faculty of distinguishing Witches. These were called Witch Finders[a].

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full, or quarters of the Moon; or otherwise, when the Witches Significator is in square or opposition to the Moon. But if the Witches House be tiled, then take a Tile from over the Door, heat him red hot, put Salt into the Patient's Water, and dash it upon the red hot tile, until it be consumed, and let it smoak through a Trivet or Frame of a Skillet as aforesaid. 2. Another way is to get two new Horse-shoes, heat one of them red-hot, and quench him in the patient's urine, then immediately nail him on the inside of the Threshold of the door with three Nails, the heel being upwards; then, having the patient's urine set it over the Fire, and set a Trivet over it, put into it three Horse nails and a little white Salt. Then heat the other Horse-shoe red hot, and quench him several times in the urine, and so let it boil and waste until all be consumed; do this three times, and let it be near the change, full, or quarters of the Moon; or let the Moon be in square or opposition unto the Witches Significator. 3. Another way is to stop the urine of the Patient close up in a Bottle, and put into it three Nails, Pins, or Needles, with a little white Salt, keeping the urine always warm. If you let it remain long in the bottle, it will endanger the Witches life; for I have found by experience, that they will be grievously tormented, making their water with great difficulty, if any at all, and the more if the Moon be in Scorpio in square or opposition to his Significator, when its done. 4. Another way is either at the new, full, or quarters of the Moon; but more especially, when the Moon is in square or opposition to the Planet, which doth personate the Witch, to let the patient blood, and while the blood is warm, put a little white Salt into it, then let it burn and smoak through a Trivet. I conceive this way doth more afflict the Witch than any of the other three before mentioned."

He adds, that sometimes the Witches will rather endure the misery of the above torments than appear, "by reason Country people oft times will fall upon them, and scratch and abuse them shrewdly."

I find the following, in "Articles to be enquired of within the Archdeaconry of Yorke, by the Church Wardens and Sworne Men, A. D. 163—" (any year till 1640.) 4to. Lond. *b.l.* "Whether there be any Man or Woman in your Parish that useth *Witch-craft, Sorcery, Charmes,* or *unlawfull prayer,* or *Invocations in Latine or English,* or otherwise, upon any Christian Body or Beast, or any that resorteth to the same for Counsell or Helpe."

[a] Matthew Hopkins, one of the most celebrated Witchfinders of his day, is supposed to have been alluded to by Butler, in the following Lines of Hudibras; Part II. Canto iii. l. 139.

"Has not this present Parliament
A Ledger to the Devil sent,
Fully impower'd to treat about
Finding revolted Witches out:
And has not he, within a Year,
Hang'd three score of 'em in a Shire?

The Witch Statutes in our Code of Laws were enacted in the 33d year

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Some only for not being drown'd,
And some for sitting above ground
Whole Days and Nights upon their Breeches,
And feeling pain were hang'd for Witches;
* * * *
Who after prov'd himself a Witch,
And made a Rod for his own breech."

The old, the ignorant, and the indigent (says Granger,) such as could neither plead their own cause, nor hire an advocate, were the miserable victims of this Wretch's credulity, spleen, and avarice. He pretended to be a great critic in *special marks*, which were only moles, scorbutic spots, or warts, which frequently grow large and pendulous in old age, but were absurdly supposed to be teats to suckle Imps. His ultimate method of proof was by tying together the thumbs and toes of the suspected person, about whose waist was fastened a cord, the ends of which were held on the banks of a river, by two men, in whose power it was to strain or slacken it.

The experiment of swimming was at length tried upon Hopkins himself, in his own way, and he was, upon the event, condemned, and, as it seems, executed as a wizard. Hopkins had hanged, in one year, no less than sixty reputed Witches in his own County of Essex. See Granger's Biographical History, 8vo. Lond. 1775. vol. ii. p. 409. Compare also Dr. Grey's Notes on Hudibras, vol. ii. pp. 11. 12. 13.

In Gardiner's England's Grievance in relation to the Coal Trade, p.107. we have an account that in 1649 and 1650 the Magistrates of Newcastle upon Tyne sent into Scotland to agree with a Scotchman, who pretended knowledge to find out Witches by pricking them with Pins. They agreed to give him twenty shillings a-piece for all he could condemn, and bear his travelling expences. On his arrival the Bellman was sent through the Town to invite all persons that would bring in any Complaint against any woman for a Witch, that she might be sent for and tryed by the persons appointed. Thirty women were, on this, brought into the Town Hall and stripped, and then openly had pins thrust into their bodies, about twenty-seven of whom he found guilty. His mode was, in the sight of all the people to lay the body of the person suspected naked to the Waist, and then he ran a Pin into her Thigh, and then suddenly let her Coats fall, demanding whether she had nothing of his in her body, but did not bleed: the woman through fright and shame, being amazed, replied little, then he put his hand up her Coats and pulled out the Pin, setting her aside as a guilty person and Child of the Devil. By this sort of Evidence, one Wizard and fourteen Witches were tried and convicted at the Assizes, and afterwards executed. Their names are recorded in the Parish Register of St. Andrew's. See my History of Newcastle upon Tyne.

Nash, in his History of Worcestershire, vol. ii. p. 38. tells us, that "14 May 1660. Four persons accused of Witchcraft were brought from Kidderminster to Worcester Gaol, one Widow Robinson, and her two Daughters, and a Man. The eldest daughter was accused of saying that if they had

of Henry the eighth[b], the 1st of James the first[c], and the 9th of George

not been taken, the king should never have come to England; and, though he now doth come, yet he shall not live long, but shall die as ill a death as they; and that they would have made Corn like Pepper. Many great Charges against them, and little proved, they were put to the ducking in the River: they would not sink, but swam aloft. The Man had five Teats, the Woman three, and the eldest daughter one. When they went to search the Women none were visible; one advised to lay them on their backs and keep open their mouths, and then they would appear: and so they presently appeared in sight."

The Doctor adds, that "it is not many Years since a poor Woman, who happened to be very ugly, was almost drowned in the neighbourhood of Worcester, upon a supposition of Witchcraft; and had not Mr. Lygon, a gentleman of singular humanity and influence, interfered in her behalf, she would certainly have been drowned, upon a presumption that a Witch could not sink."

It appears from a Relation printed by Matthews, in Long Acre, London, that in the year 1716, Mrs. Hicks, and her daughter aged nine years, were hanged in Huntingdon for Witchcraft, for selling their souls to the Devil, tormenting and destroying their Neighbours, by making them vomit pins, raising a Storm, so that a Ship was almost lost, by pulling off her Stockings, and making a Lather of Soap.

[b] By the 33 Hen. VIII. c. viii. the Law adjudged all Witchcraft and Sorcery to be Felony without Benefit of Clergy.

[c] By Statute 1 Jac. I. c. xii. it was ordered that all persons invoking any evil Spirit, or consulting, covenanting with, entertaining, employing, feeding, or rewarding any evil Spirit; or taking up dead Bodies from their Graves to be used in any Witchcraft, Sorcery, Charm, or Inchantment, or killing or otherwise hurting any person by such infernal Arts, should be guilty of Felony without Benefit of Clergy, and suffer death*. And if any person should attempt by Sorcery, to

* March 11th 1618. Margaret and Philip Flower, daughters of Joane Flower, were executed at Lincoln, for the supposed Crime of bewitching Henry Lord Rosse, eldest son of Francis Manners Earl of Rutland, and causing his death: also for most barbarously torturing by a strange Sickness, Francis second son of the said Earl and Lady Katherine his daughter; and also for preventing, by their diabolical Arts, the said Earl and his Countess from having any more Children. They were tried at the Lent Assizes before Sir Henry Hobart, Lord Chief Justice of the Common Pleas, and Sir Edward Bromley one of the Barons of the Exchequer and cast by the Evidence of their own Confessions. To effect the death of Lord Henry "there was a Glove of the said Lord Henry buried in the Ground, and as that Glove did rot and waste, so did the Liver of the said Lord rot and waste." The Spirit employed on the occasion, called Rutterkin, appears not to have had the same power over the Lives of Lord Francis and Lady Katherine. Margaret Flower confessed that she had "two familiar Spirits, sucking on her, the one white, the other black spotted. The white sucked under her left breast, the black spotted," &c. When she first entertained them, she promised them her Soul, and they covenanted to doe all things which she commanded them.

From a very curious printed Tract of that Time, entitled "A wonderful Discovery of Witchcraft," 23 pages 8vo. in the Library of the Right Hon. Sir Joseph Banks, Bart. K.B. P.R.S.

the second [d].

By the severe Laws once in force against Witches, to the disgrace of Hu-

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discover hidden treasure, or to restore stolen Goods, or to provoke unlawful Love, or to hurt any Man or Beast, though the same were not effected, he or she should suffer Imprisonment and Pillory for the first offence, and Death for the second.

[d] See Blackstone's Commentaries, vol. iv. p. 61. by Statute 9 Geo. II. c. v. it was enacted that no prosecution should in future be carried on against any person for Conjuration, Witchcraft, Sorcery, or Enchantment. However the misdemeanor of persons pretending to use Witchcraft, tell Fortunes, or discover stolen Goods by skill in the occult Sciences, is still deservedly punished with a year's Imprisonment, and standing four times in the Pillory.

Thus the Witch Act, a disgrace to the Code of English Laws, was not repealed till 1736.

In the Statistical Account of Scotland, vol. v. 8vo. Edinb. 1793. p. 240. Parish of Old Kilpatrick in the County of Dumbarton, we read: "The History of the Bargarran Witches, in the neighbouring parish of Erskine is well known to the curious. That this parish in the dark ages partook of the same frenzy, and that innocent persons were sacrificed at the shrine of cruelty, bigotry, and superstition, cannot be concealed. As late as the end of the last Century a Woman was burnt for Witchcraft at Sandyford, near the Village, and the bones of the unfortunate Victim were lately found at the place."

Ibid. p. 454. Parish of Spott, County of East Lothian. Parochial Records. "1698. The Session, after a long examination of Witnesses, refer the case of Marion Lillie, for Imprecations and supposed Witchcraft, to the Presbytery, who refer her for Trial to the Civil Magistrate. Said Marion generally called the Rigwoody Witch. Oct. 1705. Many Witches burnt on the top of Spott loan."

Ibid. vol. vii. p. 280. Parish of East Monkland, County of Lanark. "Upon a rising ground, there is still to be seen an upright granite stone, where, it is said, in former times they burnt those imaginary Criminals called Witches."

Ibid. vol. viii. p. 177. Parish of Newburgh, County of Fife. "Tradition continues to preserve the memory of the spot in the lands belonging to the Town of Newburgh, on which more than

In "The Diary of Robert Birrel," preserved in "Fragments of Scottish History," 4to. Edinb. 1708. are inserted some curious Memorials of Persons suffering death for Witchcraft in Scotland.

"1591. 25 of Junii, Euphane M'Kalzen ves brunt for Vitchcrafte."

"1529. The last of Februarii, Richard Grahame wes brunt at ye Crosse of Edinburghe, for Vitchcrafte and Sorcery."

"1593. The 19 of May, Katherine Muirhead brunt for Vitchcrafte, quha confest sundrie poynts yr. of."

"1603. The 21 of Julii, James Reid brunt, for consulting and useing with Sathan and Witches, and quha wes notably knawin to be ane Counsellor with Witches."

"1605. July 24th day, Henrie Lowrie brunt on the Castell Hill, for Witchcrafte done and committed be him in Kyle, in the parochin."

The following is from the Gent. Mag. for 1775. vol. xlv. p. 601. "Nov. 15. Nine old women were burnt at Kalisk in Poland, charged with having bewitched and rendered unfruitful the Lands belonging to a Gentleman in that Palatinate."

manity, great numbers of innocent persons, distressed with poverty and age, were brought to violent and untimely ends.

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one unfortunate Victim fell a sacrifice to the Superstition of former times, intent on punishing the crime of Witchcraft. The humane provisions of the Legislature, joined to the superior knowledge which has, of late years, pervaded all ranks of men in society, bid fair to prevent the return of a phrenzy, which actuated our Forefathers universally, and with fatal violence." The following is extracted from the Parish Records: "Newburgh. Sept. 18. 1653. The Minister gave in against Kath'rine Key, severall poynts that had come to his hearing, which he desyred might be put to tryell. 1. That being refused milk—the Kow gave nothing but red blood; and being sent for to sie the Kow, she clapped (stroked) the Kow, and said the Kow will be weill and thereafter the Kow becam weill. 2. (A similar Charge.) 3. That the Minister and his Wife, having ane purpose to take ane child of theirs from the said Kathrine, which she had in nursing, the Child would suck none woman's breast, being only one quarter old; but, being brought again to the said Kathrine, presently sucked her breast. 4. That thereafter the chyld was spayned (weaned) she came to sie the child and wold have the bairne (child) in her arms, and thereafter the bairne murned and gratt (weeped sore) in the night, and almost the day tyme; also, that nothing could stay her, untill she died. Nevertheless, before her coming to see her and her embracing of her, took as weill with the spaining and rested as weill as any bairne cold doe. 5. That she is of ane evill brutte and fame, and so was her mother before her." The event is not recorded.

Ibid. vol. ix. p. 74. Parish of Erskine, is a reference to Arnot's Collection of Criminal Trials for an Account of the Bargarran Witches.

Ibid. vol. xii. p. 197. Parish of Kirriemuir. County of Forfar: "A circular Pond, commonly called *the Witch-Pool*, was lately converted into a reservoir for the Mills on the Gairie; a much better use than, if we may judge from the name, the Superstition of our Ancestors led them to apply it."

Ibid. vol. xiv. p. 372. Parish of Mid-Calder, County of Edinburgh. Witches formerly burnt there. The method taken by persons employed to keep those who were suspected of Witchcraft awake, when guarded, was, "to pierce their Flesh with Pins, Needles, Awls, or other sharp pointed Instruments. To rescue them from that oppression which sleep imposed on their almost exhausted Nature, they sometimes used Irons heated to a state of redness." The reference for this is also to Arnot's Trials.

Ibid. vol. xviii. p. 57. Parish of Kirkaldy, County of Fife, it is said: "A Man and his Wife were burnt here in 1633, for the supposed Crime of Witchcraft. At that time the belief of Witchcraft prevailed, and Trials and Executions on account of it were frequent in all the Kingdoms of Europe. It was in 1634, that the famous Urban Grandier was, at the instigation of Cardinal Richelieu, whom he had satirized, tried, and condemned to the Stake, for exercising the black Art on some Nuns of Loudun, who were supposed to be possessed. And it was much about the same time,

Lord Verulam's reflections on Witches, in the tenth Century of his Natural History, form a fine contrast to the narrow and bigotted ideas of the Royal

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that the wife of the Marechal d'Ancre, (see p. 375.) was burnt for a Witch, at the Place de Greve at Paris." In the Appendix, Ibid. p. 653. are the particulars of the Kirkaldy Witches. The following Items of execution expences are equally shocking and curious:

	£.	s.	d.	
"For ten loads of Coals to burn them - - -	3	6	8	Scots.
For a tar Barrel - - - - - - - - - -	0	14	0	
For towes - - - - - - - - - - - -	0	6	0	
For harden to be Jumps to them - - - -	0	3	10	
For making of them - - - - - - - - -	0	0	8"	
				&c. &c.

Ibid. vol. xx. p. 194. Parishes of Dyke and Moy, County of Elgin and Forres; it is said: "Where the (parish) Boundary crosses the heath called the Hardmoor, there lies somewhere a solitary spot of classic ground, unheeded here, but much renowned in Drury, for the Thane of Glammis's Interview with the wayward or weird Sisters in Macbeth."

Ibid. p. 242. Parish of Collace, county of Perth; Dunsinnan Castle. "In Macbeth's time, Witchcraft was very prevalent in Scotland, and two of the most famous Witches in the kingdom lived on each hand of Macbeth, one at Collace, the other not far from Dunsinnan House, at a place called the Cape. Macbeth applied to them for advice, and by their counsel built a lofty Castle upon the top of an adjoining hill, since called Dunsinnan. The moor where the Witches met which is in the parish of St. Martin's, is yet pointed out by the country people, and there is a stone still preserved which is called *the Witches Stone.*"

Mr. Pennant, in his Tour in Scotland, tells us, p. 145. that the last instance of the frantic Executions for Witchcraft, of which so much has been already said, in the North of Scotland, was in June 1727*, "as that in the South was at Paisley in 1696, where among others, a Woman, young and handsome, suffered, and with a reply to her enquiring friends worthy a Roman matron, being

* In the Statistical Account of Scotland, Parish of Loth, co. Sutherland, vol. vi. p. 321. it is stated that the unhappy Woman here alluded to was burnt at Dornoch, and that "the common people entertain strong prejudices against her Relations to this Day."

From the same Work, however, vol. xv. 8vo. Edinb. 1795. p. 311. it should seem that the persecution of supposed Witches is not yet entirely laid aside in the Orkneys. The Minister of South Ronaldsay and Burray, two of those Islands, says: "The existence of Fairies and Witches is seriously believed by some, who, in order to protect themselves from their attacks, draw imaginary Circles, and place Knives in the walls of Houses. The worst consequence of this superstitious belief it, that when a person loses a Horse or Cow, is sometimes happens that a poor Woman in the neighbourhood is blamed, and *knocked in some part of the head, above the breath, until the blood appears.* But in these parishes there are many decent, honest, and sensible people who laugh at such absurdities, and treat them with deserved contempt."

Author of the Dæmonology. "Men may not too rashly believe the confession of Witches, nor yet the evidence against them: for the Witches themselves are

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asked why she did not make a better defence on her tryal, answered, 'My persecutors have destroyed my honor, and my life is not now worth the pains of defending.' The last instance of national credulity on this head was the story of the Witches of Thurso, who tormenting for a long time an honest fellow under the usual form of Cats, at last provoked him so, that one night he put them to flight with his broad sword, and cut off the leg of one less nimble than the rest; on his taking it up, to his amazement he found it belonged to a female of his own species, and next morning discovered the owner, an old hag, with only the companion leg to this.

"But these relations of almost obsolete superstitions must never be thought a reflection on this country as long as any memory remains of the tragical end of the poor people at Tring*, who

* "April 22, 1751. At Tring in Hertfordshire, one B——d——d, a publican, giving out that he was bewitched by one Osborne and his Wife, harmless people above 70, had it cried at several market towns that they were to be tried by Ducking this day, which occasioned a vast concourse. The parish Officers having removed the old couple from the Workhouse into the Church for security, the mob missing them, broke the workhouse windows, pulled down the pales, and demolished part of the house; and seizing the governor, threatened to drown him and fire the town, having straw in their hands for the purpose. The poor wretches were, at length, for public safety, delivered up, stript stark naked by the mob, their thumbs tied to their toes, then dragged two miles, and thrown into a muddy stream; after much ducking and ill-usage, the old woman was thrown quite naked on the bank, almost choaked with mud, and expired in a few minutes, being kick'd and beat with sticks, even after she was dead; and the Man lies dangerously ill of his bruises. To add to the barbarity, they put the dead Witch (as they called her) in bed with her husband, and tied them together. The Coroner's Inquest have since brought in their Verdict *Wilful Murder* against Thomas Mason, Wm. Myatt, Rich. Grice, Rich. Wadley, James Proudham, John Sprouting, John May, Adam Curling, Francis Meadows, and twenty others, names unknown. The poor man is likewise dead of the cruel treatment he receiv'd." Gent. Mag. 1751. vol. xxi. p. 186.

In another part of the same volume, p. 198. the incidents of this little narrative are corrected. Tring, May 2, 1751. "A little before the defeat of the Scotch, in the late rebellion, the old woman, Osborne, came to one Butterfield, who then kept a dairy at Gubblecot, and begged for some buttermilk, but Butterfield told her with great brutality that he had not enough for his hogs; this provoked the old woman, who went away, telling him, that the Pretender would have him and his hogs too. Soon afterwards several of Butterfield's calves became distemper'd: upon which some ignorant people who had been told the story of the buttermilk, gave out that they were bewitched by old Mother Osborne; and Butterfield himself, who had now left his Dairy, and taken the publick-house by the brook of Gubblecot, having been lately, as he had been many years before at times, troubled with fits, mother Osborne was said to be the cause; he was persuaded that the Doctors could do him no good, and was advised to send for an old woman out of Northamptonshire, who was famous for curing diseases that were produced by Witchcraft. This sagacious person was accordingly sent for and came; she confirmed the ridiculous opinion that had been propagated of Butterfield's disorder, and ordered six men to watch his house day and night with staves, pitchforks, and other weapons, at the same time hanging something about their necks, which she said was a charm that would secure them from being bewitched themselves. However these extraordinary proceedings produced no considerable effects, nor drew the attention of

imaginative, and believe oftentimes they do that which they do not: and people are credulous in that point, and ready to impute accidents and natural ope-

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within a few miles of our Capital in 1751, fell a sacrifice to the belief of the common people in Witches; or of that ridiculous imposture in the Capital itself, in 1762, of the Cock-lane Ghost, which found credit with all ranks of people."

He farther observes, that at Edinburgh there is still shewn a deep and wide hollow, beneath Calton Hill, the place where those imaginary criminals, Witches and Sorcerers, were burnt in less enlightened times.

the place upon them, till some persons, in order to bring a large company together, with a lucrative view, ordered by anonymous letters, that public notice should be given at Winslow, Leighton, and Hempstead, by the cryer, that witches were to be tried by ducking at Longmarston on the 22d of April. The consequences were as above related, except that no person has as yet been committed on the Coroner's inquest except one Thomas Colley, chimney-sweeper, but several of the ringleaders in the riot are known, some of whom live very remote, and no expence or diligence will be spared to bring them to justice."

It appears ibid. p. 378. that Thomas Colley was executed, and afterwards hung in chains for the murder of the above Ruth Osborne.

Such, it should seem, was the folly and superstition of the crowd, that when they searched the Workhouse for the supposed witch, they looked even into the Salt-box, supposing she might have concealed herself within less space than would contain a Cat. The deceased, being dragged into the water, and not sinking, Colley went into the pond, and turned her over several times with a stick. It appeared that the deceased and her husband were wrapped in two different sheets; but her body, being pushed about by Colley, slipt out of the sheet, and was exposed naked.

In the same vol. p. 269. is a minute statement of the Earl of Derby's disorder, who was supposed to have died from Witchcraft, April 16th, 1594.

In the Gent. Mag. also, for July 1760, vol. xxx. p. 346. we read:—"Two persons concerned in ducking for Witches all the poor old women in Glen and Burton Overy were sentenced to stand in the pillory at Leicester."

The following is from the Gent. Mag. for January 1731. vol. i. p. 29. "Of Credulity in Witchcraft."

"From Burlington in Pensilvania 'tis advised, that the owners of several Cattle believing them to be bewitched, caused some suspected Men and Women to be taken up, and Trials to be made for detecting 'em. Above three hundred people assembled near the Governour's House, and a pair of Scales being erected, the suspected persons were each weighed against a large Bible: but all of them vastly outweighing it, the accused were then tied head and feet together, and put into a River, on supposition, that if they swam they must be guilty. This they offered to undergo, in case the Accusers should be served in the like manner; which being done, they all swam very buoyant and cleared the accused. A like Transaction happened at Frome in Somersetshire, in September last, published in the Daily Journal Jan. 15. relating that a Child of one Wheeler, being seized with strange Fits, the mother was advised, by a Cunning Man, to hang a Bottle of the Child's Water, mix'd with some of its hair, close stop'd, over the Fire, that the Witch would thereupon come and break it; it does not mention the success; but a poor old woman in the neighbourhood was taken up, and the old Trial by Water-Ordeal reviv'd. They dragg'd her, shiv'ring with an Ague, out of her house, set her astride on the pommel of a Saddle and carried her about two miles to a Mill-pond, stript off her upper cloaths, tied her Legs, and with a Rope about her middle threw her in, two hundred Spectators aiding and abetting the Riot. They affirm

rations to Witchcraft. It is worthy the observing, that both in antient and late times, (as in the Thessalian Witches and the Meetings of Witches that have been recorded by so many late Confessions,) the great wonders which they tell, of carrying in the Aire, transforming themselves into other Bodies, &c. are still reported to be wrought, not by Incantations or Ceremonies, but by Ointments and anointing themselves all over. This may justly move a Man to think that these Fables are the effects of Imagination; for it is certain that Ointments do all, (if they be laid on any thing thick,) by stopping of the pores, shut in the vapours, and send them to the head extremely. And for the particular Ingredients of those magical Ointments, it is like they are opiate and soporiferous: for anointing of the Forehead, Neck, Feet, Back-bone, we know is used for procuring dead sleeps. And if any Man say that this effect would be better done by inward potions; answer may be made, that the Medicines which go to the Ointments are so strong, that if they were used inwards they would kill those that use them: and therefore they work potently though outwards."

In the Play of "The Witch of Edmonton," by Rowley, Dekkar, Ford, &c. 4to. Lond. 1658. already quoted, Act ii. sc. 1. the Witch Elizabeth Sawyer is introduced gathering Sticks, with this soliloquy:

— "Why should the envious World
Throw all their scandalous malice upon me,

Dr. Zouch, in a Note to his edition of Walton's Lives, 4to. York, 1796. p. 482. says: "The opinion concerning the reality of Witchcraft was not exploded even at the end of the seventeenth Century. The prejudices of popular credulity are not easily effaced. Men of learning, either from conviction, or some other equally powerful motive, adopted the system of Demonology advanced by James I.; and it was only at a recent period that the Legislature repealed the Act made in the first year of the reign of that Monarch, entitled 'An Act against Conjuration, Witchcraft, and dealing with evil and wicked Spirits'."

she swam like a Cork, tho' forced several times under the Water; and no wonder, for when they strained the line, the ends thereof being held on each side of the pond, she must of necessity rise; but by haling and often plunging, she drank water enough, and when almost spent, they poured in Brandy to revive her, drew her to a stable, threw her on some Litter in her wet cloaths, where in an hour after she expired. The Coroner upon her Inquest could make no discovery of the ring-leaders; altho' above forty persons assisted in the fact, yet none of them could be persuaded to accuse his neighbour: so that they were able to charge only three of them with manslaughter."

'Cause I am poor, deform'd, and ignorant,
And like a Bow buckl'd and bent together,
By some more strong in mischiefs than myself?
Must I for that be made a common sink,
For all the filth and rubbish of Men's tongues
To fall and run into? Some call me Witch;
And being ignorant of myself, they go
About to teach me how to be one: urging
That my bad Tongue (by their bad usage made so)
Forespeaks their Cattle, doth bewitch their Corn,
Themselves, their Servants, and their Babes at Nurse.
This they enforce upon me: and in part
Make me to credit it [e]."

In an Account of Witchcraft, the Cat, who is the sine qua non of a Witch, de-

[e] Mr. Warner, in his Topographical Remarks relating to the South-Western parts of Hampshire already quoted, says, "It would be a curious speculation to trace the origin and progress of that mode of thinking among the Northern Nations, which gave the faculty of Divination to females in antient Ages, and the gift of Witchcraft to them in more modern times. The learned Reader will receive great satisfaction in the perusal of a Dissertation of Keysler, entitled, 'De Mulieribus fatidicis,' ad calc. Antiq. Select. Septen. p. 371. Much information on the same subject is also to be had in M. Mallet's Northern Antiquities, vol. i. and in the Notes to the Edda, vol. ii.

[The curious Reader may also consult Andrews's Contin. of Henry's Hist. of Great Britain, 4to. pp. 35. 196. 198. 207. 303. 374. "A Discourse of the subtill Practises of Deuilles by Witches and Sorcerers," by G. Gyfford, 4to. Lond. 1587: "A Philosophical Endeavour towards the Defence of the Being of Witches and Apparitions, in a Letter to the much honoured Robert Hunt, Esq." by a Member of the Royal Society, 4to. Lond. 1666: and "An Historical Essay concerning Witchcraft," by Francis Hutchinson, D. D. 8vo. Lond. 1718. the second Chapter of which contains a chronological Table of the Executions or Tryals of supposed Witches.

Among foreign publications, "De Lamiis et Phitonicis Mulieribus, ad illustrissimum Principem Dominum Sigismundum Archiducem Austrie Tractatus pulcherrimus." 4to. [1489.] *b. l.* "Com-

serves particular consideration [a]. If I mistake not, this is a connection which has

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pendium Maleficarum," 4to. Mediol. 1626. "Tractatus duo singulares de examine Sagarum super Aquam frigidam projectarum," 4to. Franc. & Lips. 1686. and "Specimen Juridicum de nefando Lamiarum cum Diabolo Coitu," per J. Hen. Pott, 4to. Jenæ, 1689.]

[a] In the remarkable Account of Witches in Scotland, (before James the first's coming to the Crown of England,) about 1591, entitled "News from Scotland: the damnable Life and Death of Dr. Fian*," (printed from the old copy in the Gent. Mag. for 1779. vol. xlix. p. 449.) is the following:

"Agnis Tompson confessed, that at the time when his Majesty was in Denmark, she, being accompanied with the parties before specially named, took a Cat and christened it, and afterwards bound to each part of that Cat the chiefest parts of a dead man, and several joints of his body; and that in the night following, the said Cat was conveyed into the midst of the Sea by all these Witches sailing in their Riddles or Cieves, as is aforesaid, and so left the said Cat right before the Town of Leith in Scotland: this done, there did arise such a Tempest in the Sea as a greater hath not been seen: which Tempest was the cause of the perishing of a boat or vessel coming over from the Town of Brunt Island to the Town of Leith, wherein were sundry Jewels and rich gifts which should have been presented to the now Queen of Scotland, at her Majesty's coming to Leith. Again it is confessed that the said christened Cat was the cause that the King's Majesty's Ship, at his coming forth of Denmark, had a contrary wind to the rest of his Ships then being in his company: which thing was most strange and true, as the King's Majesty acknowledgeth."

One plainly sees in this publication the foundation stones of the Royal Treatise on Dæmonology; and it is said "these Confessions made the King in a wonderful admiration," and he sent for one Geillis Duncane, who played a Reel or Dance before the Witches, "who upon a small Trump, called a Jew's Trump, did play the said Dance before the King's Majesty: who, in respect of the strangeness of these matters, took great delight to be present at all their Examinations." Who is there so incurious that would not wish to have seen the Monarch of Great Britain entertaining himself with a supposed Witches' performance on the Jew's-harp!

Warburton, on the passage in Macbeth, "Thrice the brinded Cat hath mew'd," observes, that, "A Cat, from time immemorial, has been the agent and favourite of Witches. This superstitious fancy is pagan and very ancient; and the original, perhaps, this: when Galinthia was changed into a Cat by the Fates, (says Antonius Liberalis, Metam. c. xxix.) by Witches, (says Pausanias in his Bæotics,) Hecate took pity of her and made her her priestess: in which office she continues to this day. Hecate herself too, when Typhon forced all the Gods and Goddesses to hide themselves in Animals, assumed the shape of a Cat. So, Ovid:

'Fele soror Phœbi latuit'."

* This Doctor Fian was "Register to the Devil, and sundry times preached at North Baricke Kirke to a number of notorious Witches:" the very persons who in this work are said to have pretended to bewitch and drown his Majesty in the Sea coming from Denmark.

cost our domestic Animal all that persecution with which it is by idle Boys, at least, incessantly pursued [b]. In antient times the case was very different. These

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Hanway, in his Travels in Persia, vol. i. p. 177. tells us that "Cats are there in great esteem."

Mention occurs in Glanvil's Sadducismus Triumphatus, pp. 304. 306. of the Familiars of Witches sucking them in the shape of Cats.

In the description of the Witch Mause, in the Gentle Shepherd, the following occurs:

—— "And yonder's Mause,
She and her Cat sit beeking in her yard."

In Gay's Fable of the Old Woman and her Cats, one of these Animals is introduced as upbraiding the Witch as follows:

"'Tis Infamy to serve a hag;
Cats are thought Imps, her Broom a Nag;
And Boys against our Lives combine,
Because, 'tis said, your Cats have nine."

[b] Trusler, in his Hogarth Moralized, p. 134. tells us, speaking of Cats, it has been judiciously observed that "the conceit of a Cat's having nine lives hath cost at least nine lives in ten of the whole race of them. Scarce a Boy in the Streets but has in this point outdone even Hercules himself, who was renowned for killing a monster that had but three lives." The Guardian, No. 61. adds: "Whether the unaccountable animosity against this useful domestic may be any cause of the general prosecution of Owls, (who are a sort of feathered Cats,) or whether it be only an unreasonable pique the moderns have taken to a serious countenance, I shall not determine." The Owl was antiently a Bird of ill Omen, and thence probably has been derived the general detestation of it, as that of the Cat has arisen from that useful domestic's having been considered as a *particeps criminis* in the Sorceries of Witches.

Mr. Steevens, in his Notes on Shakspeare, tells us: "From a little black letter Book entitled 'Beware the Cat,' 1584. I find it was permitted to a Witch to take on her a Catte's body nine times."

The following passage occurs in Dekker's "Strange Horse-Race," 4to. 1613: (the page before F.) "When the grand Helcat had gotten these two furies with nine lives."

And in Marston's Play called "The Dutch Courtezan," (Works, 8vo. 1633. Signat. B b. 3.) we read:

"Why then thou hast nine lives like a Cat."

See on this subject The British Apollo, fol. Lond. 1708. vol. ii. Num. 1.

In a Jeu d'Esprit entitled "Les Chats," 8vo. Rotterdam, 1728. there are some very curious particulars relating to these Animals, which are detailed with no common degree of learning.

Animals were antiently revered as Emblems of the Moon, and among the Egyptians were on that account so highly honoured as to receive Sacrifices and Devotions, and had stately Temples erected to their honour[c]. It is said that in whatever House a Cat died, all the Family shaved their Eye-brows. No favourite Lap-dog among the moderns has received such posthumous honours. Diodorus Siculus relates, that a Roman happening accidentally to kill a Cat, the Mob immediately gathered about the House where he was, and neither the entreaties of some principal Men, sent by the King, nor the fear of the Romans, with whom the Egyptians were then negociating a Peace, could save the Man's life.

The following particulars relating to a Game, in which a Cat was treated with savage cruelty by our barbarous ancestors, still, or lately retained at Kelso[d], are extracted from "A particular Description of the Town of Kelso," &c. by Ebenezer Lazarus, 8vo. Kelso, 1789. pp. 144.

"There is a Society or Brotherhood in the Town of Kelso, which consists of Farmers' Servants, Ploughmen, Husbandmen, or Whip-men, who hold a Meeting once a year for the purpose of merriment and diverting themselves: being all finely dressed out in their best Cloaths, and adorned with great bunches of beautiful ribbands on the crown of their heads, which hang down over their shoulders like so many streamers. By the beating of a Drum they repair to the Market-

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There is a very curious Extract from a File of Informations, taken by some Justices against a poor Witch, preserved in the Life of the Lord Keeper Guilford, which forcibly satirizes the folly of admitting such kind of evidence as was brought against them: "This informant saith he saw a Cat leap in at her (the old woman's) window, when it was twilight: and this Informant farther saith, that he verily believeth the said Cat to be the Devil: *and more saith not.*" It may be observed upon this evidence, that to affect the poor Culprit, he could not well have said less.

The ingenious Artist Hogarth, in his Medley, represents with great spirit of Satire a Witch sucked by a Cat, and flying on a Broom-stick. It being said, as Trusler remarks, that the Familiar with whom a Witch converses, sucks her right breast, in shape of a little Dun Cat, as smooth as a Mole, which, when it has sucked, the Witch is in a kind of Trance. See Hogarth Moralized. p. 116.

[c] Compare Savary's Letters, vol. ii. p. 438.

[d] A Town only not in England, being situated on the Northern Bank of the Tweed.

place, well mounted upon fine horses, armed with large Clubs and great wooden Hammers, about eleven o'clock in the forenoon, when they proceed to a common-field about half a mile from the Town, attended all the way with music and an undisciplined rabble of Men, Women, and Children, for the purpose of viewing the merriment of *a Cat in Barrel,* which is highly esteemed by many for excellent sport. The Generalissimo of this Regiment of Whip-men, who has the honourable style and title of *My Lord,* being arrived with the Brotherhood at the place of rendezvous, the music playing, the drum beating, and their flag waving in the air, the poor timorous Cat is put into a Barrel partly stuffed with Soot, and then hung up between two high Poles, upon a Cross-beam, below which they ride in succession, one after another, besieging poor Puss with their large Clubs and wooden Hammers. The Barrel, after many a frantic blow, being broken, the wretched Animal makes her reluctant appearance amidst a great concourse of spectators, who seem to enjoy much pleasure at the poor Animal's shocking figure, and terminate her life and misery by barbarous cruelty[d]."

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[d] Mr. Steevens, on the passage in Shakspeare's Much Ado about Nothing,

"If I do, hang me in a Bottle like a Cat, and shoot at me;"

observes that *in some Counties in England,* a Cat was formerly closed up with a quantity of soot in a wooden bottle, (such as that in which shepherds carry their liquor,) and was suspended on a line. He who beat out the bottom as he ran under it, and was nimble enough to escape its contents, was regarded as the Hero of this inhuman diversion." See Reed's edit. of Shakspeare, 1803. vol. vi. p. 24.

He cites, ibid. some passages that shew it was a custom formerly to shoot with Arrows "at a Catte in a Basket." They prove also that it was the custom to shoot at factitious as well as real Cats.

A similar kind of sport seems to be alluded to in the following passage in Brathwaite's Strappado for the Devil, 8vo. Lond. 1615. p. 162.

"If Mother Red-Cap chance to have an Oxe
Rosted all whole, O how you'le fly to it
Like widgeons, or like wild geese in full flocks,
That for his penny each may have his bitte:

The author, having called the perpetrators of this deed by a name no softer than that of the "Savages of Kelso," concludes the first act with the following miserable Couplet:

"The Cat in the Barrel exhibits such a Farce
That he who can relish it is worse than an Ass."

The second Act is described as follows: "The cruel Brotherhood, having sacrificed this useful and domestic Animal to the Idol of Cruelty, they next gallantly, and with great heroism, proceed with their sport to the destruction of a poor simple Goose, which is next hung up by the heels, like the worst of malefactors, with a convulsed breast, in the most pungent distress and struggling for liberty. When this merciless and profligate Society, marching in succession, one after another, each in his turn takes a barbarous pluck at the head, quite regardless of its misery. After the miserable creature has received many a rude twitch, the Head is carried away."—They conclude their sports with a clumsy Horse-race. Our author has omitted to mention on what day of the year all this was done. He says, however, it is now left off.

FASCINATION *of* WITCHES.

There is a vulgar saying in the North, and probably in many other parts, of

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* * * * * * *
Set out a pageant, whoo'l not thither runne?
As 'twere *to whip the Cat at Abington.*"

In "Frost Fair," a very rare topographical print, "printed *on* the River Thames in the year 1740," there is the following reference, "No. 6. Cat in the Basket Booth." Although it is doubtful whether it was used merely as an Ale-Booth, or intended to invite Company to partake of the barbarous sport, it is equally a proof that Shakspeare's rustic Game or Play of "the Cat and Bottle" continued in use long after his days.

England, "No one can say *black is your Eye*[a];" meaning that nobody can justly speak ill of you. It occurs also in a curious Quarto Tract entitled "The Mastive or young Whelpe of the old Dog; Epigrams and Satyrs." Lond. no date. One of these is as follows:

D.

"Doll, in disdaine, doth from her heeles defie;
The best that breathes shall tell her *black's her Eye:*
And that it's true she speaks, who can say nay?
When none that lookes on't but will sweare 'tis gray."

I have no doubt but that this expression originated in the popular Superstition concerning an *evil*, that is *an enchanting* or *bewitching* EYE. In confirmation of this I must cite the following passage from Scot's Discovery, p. 291. "Many writers agree with Virgil and Theocritus in the effect of bewitching Eyes, affirming that in Scythia there are Women called Bithiæ, having two balls, or rather *Blacks*, in the Apples of their Eyes[b]. These, (forsooth,) with their

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[a] In Vox Dei, or the great Duty of Self-Reflection upon a Man's own Wayes, by N. Wanley, M. A. and Minister of the Gospel at Beeby in Leicestershire, 12mo. Lond. 1658. p. 85. the author, speaking of St. Paul's having said that he was touching the righteousnesse which is in the Law blamelesse, observes upon it, "No man could say, (as the Proverb hath it,) *black was his Eye.*"

In Browne's Map of the Microcosme, 12mo. Lond. 1642. Signat. D. 4. b. we read: "As those Eyes are accounted bewitching, *qui geminam habent pupillam*, sicut Illyrici, which have double-sighted Eyes: so," &c.

[b] In Herrick's Hesperides, p. 150. in "The Kisse, a Dialogue;" we read:

"It is an active flame that flies,
First, to the *Babies of the Eyes*,
And charmes them there with Lullabies."

So "Upon Mistresse Susannah Southwell's Eyes," p. 225.

"Cleere are her Eyes,
Like purest Skies,
Discovering from thence
A Baby there
That turns each sphere,
Like an Intelligence."

angry looks do bewitch and hurt, not only young Lambs, but young Children." He says, p. 35. "The Irishmen affirm that not only their Children, but their Cattle are (as they call it) *Eye-bitten*, when they fall suddenly sick [c]."

Martin, in his Description of the Western Islands of Scotland, p. 123. says: "All these Islanders, and several thousands of the neighbouring Continent, are of opinion that some particular persons have an evil Eye, which affects Children and Cattle. This, they say, occasions frequent Mischances and sometimes Death [d]."

In Heron's "Journey through part of Scotland," vol. ii. p. 228. we read:

Ibid. p. 138. "To Virgins:"

"Be ye lockt up like to these*,
Or the rich Hesperides;
Or those Babies in your Eyes,
In their christall Nunneries;
Notwithstanding Love will win,
Or else force a passage in."

[c] In Adey's Candle in the Dark, p. 104. we read: "Master Scot, in his Discovery, telleth us, that our English people in Ireland, whose posterity were lately barbarously cut off, were much given to this Idolatry in the Queen's time, insomuch that there being a Disease amongst their Cattle that grew blinde, being a common disease in that country, they did commonly execute people for it, calling them *eye-biting* Witches."

[d] Martin, in the same Work, p. 38. speaking of the Isle of Harries, says: "There is variety of Nuts, called Molluka Beans, some of which are used as Amulets against Witchcraft or *an evil Eye*, particularly the white one: and, upon this account, they are wore about Children's necks, and if any evil is intended to them, they say the Nut changes into a black colour. That they did change colour I found true by my own observation, but cannot be positive as to the cause of it.

"Malcom Campbell, steward of Harries, told me that some weeks before my arrival there, all his Cows gave blood instead of Milk, for several days together: one of the Neighbours told his Wife that this must be Witchcraft, and it would be easy to remove it, if she would but take the white Nut, called the Virgin Mary's Nut, and lay it in the Pail into which she was to milk the Cows. This advice she presently followed, and having milked one Cow into the pail with the Nut in it, the Milk was all Blood, and the Nut changed its colour into dark brown. She used the Nut again and all the Cows gave pure good Milk, which they ascribe to the virtue of the Nut. This very Nut Mr. Campbell presented me with, and I keep it still by me."

* *I. e.* Rosamond and Danae.

"Cattle are subject to be injured by what is called *an evil Eye*, for some persons are supposed to have naturally a blasting power in their Eyes with which they injure whatever offends, or is hopelessly desired by them. Witches and Warlocks are also much disposed to wreak their malignity on Cattle[s].

In the Statistical Account of Scotland, vol. xv. (8vo. Edinb. 1795.) p. 258. Parish of Monzie, Shire of Perth, we are told: *the power of an evil Eye* is still believed, although the faith of the people in Witchcraft is much enfeebled."

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[s] "Charms," the writer adds, "are the chief remedies applied for their diseases. I have been, myself, acquainted with an Antiburgher Clergyman in these parts, who actually procured from a person, who pretended skill in these Charms, two small pieces of wood, curiously wrought to be kept in his Father's Cow-house, as a security for the health of his Cows. It is common to bind into a Cow's Tail a small piece of Mountain-Ash-Wood, as a charm against Witchcraft. Few old women are now suspected of Witchcraft: but many Tales are told of the Conventions of Witches in the Kirks in former times."

In "the History of Philocles and Doriclea," or "The two Lancashire Lovers," inscribed to Alexander Rigby, Esq. Clarke of the Crowne for the County Palatine of Lancaster, 8vo. London 1640. p. 19. in Camillus' Speech to Doriclea, in the Lancashire Dialect, he tells her, in order to gain her affections, "We han store of goodly Cattell; my Mother, though shee bee a Vixon, shee will blenke blithly on you for my cause; and we will ga to the Dawnes and slubber up a Sillibub; and I will *looke babbies in your eyes*, and picke silly-cornes out of your toes: and wee will han a Whiskin at every Rush-bearing, a Wassel Cup at Yule, a Seed-cake at Fastens, and a lusty Cheese-cake at our Sheepe-wash; and will not aw this done bravely, Jantlewoman?"—In her answer to this Clown's addresses, she observes among other passages, "What know you but I may prove untoward, and that will bring your Mother to her Grave; *make you* [*pretty Babe*] *put finger ith' Eye*, and turne the doore quite off the hinges." The above Romance is said to have been founded on a true History: the Costume appears to be very accurate and appropriate.

Volney, in his Travels in Egypt and Syria, vol. i. p. 246. says: "The ignorant Mothers of many of the modern Egyptians, whose hollow eyes, pale faces, swoln bellies, and meagre extremities make them seem as if they had not long to live, believe this to be the effect of the *evil Eye of some envious person*, who has bewitched them; and this antient prejudice is still general in Turkey."

"Nothing," says Mr. Dallaway, in his Account of Constantinople, 4to. Lond. 1797. p. 391. "can exceed the superstition of the Turks respecting *the evil Eye of an Enemy* or *Infidel*. Passages from the Koran are painted on the outside of the Houses, Globes of glass are suspended from the Ceilings, and a part of the superfluous caparison of their Horses is designed to attract attention, and divert a sinister influence."

That this superstition was known to the Romans we have the authority of Virgil:

"Nescio quis teneros oculus mihi fascinat agnos." Ecl. iii.

In the same Work, vol. xviii. p. 123. Parish of Gargunnock, County of Stirling, we read: "The Dregs of Superstition are still to be found. The less informed suspect something like Witchcraft about poor old Women; and are afraid of their evil Eye among the Cattle. If a Cow is suddenly taken ill, it is ascribed to some extraordinary cause. If a person when called to see one does not say "I wish her luck," there would be a suspicion he had some bad design[f].

The following passage from one of Lord Bacon's Works, is cited in Minor Morals, vol. i. p. 24. "It seems some have been so curious as to note that the times when the stroke, or percussion of an envious Eye does most hurt, are particularly when the party envied is beheld in glory and triumph."

Lupton, in his fourth Book of Notable Things, No. 81. (edit. 8vo. 1660. p. 103.) says: "The Eyes be not only Instruments of Enchantment, but also the Voyce and evil Tongues of certain persons; for there are found in Africk, as Gellius saith, Families of Men, that, if they chance exceedingly to praise fair Trees, pure Seeds, goodly Children, excellent Horses, fair and well-liking Cattle, soon after they will wither and pine away, and so dye. No cause or hurt known of their withering or death. Thereupon the custome came, that, when any do praise any thing, that we should say, God blesse it or keepe it. Arist. in Prob. by the report of Mizaldus."

In Boswell's Life of Johnson, edit. 8vo. vol. iii. p. 200. it is observed: "In Days of Superstition they thought that holding the Poker before the Fire would drive away the Witch, who hindered the Fire from burning, as it made the *Sign of the Cross.*

In Scotland they say, "if ye can draw blud aboon the braith," the fascinating power of a Witch's Eyes will cease.

[f] Ibid. vol xiv. p. 526. Parish of Auchterhouse, Co. of Forfar. Extracts from the Parish Register. A Fast to be kept July 9, 1646. for various reasons: among them "4thly. Because of the pregnant scandal of Witches and *Charmers* within this part of the Land, we are to supplicate the Lord therefore." The third is singularly curious: "Because of the desolate Stat and Cure of several Congregations, which have been starved by *dry-breasted Ministers* this long time bygone, and now are wandering like Sheep but [*i. e.* without] Shepherds, and witnesseth no sense of Scant." —"6 Januare, 1650. On that day, the Minister desired the Session to make search every ane in their own Quarter gave they knew of any Witches or *Charmers* in the Paroch, and delate them to the next Session." "July 18. 1652. Janet Fife made her public repentance before the pulpit, for learning M. Robertson to charm her Child; and whereas M. Robertson should have done the like, it pleased the Lord before that time to call upon her by death."

Ibid. vol. xix. p. 354. Parish of Bendothy, Co. of Perth. "I have known an instance in churning butter, in which the Cream, after more than ordinary labour, cast up only one pound of

In going once to visit the remains of Brinkburne Abbey in Northumberland, I found a reputed Witch in a lonely Cottage by the side of a Wood, where the parish had placed her to save expences, and keep her out of the way. On enquiry at a neighbouring Farm-house, I was told, though I was a long while before I could elicit any thing from the inhabitants in it concerning her, that every body was afraid of her Cat, and that she herself was thought to have an evil Eye, and that it was accounted dangerous to meet her in a morning "black-fasting."

TOAD-STONE.

Mr. Pennant, in his Zoology, 8vo. Lond. 1776, vol. iii. p. 15. speaking of the Toad, with the Roman Fables concerning it, adds: "In after-times Superstition gave it preternatural powers, and made it a principal ingredient in the Incantations of nocturnal Hags:

'Toad that under the cold Stone
Days and Nights has, thirty-one,
Swelter'd venom sleeping got,
Boil thou, *first* ith' charmed Pot.'

"We know by the Poet that this was intended for a design of the first consideration, that of raising and bringing before the eyes of Macbeth a hateful second sight of the prosperity of Banquo's Line.

"This shews the mighty powers attributed to this animal by the dealers in

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butter, instead of four, which it ought. By standing a while to cool, and having the labour repeated over again, it cast up the other three pounds of butter.

"When Kitty kirned, and there nae butter came,
Ye, Mause, gat a' the wyte."
Allan Ramsay.

the Magic Art. But the powers our Poet endues it with are far superior to those that Gesner ascribes to it. Shakespeare's Witches used it to disturb the dead: Gesner's only to still the living[a]."

"We may add here," he continues, "another Superstition in respect to this Animal. It was believed by some old Writers to have a Stone in its head, fraught with great Virtues, medical and magical. It was distinguished by the name of the Reptile, and called the Toad Stone, Bufonites, Crepandine, Krottenstein; (Boet. de Boot de Lap. et Gem. 301. 303.) but all its fancied powers vanished on the discovery of its being nothing but the fossile Tooth of the Sea-Wolf, or some other flat-toothed Fish, not unfrequent in our Island, as well as several other Countries." To this Toad-Stone Shakspeare alludes in the following beautiful simile:

"Sweet are the uses of Adversity,
Which, like the Toad, ugly and venomous,
Wears yet a precious Jewel in its head[b]."

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[a] See p. 91. note. In the same Volume, p. 154. speaking of the Wolf Fish Teeth, Mr. Pennant observes: "These and the other grinding Teeth are often found fossil, and in that state called Bufonites, or Toad stones: they were formerly much esteemed for their imaginary virtues, and were set in Gold, and worn as Rings."

Connected with this is a similar antient superstition with regard to the Ætites or Eagle Stone, concerning which the same author, (Zoology, vol. i. p. 167.) tells us: "The antients believed that the pebble commonly called the Ætites or Eagle Stone, was found in the Eagles Nest, and that the Eggs could not be hatched without its assistance. Many absurd Stories have been raised about this Fossil."

The same writer, in his Journey from Chester to London, p. 264. speaking of the Shrine of St. Alban, which contained the Reliques of that Martyr, "made of beaten Gold and Silver and enriched with Gems and Sculpture," says, "the Gems were taken from the Treasury, one excepted, which being of singular use to parturient women, was left out. This was no other than the famous Ætites or Eagle Stone, in most superstitious repute from the Days of Pliny (Lib. xxxvi. c. 21.) to that of Abbot Geffry, refounder of the Shrine."

[b] Steevens in his Note upon this passage says, that Thomas Lupton, in his first Book of Notable Things, 4to. *b. l.* bears repeated testimony to the virtues of the Tode Stone called Crapaudina. In his seventh Booke he instructs how to procure it, and afterwards tells us: "You shall knowe whether the Tode Stone be the ryght and perfect Stone or not. Holde the Stone before a Tode, so that he may see it; and, if it be a right and true Stone, the Tode will leape towarde it, and make

The author of the Gentle Shepherd (a beautiful Pastoral in the Scottish dialect, that equals perhaps the Idyllia of Theocritus,) has made great use of this Superstition. He introduces a Clown telling the powers of a Witch in the following words:

" She can o'ercast the Night, and cloud the Moon,
And mak the deils obedient to her crune.
At midnight hours o'er the Kirkyards she raves,
And howks unchristen'd weans out of their graves:
Boils up their Livers in a Warlock's pow,
Rins Withershins about the Hemlock's low;
And seven times does her Pray'rs backwards pray,
Till Plotcok comes with Lumps of Lapland clay,
Mixt with the venom of black Taids and Snakes;
Of this unsonsy Pictures aft she makes
Of ony ane she hates; and gars expire
With slaw and racking pains afore a Fire:
Stuck fou of prines, the divelish Pictures melt;
The pain by Fowk they represent is felt."

Afterwards she describes the ridiculous Opinions of the country people, who never fail to surmise that the commonest natural effects are produced from supernatural Causes.

" When last the wind made Glaud a roofless Barn;
When last the Burn bore down my Mither's Yarn;
When Brawny elf-shot never mair came hame;
When Tibby kirnd, and there nae Butter came;
When Bessy Freetock's chuffy-cheeked wean
To a Fairy turn'd, and could nae stand its lane;

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as though he would snatch it. He envieth so much that Man should have that Stone." See Reed's edit. of Shaksp. 1803. vol. viii. p. 41.

In Lluellin's Poems, 8vo. Lond. 1679. p. 85. are the following Lines on this subject:

" Now as the worst things have some things of stead
And some Toads treasure Jewels in their head."

When Wattie wander'd ae night thro' the Shaw,
And tint himsel amaist amang the Snaw;
When Mungo's Mare stood still and swat with fright,
When he brought East the Howdy under night;
When Bawsy shot to dead upon the Green,
And Sarah tint a snood was nae mair seen;
You, Lucky, gat the wyte of aw fell out,
And ilka ane here dreads you round about[e]," &c.

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[e] The old Woman, in the subsequent Soliloquy, gives us a philosophical Account of the people's Folly:

"Hard Luck, alake! when poverty and Eild
Weeds out of Fashion; and a lanely Bield,
With a sma cast of wiles, should in a twitch,
Gie ane the hatefu' name, a wrinkled Witch.
This Fool imagines, as do mony sic
That I'm a wretch in compact with auld Nick,
Because by education I was taught
To speak and act aboon their common Thought."

This pastoral, unfortunately for its fame, is written in a language but local, and not generally understood. Had Mr. Addison known, or could he have read this, how fine a subject would it have afforded him on which to have displayed his inimitable talent for Criticism.

The subsequent, much to our purpose, is from the Life of Lord Keeper Guilford, p. 129. "It is seldom that a poor old wretch is brought to trial (for Witchcraft) but there is at the heels of her a popular rage that does little less than demand her to be put to death; and if a Judge is so clear and open as to declare against that impious vulgar opinion, that the Devil himself has power to torment and kill innocent Children, or that he is pleased to divert himself with the good people's Cheese, Butter, Pigs, and Geese, and the like errors of the ignorant and foolish Rabble; the Countrymen (the triers) cry 'this Judge hath no religion, for he doth not believe Witches,' and so, to shew they have some, hang the poor wretches."

See also Pandæmonium, or the Devil's Cloyster; proving the Existence of Witches, &c. 8vo. 1684: and Peck's Desiderata Curiosa, vol. ii. p. 476.

A writer in the Gent. Mag. for March 1736. vol. vi. p. 137. says: "The old Woman must by age be grown very ugly, her face shriveled, her body doubled, and her voice scarce intelligible: hence her form made her a terror to Children, who, if they were affrighted at the poor creature, were immediately said to be bewitched. The Mother sends for the parish Priest, and the Priest for a Constable. The imperfect pronunciation of the old Woman, and the paralytic nodding of her head, were concluded to be muttering diabolical Charms and using certain magical gestures;

The SORCERER *or* MAGICIAN.

A Sorcerer or Magician, says Grose, differs from a Witch in this: a Witch derives all her power from a compact with the Devil: a Sorcerer commands

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these were proved upon her at the next Assizes, and she was burnt or hang'd as an enemy to mankind."

From a physical Manuscript in quarto, of the date of 1475. formerly in the Collection of Mr. Herbert of Cheshunt, now in my Library, I transcribe the following Charm against Witchcraft:

"Here ys a Charme for wyked Wych. In nomine Patris, et Filii, et Spiritus Sancti, Amen. Per Virtutem Domini sint Medicina mei pia Crux ✠ et passio Christi ✠. Vulnera quinque Domini sint Medicina mei ✠. Virgo Maria mihi succurre, et defende ab omni maligno Demonio, et ab omni maligno Spiritu: Amen. ✠ a ✠ g ✠ l ✠ a ✠ Tetragrammaton. ✠ Alpha. ✠ oo. ✠ primogenitus, ✠ vita, vita. ✠ sapiencia, ✠ Virtus, ✠ Jesus Nazarenus rex judeorum, ✠ fili Domini, miserere mei Amen. ✠ Marcus ✠ Matheus ✠ Lucas ✠ Johannes mihi succurrite et defendite Amen. ✠ Omnipotens sempiterne Deus, hunc N. famulum tuum hoc breve Scriptum super se portantem prospere salvet dormiendo, vigilando, potando, et precipue sompniando ab omni maligno Demonio, eciam ab omni maligno spiritu ✠."

In Scot's Discovery, p. 160. we have "A special Charm to preserve all Cattel from Witchcraft."

"At Easter, you must take certain drops that lie uppermost of the holy paschal Candle, and make a little wax Candle thereof; and upon some Sunday morning rathe, light it and hold it so as it may drop upon and between the Horns and Ears of the Beast, saying In nomine Patris et Filii, &c. and burn the Beast a little between the Horns on the Ears with the same Wax, and that which is left thereof, stick it cross-wise about the Stable or Stall, or upon the threshold, or over the door, where the Cattle use to go in and out: and, for all that year your Cattle shall never be bewitched."

Mr. Pennant tells us, in his Tour in Scotland, that the Farmers carefully preserve their Cattle against Witchcraft by placing Boughs of Mountain-Ash and Honey-suckle in their Cow-houses on the second of May. They hope to preserve the Milk of their Cows, and their Wives from Miscarriage, by tying threads about them: they bleed the supposed Witch to preserve themselves from her Charms.

Gaule, as cited before, p. 142. speaking of the preservatives against Witchcraft, mentions as in use among the Papists, "the tolling of a baptized Bell, signing with the signe of the Crosse,

him, and the infernal Spirits, by his skill in powerful Charms and Invocations [a]: and also soothes and entices them by Fumigations. For the Devils are observed to have delicate nostrils, abominating and flying some kinds of stinks: witness

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sprinkling with holy Water, blessing of Oyle, Waxe, Candles, Salt, Bread, Cheese, Garments, Weapons, &c. carrying about Saints' reliques, with a thousand superstitious fopperies;" and then enumerates those which are used by men of all religions: "1. In seeking to a Witch to be holpen against a Witch. 2. In using a certain or supposed Charme, against an uncertaine or suspected Witchcraft. 3. In searching anxiously for the Witches signe or token left behinde her in the house under the threshold, in the Bed-straw; and to be sure to light upon it, burning every odd ragge, or bone, or feather that is to be found. 4. In swearing, rayling, threatning, cursing, and banning the Witch; as if this were a right way to bewitch the Witch from bewitching. 5. In banging, and basting, scratching, and clawing, to draw blood of the Witch. 6. In daring and defying the Witch out of a carnal security and presumptuous temerity."

The following passage is taken from Stephens's Characters, p. 375. "The torments therefore of hot Iron and mercilesse scratching Nayles, be long thought uppon and much threatned, (by the Females,) before attempted. Meane time she tolerates defiance thorough the wrathfull spittle of Matrons, in stead of fuell, or maintenance to her damnable Intentions." He goes on—"Children cannot smile upon her without the hazard of a perpetual wry mouth: a very nobleman's request may be denied more safely than her petitions for butter, milke, and small beere; and a great Ladies or Queenes name may be lesse doubtfully derided. Her prayers and Amen be a Charm and a Curse: her Contemplations and Soules Delight bee other men's mischiefe: her portion and Sutors be her soule and a Succubus: her highest adorations bee Yew Trees, dampish Church-yards, and a fayre Moon-light: her best preservatives be odde numbers and mightie Tetragramaton."

It was an Article in the Creed of popular Superstition concerning Witches to believe "that when they are in *hold*, they must leave their DEVIL." See Holiday's old Play of TEXNOΓAMIA: or the Marriage of the Arts. 4to. 1630. Signat. N. 4.

"Empescher qu'un Sorcier," says M. Thiers, "ne sorte du Logis où il est, en mettant des Balais à la porte de ce logis." Traité des Superstitions. p. 331.

[a] The difference between a Conjurer, a Witch, and an Inchanter, according to Minsheu, in his Dictionary, is as follows: "The Conjurer seemeth by Praiers and Invocations of God's powerful names, to compel the Divell to say or doe what he commandeth him. The Witch dealeth rather by a friendly and voluntarie conference or agreement between him and her and the divell or familiar, to have his or her turn served, in lieu or stead of blood or other gift offered unto him, especially of his or her soule. And both these differ from Inchanters or Sorcerers, because the former two have personal conference with the Divell, and the other meddles but with medicines and ceremonial formes of words called *Charmes*, without Apparition." See Reed's edit. of Shaksp. 1803. vol. viii. p. 407.

the flight of the evil Spirit into the remote parts of Egypt, driven by the smell of a Fish's liver burned by Tobit. They are also found to be peculiarly fond of certain perfumes: insomuch that Lilly informs us that one Evans, having raised a Spirit at the request of Lord Bothwell and Sir Kenelm Digby, and forgotten a Suffumigation, the Spirit, vexed at the disappointment, snatched him out from his Circle and carried him from his House in the Minories into a field near Battersea Causeway.

"King James, in his Dæmonologia, says, the 'Art of Sorcery consists in diverse forms of Circles[b] and Conjurations rightly joined together, few or more in number according to the number of persons Conjurers, (always passing the singular number,) according to the qualitie of the Circle, and form of the Apparition.

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[b] Reginald Scot, in his Discourse on Devils and Spirits, p. 72. tells us that with regard to Conjurers, "The Circles by which they defend themselves are commonly nine foot in breadth, but the Eastern magicians must give seven."

Melton, in his Astrologaster, p. 16. speaking of Conjurers, says, they always observe the Time of the Moone before they set their Figure, and when they have set their Figure and spread their Circle, first exorcise the Wine and Water, which they sprinkle on their Circle, then mumble in an unknown language. Doe they not crosse and exorcise their Surplus, their silver Wand, Gowne, Cap, and every Instrument they use about their blacke and damnable Art? Nay they crosse the place whereon they stand, because they thinke the Devill hath no power to come to it, when they have blest it."

The following passage occurs in "A strange Horse Race," by Thomas Dekker, 4to. Lond. 1613. Signat. D. 3. "He darting an Eye upon them, able to confound a thousand Conjurers in their own Circles (though with a wet Finger they could fetch up a little Divell)."

In Osbourne's Advice to his Son, 8vo. Oxf. 1656. p. 100. speaking of the Soldiery, that Author says, "they, like the Spirits of Conjurers, do oftentimes teare their Masters and Raisers in pieces, for want of other Imployment."

I find *Lubrican* to have been the name of one of these Spirits thus raised: in the Second Part of Dekker's Honest Whore, 4to. Lond. 1630. Signat. E. 3. is the following:

> — "As for your Irish Lubrican, that Spirit
> Whom by preposterous Charmes thy Lust hath raised
> In a wrong Circle, him Ile damne more blacke
> Then any Tyrant's soule."

A jealous Husband is threatening an Irish Servant, with whom he suspects his Wife to have played false.

Two principal things cannot well in that errand be wanted: holy water, (whereby the Devil mocks the papists,) and some present of a living Thing unto

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In "The Witch of Edmonton," 4to. Lond. 1658. p. 32. Winnifride, as a Boy, says:

"I'll be no Pander to him; and if I finde
Any loose Lubrick 'scapes in him, I'll watch him,
And, at my return, protest I'll shew you all.

The old vulgar Ceremonies used in raising the Devil, such as making a Circle with Chalk, setting an old Hat in the center of it, repeating the Lord's Prayer backward, &c. &c. are now altogether obsolete, and seem to be forgotten even amongst our Boys.

Mason, in his "Anatomie of Sorcerie," 4to. Lond. 1612. p. 86. ridicules "Inchanters and Charmers—they, which by using of certaine conceited Words, Characters, Circles, Amulets, and such like vaine and wicked Trumpery (by God's permission) doe worke great marvailes: as namely in causing of Sicknesse, as also in curing Diseases in Men's bodies. And likewise binding some, that they connot use their naturall powers and faculties; as we see in Night-spells. Insomuch as some of them doe take in hand to bind the Divell himselfe by their Inchantments."

The following Spell is from Herrick's Hesperides, p. 304.

"Holy Water come and bring;
Cast in Salt, for seasoning:
Set the Brush for sprinkling:

Sacred Spittle bring ye hither;
Meale and it now mix together;
And a little Oyle to either:

Give the Tapers here their light,
Ring the Saints-bell to affright
Far from hence the evill sprite."

The subsequent will not be thought an unpleasant Comment on the popular Creed concerning Spirits and haunted Houses. It is taken from a Scene in Mr. Addison's well-known Comedy of the Drummer, or the Haunted House: the Gardner, Butler, and Coachman of the Family are the Dramatis Personæ.

"*Gardn.* Prithee, John, what sort of a Creature is a Conjurer?

Butl. Why he's made much as other Men are, if it was not for his long grey Beard.—His Beard is at least half a yard long: he's dressed in a strange dark Cloke, as black as a Cole. He has a long white wand in his hand.

Coachm. I fancy 'tis made out of Witch Elm.

Gardn. I warrant you if the Ghost appears, he'll whisk ye that Wand before his Eyes, and strike you the Drum-stick out of his hand.

him. There are likewise certain daies and houres that they observe in this purpose. These things being all ready and prepared, Circles are made, triangular, quadrangular, round, double, or single, according to the form of the Apparition they crave. But to speake of the diverse formes of the Circles, of the innumerable Characters and Crosses that are within and without, and outthrough the same; of the diverse formes of Apparitions that the craftie Spirit illudes them with, and of all such particulars in that action, I remit it over to many that have busied their heads in describing of the same, as being but curious and altogether unprofitable. And this farre only I touch, that, when the conjured Spirit appeares, which will not be while after many circumstances, long Prayers, and much muttering and murmurings of the Conjurers, like a papist Prieste dispatching a huntting Masse—how soone, I say, he appeares, if they have missed one jote of all their rites: or if any of their Feete once slyd over the Circle, through terror of this fearful Apparition, he paies himself at that time, in his owne hand, of that due debt which they ought him and otherwise would have delaied longer to have paied him: I meane, he carries them with him, body and soul.

'If this be not now a just cause to make them weary of these formes of Conjuration, I leave it to you to judge upon; considering the longsomeness of the

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Butl. No; the Wand, look ye, is to make a Circle; and if he once gets the Ghost in a Circle, then he has him. A Circle, you must know, is a Conjurer's Trap.

Coachm. But what will he do with him when he has him there?

Butl. Why then he'll overpower him with his learning.

Gardn. If he can once compass him, and get him in Lob's pound, he'll make nothing of him, but speak a few hard words to him, and perhaps bind him over to his good behaviour for a thousand years.

Coachm. Ay, ay, he'll send him packing to his Grave again with a Flea in his Ear, I warrant him.

Butl. But if the Conjurer be but well paid, he'll take pains upon the Ghost and lay him, look ye, in the Red Sea—and then he's laid for ever.

Gardn. Why, John, there must be a power of Spirits in that same Red Sea. I warrant ye they are as plenty as Fish. I wish the Spirit may not carry off a corner of the House with him.

Butl. As for that, Peter, you may be sure that the Steward has made his bargain with the Cunning Man before-hand, that he shall stand to all costs and damages."

labour, the precise keeping of daies and houres (as I have said), the terribleness of the Apparition and the present peril that they stand in, in missing the least circumstance or freite that they ought to observe: and, on the other part, the devill is glad to moove them to a plaine and square dealing with them as I said before.'

"This," Grose observes, "is a pretty accurate description of this mode of Conjuration, styled the circular method; but, with all due respect to his Majesty's learning, square and triangular Circles are figures not to be found in Euclid or any of the common writers on Geometry. But perhaps King James learnt his Mathematics from the same system as Doctor Sacheverell, who, in one of his Speeches or Sermons, made use of the following simile: 'They concur like parallel Lines, meeting in one common Center.'

"Another mode of consulting Spirits was by the Berryl, by means of a Speculator or Seer, who, to have a complete Sight, ought to be a pure virgin, a youth who had not known Woman, or at least a person of irreproachable life, and purity of manners. The method of such consultation is this: the Conjurer, having repeated the necessary Charms and Adjurations, with the Litany, or Invocation peculiar to the Spirits or Angels he wishes to call, (for every one has his particular form,) the Seer looks into a Chrystal or Berryl, wherein he will see the answer, represented either by Types or Figures: and sometimes, though very rarely, will hear the Angels or Spirits speak articulately. Their pronunciation is, as Lilly says, like the Irish, much in the Throat[c].

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[c] In Thomas Lodge's Devils Incarnat of this Age, 4to. Lond. 1596, in the Epistle to the Reader, are the following quaint allusions to Sorcerers and Magicians: "Buy therefore this *Christall*, and you shall see them in their common appearance: and read these Exorcismes advisedly, and you may be sure to conjure them without crossings: but if any Man long for a Familiar for false Dice, a Spirit to tell Fortunes, a Charme to heale diseased, this only Booke can best fit him."

Vallancey, in his Collectanea de Rebus Hibernicis, No. xiii. p. 17. says: "In the Highlands of Scotland a large Chrystal, of a figure somewhat oval, was kept by the Priests to work Charms by; Water poured upon it at this day, is given to Cattle against Diseases: these Stones are now preserved by the oldest and most superstitious in the Country (Shawe). They were once common in Ireland. I am informed the Earl of Tyrone is in possession of a very fine one."

In Andrews's Continuation of Henry's History of Great Britain, p. 388, we read: "The Conjurations of Dr. Dee having induced his familiar Spirit to visit a kind of talisman, Kelly (a brother

"Lilly describes one of these Berryls or Chrystals. It was, he says, as large as an Orange, set in Silver, with a Cross at the top, and round about engraved the names of the Angels, Raphael, Gabriel, and Uriel. A delineation of another is engraved in the Frontispiece to Aubrey's Miscellanies. This mode of enquiry was practised by Dr. Dee, the celebrated Mathematician. His Speculator was named Kelly. From him, and others practising this Art, we have a long muster-roll of the infernal Host, their different natures, tempers, and appearances. Dr. Reginald Scot has given us a List of some of the Chiefs of these Devils or Spirits."

"These Sorcerers, or Magicians do not always employ their Art to do mischief: but, on the contrary, frequently exert it to cure diseases inflicted by Witches, to discover thieves, recover stolen goods[d], to foretell future events and the state

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adventurer) was appointed to watch and describe his gestures. The stone used by these impostors is now in the Strawberry Hill Collection. It appears to be a polished piece of Canal Coal. To this Butler refers when he writes,

"Kelly did all his feats upon
The Devil's looking-glass, a Stone."

In the Museum Tradescantianum, 8vo. Lond. 1660. p. 42. we find an "Indian Conjurer's Rattle, wherewith he calls up Spirits.

[d] Butler's Description, in his Hudibras, of a Cunning Man or Fortune Teller, is fraught with a great deal of his usual pleasantry:

"Quoth Ralph, not far from hence doth dwell
A cunning Man, hight Sidrophel,
That deals in Destiny's dark Counsels
And sage Opinions of the Moon sells;
To whom all people, far and near,
On deep Importances repair;
When Brass and Pewter hap to stray,
And Linen slinks out of the way:
When Geese and Pullen are seduc'd,
And Sows of sucking Pigs are chows'd;
When Cattle feel Indisposition,
And need th' opinion of Physician;
When Murrain reigns in Hogs or Sheep,
And Chickens languish of the Pip;

of absent Friends. On this account they are frequently called White Witches[e]."

When Yeast and outward means do fail
And have no pow'r to work on Ale;
When Butter does refuse to come,
And Love proves cross and humoursome;
To him with Questions, and with Urine
They for discov'ry flock, or curing."

Allusions to this Character are not uncommon in our old Plays.
In Albumazar, a Comedy, 4to. 1634. Signat. C. b.

"He tels of lost plate, horses, and straye Cattell
Directly, as he had stolne them all himselfe."

Again, in Ram Alley, or Merry Tricks, 4to. Lond. 1636. 4to. Signat. B. 3.

— "Fortune-teller, a petty Rogue
That never saw five shillings in a heape,
Will take upon him to divine Men's fate,
Yet never knows himselfe shall dy a Beggar,
Or be hanged up for pilfering Table-Cloaths,
Shirts, and Smocks, hanged out to dry on hedges."

In "The Character of a Quack-Astrologer," 4to. Lond. 1673. Signat. A. 3 b. Our Wise man, "a Gypsey of the upper form," is called "a Three-penny *Prophet* that undertakes the telling of other folks *Fortunes*, meerly to supply the pinching necessities of his *own*."

Ibid. Signat. B. 3. our Cunning Man is said to "begin with Theft; and to help people to what they have lost, picks their pockets afresh; not a Ring or Spoon is nim'd away, but payes him twelve-pence toll, and the Ale-drapers' often-straying Tankerd yields him a constant Revenue: for that purpose he maintains as strict a correspondence with Gilts and Lifters, as a Mountebank with applauding Midwives and recommending Nurses: and if at any time, to keep up his credit with the Rabble, he discovers any thing, 'tis done by the same occult Hermetic learning, heretofore profest by the renowned Mall-Cut-Purse."

These are still called "Wise Men" in the Villages of Durham and Northumberland.

Vallancey, in his Collectanea de Rebus Hibernicis, No. xiii. p. 10. tells us that in Ireland they are called *Tamans*. "I know," says he, "a Farmer's Wife in the County of Waterford, that lost a parcel of Linen. She travelled three days journey to a Taman, in the County of Tipperary: he consulted his black Book, and assured her she would recover the Goods. The Robbery was proclaimed at the Chapel, offering a Reward, and the Linen was recovered. It was not the money, but the Taman that recovered it."

[e] See p. 369.

Ady, in his Candle in the dark, p. 29. speaking of common Jugglers, that go up and down to play their Tricks in Fayrs and Markets, says: "I will speak of one Man more excelling in that craft than others, that went about in King James his time, and long since, who called himself the *King's Majesties most excellent* Hocus Pocus, and so was he called, because that at the playing of every trick, he used to say '*Hocus pocus*[f], tontus, talontus, vade celeriter jubeo,'

In Strype's Edition of Stow's Survey of London, B. i. p. 257. we read, "A. D. 1560. A Skinner of Southwark was set on the Pillory; with a Paper over his head, shewing the Cause, viz. for sundry practices of great Falsehood, and much untruth: and all set forth under the colour of *Southsaying*."

Andrews, in his Continuation of Dr. Henry's History of Great Britain, 4to. p. 194. speaking of the death of the Earl of Angus in 1588, tells us, as a proof of the blind Superstition of the Age "he died, (says a venerable author) of Sorcery and Incantation." "A Wizard, after the physicians had pronounced him to be under the power of Witchcraft, made offer to cure him, saying, (as the manner of these wizards is) that he had received wrong. But the stout and pious Earl declared that his Life was not so dear unto him, as that, for the continuance of some years, he would be beholden to any of the Devil's Instruments, and died."

The following curious passage is from Thomas Lodge's "Incarnate Devills" 4to. Lond. 1596. p 13. "There are many in London now adaies that are besotted with this Sinne, one of whom I saw on a white horse in Fleet Street, a Tanner Knave I never lookt on, who with one Figure (cast out of a Scholler's Studie for a necessary Servant at Bocordo) promised to find any Man's Oxen were they lost, restore any man's goods if they were stolne, and win any Man love, where or howsoever he settled it, but his jugling knacks were quickly discovered."

In Articles of Inquirie given in Charge by the Bishop of Sarum, A. D. 1614. 4to. Lond. 1614. is the following: "67. Item, whether you have any Conjurers, Charmers, Calcours, Witches, or Fortune-Tellers, who they are, and who do resort unto them for counsell?"

[f] Butler, in his Hudibras, has the following:

"with a slight
Convey Men's Interest, and Right,
From Stiles's pocket into Nokes's
As easily as Hocus Pocus."
P. III. C. iii. l. 713.

Archbishop Tillotson tells us that "in all probability those common jugling words of *Hocus Pocus* are nothing else but a corruption of *hoc est Corpus*, by way of ridiculous Imitation of the priests of the Church of Rome in their trick of Transubstantiation, &c." Ser. xxvi. Discourse on Transubstant.

a darke composure of Words to blinde the Eyes of Beholders."

Vallancey, in his Collectanea de Rebus Hibernicis, No. xiii. p. 93. speaking of Hocus Pocus, derives it from the Irish "*Coic* an omen, a mistery; and *bais*, the palm of the Hand: whence is formed *Coiche-bais*, Legerdemain; Persice *Choko-baz:* whence the vulgar English *Hocus Pocus.*" He is noticing the communication in former Days between Ireland and the East.

"*Hiccius doctius* is a common term among our modern slight of hand men. The origin of this, is, probably, to be found among the old Roman Catholics. When the good people of this Island were under their thraldom, their Priests were looked up to with the greatest veneration, and their presence announced in the Assemblies with the terms *hic est doctus! hic est doctus!* and this probably is the origin of the modern corruption *Hiccius doctius*. M. F."

In the Statistical Account of Scotland, vol. xii. p. 465. in the Account of the parish of Kirkmichael, County of Banff, we read: "Among the branches into which the moss-grown trunk of Superstition divides itself, may be reckoned Witchcraft and Magic. These, though decayed and withered by Time, still retain some faint traces of their antient verdure. Even at present, Witches are supposed, as of old, to ride on broomsticks through the air. In this country, the 12th of May is one of their Festivals. On the morning of that day, they are frequently seen dancing on the surface of the water of Avon, brushing the dews of the lawn, and milking Cows in their fold. Any uncommon sickness is generally attributed to their demoniacal practices. They make fields barren or fertile, raise or still whirlwinds, give or take away milk at pleasure. The force of their Incantations is not to be resisted, and extends even to the Moon in the midst of her aerial career. It is the good fortune, however, of this Country to be provided with an anti-conjurer that defeats both them and their sable patron in their combined efforts. His fame is widely diffused, and wherever he goes, *crescit eundo*. If the spouse is jealous of her Husband, the Anti-conjurer is consulted to restore the affections of his bewitched heart. If a near connexion lies confined to the bed of sickness, it is in vain to expect relief without the balsamick medicine of the Anti-conjurer. If a person happens to be deprived of his senses, the deranged cells of the brains must be adjusted by the magic charms of the Anti-conjurer. If a farmer loses his Cattle, the houses must be purified with water sprinkled by him. In searching for the latent mischief, this gentleman never fails to find little parcels of heterogeneous ingredients lurking in the Walls, consisting of the legs of Mice and the wings of Bats; all the work of the Witches. Few things seem too arduous for his abilities; and though, like Paracelsus, he has not as yet boasted of having discovered the Philosopher's Stone; yet, by the power of his occult Science, he still attracts a little of their gold from the pockets where it lodges; and in this way makes a shift to acquire subsistence for himself and family."

GHOSTS, *or* APPARITIONS.

"I know thee well, I heare the watchfull Dogs,
With hollow howling tell of thy approach,
The Lights burne dim, affrighted with thy presence:
And this distemper'd and tempestuous Night
Tells me the Ayre is troubled with some Devill."
Merry Devil of Edmonton, 4to. 1631. Signat. A. 3 b.

"Ghosts never walk till after Midnight, if
I may believe my Grannam."
Beaum. and Fletcher. Lovers Progress. Act 4.

"A GHOST," according to Grose, "is supposed to be the Spirit of a person deceased, who is either commissioned to return for some especial errand, such as the discovery of a murder, to procure restitution of lands or money unjustly withheld from an Orphan or Widow, or, having committed some injustice whilst living, cannot rest till that is redressed. Sometimes the occasion of Spirits revisiting this World, is to inform their heir in what secret place, or private

[a] There is a Folio Sheet, printed at London, 1561. preserved in a Collection of Miscellanies in the Archives of the Society of Antiquaries of London, lettered Miscel. Q. Eliz. No. 7. intitled, "The unfained Retractation of Fraunces Cox, which he uttered at the Pillery in Chepesyde and elswhere, accordyng to the Counsels commaundement Anno 1561, 25th of June, beyng accused for the use of certayne sinistral and divelysh artes." In this, he says, that from a child he began to practise the most divelish and supersticious knowledge of Necromancie, and Invocations of Spirites, and curious Astrology. He now utterly renounces and forsakes all such divelish Sciences, wherein the name of God is most horribly abused, and society or pact with wicked Spirits most detestably practised, as Necromancie, Geomancie, and that curious part of Astrology wherein is contained the Calculating of Nativities or Casting of Nativities, with all other the Magikes.

drawer in an old Trunk, they had hidden the title deeds of the Estate; or where, in troublesome times, they buried their money or plate. Some Ghosts of murdered persons, whose bodies have been secretly buried, cannot be at ease till

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The learned Moresin traces thus to its origin the popular Superstition, relative to the coming again, as it is commonly called, or walking of Spirits:

"Animarum ad nos regressus ita est ex Manilio lib. i. Astron. cap. 7. de lacteo circulo:

An major densa stellarum turba corona.
Contexit flammas, & crasso lumine candet,
Et fulgore nitet collato clarior orbis.
An fortes animæ, dignataque nomina cœlo
Corporibus resoluta suis, terræque remissa.
Huc migrant ex orbe, suumque habitantia cœlum:
Æthereos vivunt annos, mundoque fruuntur.

Lege Palingenesiam Pythagoricam apud Ovid. in Metam. & est observatum Fabij Pont. Max. disciplina, ut atro die manibus parentare non liceret, ne infesti manes fierent. Alex. ab Alex. lib. v. cap. 26. Hæc cum legerent papani, & his alia apud alios similia, voluerunt & suorum defunctorum animas ad eos reverti, & nunc certiores facere rerum earum, quæ tum in cœlis, tum apud inferos geruntur, nunc autem terrere domesticos insanis artibus; sed quot sint fœminæ fœcundæ factæ his technis novit omnis mundus." Papatus. p. 11.

From the subsequent passage in Shakspeare the walking of Spirits seems to have been enjoined by way of penance. The Ghost speaks thus in Hamlet:

"I am thy Father's spirit,
Doom'd for a certain term to walk the night;
And for the Day confin'd to fast in fires
Till the foul Crimes done in my days of Nature
Are burnt and purg'd away."

There is a passage in the Spectator, where he introduces the Girls in his neighbourhood, and his Landlady's daughters, telling stories of Spirits and Apparitions; how they stood pale as ashes, at the foot of a Bed, and walked over Church Yards by Moonlight: of their being conjured to the Red Sea, &c. He wittily observes that "one Spirit raised another, and, at the end of every Story, the whole Company closed their ranks and crowded about the Fire."

In the Statistical Account of Scotland, vol. xxi. (8vo. Edinb. 1799.) p. 148. Parish of Monquihitter, in the additional Communications from the rev. A. Johnstone, we read "In Opinion, an amazing alteration has been produced by education and social intercourse. Few of the old being able to read, and fewer still to write, their minds were clouded by Ignorance. The mind being uncultivated, the Imagination readily admitted the Terrors of Superstition. The appearance of Ghosts and Dæmons too frequently engrossed the Conversation of the young and the old. The

their bones have been taken up, and deposited in consecrated ground, with all the rites of Christian burial. This idea is the remain of a very old piece of Heathen Superstition: the Antients believed that Charon was not permitted to

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old man's fold, where the Druid sacrificed to the Demon for his Corn and Cattle, could not be violated by the plough-share. Lucky and unlucky Days, Dreams, and Omens, were most religiously attended to, and reputed Witches, by their Spells and their Prayers, were artful enough to lay every parish under contribution. In short, a System of Mythology fully as absurd and amusing as the Mythology of Homer obtained general belief. But now, Ghosts and Demons are no longer visible. The old Man's fold is reduced to tillage. The sagacious old woman, who has survived her friends and means, is treated with humanity, in spite of the grisly Bristles which adorn her mouth: and, in the minds of the young, cultivated by education, a steady pursuit of the Arts of Life has banished the chimæras of Fancy. Books, trade, manufacture, foreign and domestic news, now engross the conversation; and the topic of the Day is always warmly, if not ingenuously discussed. From believing too much, many, particularly in the higher walks of Life, have rushed to the opposite extreme of believing too little; so that, even in this remote Corner, Scepticism may but too justly boast of her Votaries.

The following finely written Conversation on the subject of Ghosts between the Servants in Addison's Comedy of the Drummer, or Haunted House, will be thought much to our purpose.

"*Gardener.* I marvel, John, how he (the Spirit) gets into the house when all the Gates are shut.

Butler. Why, look ye, Peter, your Spirit will creep You into an Augre hole. He'll whisk ye through a Key-hole, without so much as justling against one of the Wards.

Coachman. I verily believe I saw him last night in the Town-Close.

Gard. How did he appear?

Coachm. Like a white Horse.

Butl. Pho, Robin, I tell ye he has never appeared yet, but in the shape of the sound of a Drum.

Coachm. This makes one almost afraid of one's own Shadow. As I was walking from the Stable t'other night without my Lanthorn, I fell across a Beam, and I thought I had stumbled over a Spirit.

Butl. Thou might'st as well have stumbled over a Straw. Why a Spirit is such a little little thing, that I have heard a Man, who was a great Scholar, say, that he'll dance ye a Lancashire Horn Pipe upon the point of a Needle. As I sat in the pantry last night counting my spoons, the Candle methought burnt blue, and the spay'd Bitch look'd as if she saw something.

Gard. Ay I warrant ye, she hears him many a time and often when we don't."

The Spectator accounting for the rise and progress of antient Superstition, tells us, our Forefathers looked upon Nature with more reverence and horror before the World was enlightened by Learning and Philosophy, and loved to astonish themselves with the apprehensions of Witchcraft, Prodigies, Charms, and Enchantments. There was not a Village in England that had not a Ghost

ferry over the Ghosts of unburied persons, but that they wandered up and down the banks of the river Styx for an hundred years, after which they were admitted to a passage. This is mentioned by Virgil:

"Hæc omnis quam cernis, inops inhumataque turba est:
Portitor ille, Charon; hi quos vehit unda, sepulti.
Nec ripas datur horrendas, nec rauca fluenta,
Transportare prius quam sedibus ossa quiêrunt.
Centum errant annos, volitantque hæc littora circum:
Tum, demum admissi, stagna exoptata revisunt."

"Sometimes Ghosts appear in consequence of an agreement made, whilst

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in it. The Churchyards were all haunted. Every Common had a Circle of Fairies belonging to it, and there was scarce a Shepherd to be met with who had not seen a Spirit. Hence

—"Those Tales of vulgar Sprites
Which frighten'd Boys relate on Winter Nights,
How cleanly Milkmaids meet the Fairy train,
How headless Horses drag the clinking Chain:
Night-roaming Ghosts by saucer-eye-balls known,
The common Spectres of each Country Town."
(Gay.)

Shakspeare's Ghosts excel all others. The Terrible indeed is his forte. How awful is that Description of the dead time of Night, the season of their perambulation!

"'Tis now the very witching Time of Night,
When Churchyards yawn, and Hell itself breathes out
Contagion to the World."

Thus also in Hume's Douglas:

"In such a place as this, at such an Hour,
If Ancestry can be in aught believ'd,
Descending Spirits have convers'd with man,
And told the secrets of the World unknown."

Gay has left us a pretty Tale of an Apparition. The golden mark being found in bed, is indeed after the indelicate manner of Swift, but yet is one of those happy strokes that rival the Felicity of that dash of the Spunge which (as Pliny tells us) hit off so well the expression of the Froth in Protogenes' Dog. It is impossible not to envy the Author the conception of a Thought which we know not whether to call more comical or more pointedly satyrical.

living, with some particular friend, that he who first died should appear to the survivor.

"Glanvil tells us of the Ghost of a person who had lived but a disorderly kind of life, for which it was condemned to wander up and down the Earth, in the company of evil Spirits, till the Day of Judgment.

"In most of the relations of Ghosts they are supposed to be mere aërial beings, without substance, and that they can pass through walls and other solid bodies at pleasure. A particular instance of this is given, in Relation the 27th in Glanvil's Collection, where one David Hunter, neat-herd to the Bishop of Down and Connor, was for a long time haunted by the apparition of an old woman, whom he was by a secret impulse obliged to follow whenever she appeared, which he says he did for a considerable time, even if in bed with his wife: and because his wife could not hold him in his bed, she would go too, and walk after him till day, though she saw nothing; but his little dog was so well acquainted with the apparition, that he would follow it as well as his master. If a tree stood in her walk, he observed her always to go through it. Notwithstanding this seeming immateriality, this very Ghost was not without some substance; for, having performed her errand, she desired Hunter to lift her from the ground, in the doing of which, he says, she felt just like a bag of feathers. We sometimes also read of Ghosts striking violent blows; and that, if not made way for, they overturn all impediments, like a furious whirlwind. Glanvil mentions an instance of this, in Relation 17th of a Dutch lieutenant, who had the faculty of seeing Ghosts; and who, being prevented making way for one which he mentioned to some friends as coming towards them, was, with his companions, violently thrown down, and sorely bruised. We further learn, by Relation 16th, that the hand of a Ghost is 'as cold as a clod.'

"The usual time at which Ghosts make their appearance is midnight, and seldom before it is dark; though some audacious Spirits have been said to appear even by day-light: but of this there are few instances, and those mostly Ghosts who have been laid, perhaps in the Red Sea (of which more hereafter), and whose times of confinement were expired: these, like felons confined to the Lighters, are said to return more troublesome and daring than before. No

Ghosts can appear on Christmas Eve; this Shakspeare has put into the mouth of one of his characters in Hamlet.

"Ghosts," Grose adds, "commonly appear in the same dress they usually wore whilst living; though they are sometimes cloathed all in white; but that is chiefly the Church-yard Ghosts, who have no particular business, but seem to appear *pro bono publico,* or to scare drunken rustics from tumbling over their graves.

"I cannot learn that Ghosts carry tapers in their hands, as they are sometimes depicted, though the room in which they appear, if without fire or candle, is frequently said to be as light as day. Dragging chains is not the fashion of English Ghosts; chains and black vestments being chiefly the accoutrements of foreign spectres, seen in arbitrary governments: dead or alive, English Spirits are free. One instance, however, of an English Ghost dressed in black, is found in the celebrated ballad of William and Margaret, in the following lines:

'And clay-cold was her lily hand,
That held her *sable shrowd.*'

"This, however, may be considered as a poetical license, used, in all likelihood, for the sake of the opposition of *lily* to *sable.*

"If, during the time of an Apparition, there is a lighted candle in the room, it will burn extremely blue: this is so universally acknowledged, that many eminent philosophers have busied themselves in accounting for it, without once doubting the truth of the fact. Dogs too have the faculty of seeing Spirits, as is instanced in David Hunter's relation, above quoted; but in that case they usually shew signs of terror, by whining and creeping to their master for protection: and it is generally supposed that they often see things of this nature when their owner cannot; there being some persons, particularly those born on a Christmas Eve, who cannot see Spirits.

"The coming of a Spirit is announced some time before its appearance, by a variety of loud and dreadful noises; sometimes rattling in the old hall like a coach and six, and rumbling up and down the stair-case like the trundling of bowls or cannon balls. At length the door flies open, and the Spectre stalks slowly up to the bed's foot, and opening the curtains, looks stedfastly at the

person in bed by whom it is seen; a Ghost being very rarely visible to more than one person, although there are several in company. It is here necessary to observe, that it has been universally found by experience, as well as affirmed by divers Apparitions themselves, that a Ghost has not the power to speak till it has been first spoken to; so that, notwithstanding the urgency of the business on which it may come, every thing must stand still till the person visited can find sufficient courage to speak to it: an event that sometimes does not take place for many years. It has not been found that female Ghosts are more loquacious than those of the male sex, both being equally restrained by this law.

"The mode of addressing a Ghost is, by commanding it, in the name of the three persons of the Trinity, to tell you who it is, and what is its business: this it may be necessary to repeat three times; after which it will, in a low and hollow voice, declare its satisfaction at being spoken to, and desire the party addressing it not to be afraid, for it will do him no harm. This being premised, it commonly enters into its narrative, which being completed, and its request or commands given, with injunctions that they be immediately executed, it vanishes away, frequently in a flash of light; in which case, some Ghosts have been so considerate as to desire the party to whom they appeared to shut their eyes: sometimes its departure is attended with delightful music. During the narration of its business, a Ghost must by no means be interrupted by questions of any kind; so doing is extremely dangerous: if any doubts arise, they must be stated after the Spirit has done its tale. Questions respecting its state, or the state of any of their former acquaintance, are offensive, and not often answered; Spirits, perhaps, being restrained from divulging the secrets of their prison-house. Occasionally Spirits will even condescend to talk on common occurrences, as is instanced by Glanvil in the Apparition of Major George Sydenham to Captain William Dyke, Relation 10th[b].

[b] "Wherein the Major reproved the Captain for suffering a sword he had given him to grow rusty; saying, 'Captain, Captain, this sword did not use to be kept after this manner when it was mine.' This attention to the state of arms was a remnant of the Major's professional duty when living."

"It is somewhat remarkable that Ghosts do not go about their business like the persons of this world. In cases of Murder, a Ghost, instead of going to the next Justice of the Peace, and laying its information, or to the nearest relation of the person murdered, appears to some poor labourer who knows none of the parties, draws the curtains of some decrepit Nurse or Alms-woman, or hovers about the place where his body is deposited. The same circuitous mode is pursued with respect to redressing injured Orphans or Widows; when it seems as if the shortest and most certain way would be, to go to the person guilty of the injustice, and haunt him continually till he be terrified into a restitution. Nor are the pointing out lost Writings generally managed in a more summary way; the Ghost commonly applying to a third person, ignorant of the whole affair, and a stranger to all concerned. But it is presumptuous to scrutinize too far into these matters: Ghosts have undoubtedly forms and customs peculiar to themselves.

"If, after the first appearance, the persons employed neglect, or are prevented from, performing the message or business committed to their management, the Ghost appears continually to them, at first with a discontented, next an angry, and at length with a furious countenance, threatening to tear them in pieces if the matter is not forthwith executed: sometimes terrifying them, as in Glanvil's Relation 26th, by appearing in many formidable shapes, and sometimes even striking them a violent blow. Of blows given by Ghosts there are many instances, and some wherein they have been followed with an incurable lameness.

"It should have been observed that Ghosts, in delivering their commissions, in order to ensure belief, communicate to the persons employed some secret, known only to the parties concerned and themselves, the relation of which always produces the effect intended. The business being completed, Ghosts appear with a cheerful countenance, saying they shall now be at rest, and will never more disturb any one; and, thanking their Agents, by way of reward communicate to them something relative to themselves, which they will never reveal.

"Sometimes Ghosts appear, and disturb a House, without deigning to give

any reason for so doing: with these, the shortest and only way is to exorcise [c],

[c] The following is from Moresini Papatus, p. 7. "Apud alios tum Poetas, tum Historiographos, de magicis incantationibus, exorcismis, & curatione tam hominum quam beluarum per carmina haud pauca habentur, sed horum impietatem omnium superat longe hac in re Papismus, hic enim supra Dei potestatem posse carmina, posse exorcismos affirmat, —— ita ut nihil sit tam obstrusum in Cœlis quod exorcismis non pateat, nihil tam abditum in inferno quod non eruatur, nihil in Terrarum silentio inclusum quod non eliciatur, nihil in hominum pectoribus conditum quod non reveletur, nihil ablatum quod non restituatur, & nihil quod habet orbis, sive insit, sive non, è quo dæmon non ejiciatur."

Gay, in imitation of the stile of our old Ennius, Chaucer, gives us a fine Description of one of these haunted Houses:

"Now there spreaden a Rumour that everich night
The Rooms ihaunted been by many a Sprite,
The Miller avoucheth, and all thereabout,
That they full oft hearen the hellish Rout;
Some saine they hear the gingling of Chains,
And some hath heard the Psautries straines,
At midnight some the heedless Horse imeet,
And some espien a Corse in a white Sheet,
And oother things, Faye, Elfin, and Elfe,
And Shapes that Fear createn to itself."

The learned Selden observes on this occasion, that there was never a merry World since the Fairies left dancing and the Parson left conjuring. The opinion of the latter kept Thieves * in awe, and did as much good in a Country as a Justice of Peace.

Bourne, Chap. 11. has preserved the form of exorcising a haunted House, a truly tedious process for the expulsion of Dæmons, who, it should seem, have not been easily ferretted out of their Quarters, if one may judge of their unwillingness to depart by the prolixity of this Removal-Warrant.

One smiles at Bourne's zeal in honour of his Protestant Brethren, at the end of his tenth Chapter. The Vulgar, he says, think them no Conjurers, and say none can lay Spirits but Popish Priests: He wishes to undeceive them, however, and to prove at least negatively that our own Clergy know full as much of the Black Art as the others do.

Upon the subject of exorcising, the following Books may be consulted with advantage. "Fustis Dæmonum, cui adjicitur Flagellum Dæmonum," 12mo. Venet. 1608: (a prohibited Book among

* See several curious Charms against Thieves in Scot's Discovery of Witchcraft, B. ii. c. 17. and particularly St. Adelbert's curse against them. That celebrated curse in Tristram Shandy, which is an original one, still remaining in Rochester Cathedral, is nothing to this, which is perhaps the most compleat of its kind.

and eject them; or, as the vulgar term is, lay them. For this purpose there

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the Roman Catholics :) and "Practica Exorcistarum F. Valerii Polidori Patavini ad Dæmones et Maleficia de Christi Fidelibus expellendum :" 12mo. Venet. 1606. From this last, Bourne's form has been taken.

St. Chrysostom is said to have insulted some African Conjurers of old with this humiliating and ingular observation: "Miserable and woeful Creatures that we are, we cannot so much as expel Fleas, much less Devils."

Obsession of the Devil is distinguished from Possession in this. In Possession the Evil One was said to enter into the body of the Man. In Obsession, without entering into the body of the person, he was thought to besiege and torment him without. To be lifted up into the air, and afterwards to be thrown down on the ground violently, without receiving any hurt; to speak strange languages that the person had never learned; not to be able to come near holy things or the sacraments, but to have an aversion to them; to know and foretell secret things; to perform things that exceed the person's strength; to say or do things that the person would not or durst not say, if he were not externally moved to it; were the antient marks and criterions of Possessions*." Calmet, in Bailey's Dictionary.

Allan Ramsay, in his Poems, (4to. Edinb. 1721.) p. 27. mentions, as common in Scotland, the vulgar notion that a Ghost will not be laid to rest till some Priest speak to it, and get account of what disturbs it:

"For well we wat it is his Ghaist
Wow, wad some Folk that can do't best
Speak til't, and hear what it confest:
To send a wand'ring Saul to rest
'Tis a good deed
Amang the dead."

In the Statistical Account of Scotland, vol. xiii. p. 557. Parish of Lochcarron, County of Ross, we read: "There is one opinion which many of them entertain, and which indeed is not peculiar to this Parish alone, that a popish Priest can cast out Devils and cure Madness, and that the

* In Dr. Jorden's Dedication of his curious Treatise "Of the Suffocation of the Mother," 4to. Lond. 1603. to the College of Physicians in London, he says, "It behoveth us, as to be zealous in the Truth, so to be wise in discerning Truth from Counterfeiting, and naturall Causes from supernatural Power. I doe not deny but there may be both Possessions, and Obsessions, and Witchcraft, &c. and Dispossession also through the Prayers and Supplications of God's Servants, which is the only meanes left unto us for our Reliefe in that Case. But such Examples being verye rare now a-dayes, I would in the feare of God advise men to be very circumspect in pronouncing of a Possession: both because the Impostures be many, and the Effects of naturall Diseases be strange to such as have not looked throughly into them."

Baxter, in his World of Spirits, p. 223. observes that "Devils have a greater Game to play invisibly, than by Apparitions. O happy World, if they did not do a hundred thousand times more hurt by the Baits of Pleasure, Lust, and Honour, and by Pride, and Love of Money, and Sensuality, than they do by Witches."

must be two or three Clergymen, and the ceremony must be performed in Latin; a language that strikes the most audacious Ghost with terror. A Ghost may be

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Presbyterian Clergy have no such power. A person might as well advise a Mob to pay no attention to a Merry Andrew, as to desire many ignorant people to stay from the (popish) Priest."

Pliny tells us that Houses were antiently hallowed against evil Spirits with Brimstone! This Charm has been converted by later Times into what our Satirist Churchill, in his Prophecy of Famine, calls "a precious and rare Medicine," and is now used (but I suppose with greater success) in exorcising those of our unfortunate Fellow-creatures, who feel themselves possessed with a certain teazing fiery Spirit, said by the Wits of the South to be well known, seen, and felt, and very troublesome in the North *.

* "Various ways," says an Essayist in the Gentleman's Magazine for October 1732. vol. ii. p. 1002. "have been proposed by the learned for *laying of Ghosts*. Those of the artificial sort are easily quieted. Thus when a Fryer, personating an Apparition, haunted the Chambers of the late Emperor Josephus, the present King Augustus, then at the Imperial Court, flung him out of the window, and *laid* him effectually. The late Dr. Fowler, Bishop of Gloucester, and the late Mr. Justice Powell, had frequent altercations upon this subject. The Bishop was a zealous defender of Ghosts; the Justice somewhat sceptical, and distrustful of their being. In a visit the Bishop one day made his friend, the Justice told him, that since their last Disputation he had had ocular demonstration to convince him of the existence of Ghosts. How, says the Bishop, what! ocular demonstration? I am glad, Mr. Justice, you are become a Convert; I beseech you let me know the whole Story at large. 'My Lord,' answers the Justice, 'as I lay one night in my bed, about the hour of twelve, I was wak'd by an uncommon noise, and heard something coming up stairs, and stalking directly towards my Room. I drew the Curtain, and saw a faint glimmering of light enter my Chamber.'—'Of a blue colour, no doubt,' (says the Bishop),—'Of *a pale blue*' (answers the Justice); the light was follow'd by a tall, meagre, and stern personage, who seemed about 70, in a long dangling rugg Gown, bound round with a broad leathern Girdle; his Beard thick and grizly; a large Furr-Cap on his head, and a long Staff in his hand; his face wrinkled, and of a dark sable hue. I was struck with the appearance, and felt some unusual shocks; for you know the old saying I made use of in Court, when part of the Lanthorn upon Westminster Hall fell down in the midst of our proceedings, to the no small terror of one or two of my Brethren,

Si fractus illabatur Orbis
Impavidum ferient Ruinæ.

But, to go on: it drew near and stared me full in the face.' 'And did not you speak to it?' (interrupted the Bishop); there was Money hid or Murder committed to be sure.' 'My Lord, I did speak to it'—'And what Answer, Mr. Justice?' 'My Lord, the Answer was, (not without a thump of the Staff and a shake of the Lanthorn,) that he was the Watchman of the Night, and came to give me notice that he had found the Street-door open; and that unless I rose and shut it, I might chance to be robbed before break of Day.' The Judge had no sooner ended, but the Bishop disappear'd."

The same Essayist (p. 1001.) says: "The Cheat is begun by Nurses with Stories of Bug-bears, &c. from whence we are gradually led to the traditionary accounts of local Ghosts, which, like the Genii of the Ancients, have been reported to haunt certain Family Seats and Cities, famous for their antiquities and decays. Of this sort are the Apparitions at Verulam, Silchester, Reculver, and Rochester: the Dæmon of Tidworth, the Black

laid for any term less than an hundred years, and in any place or body, full or empty; as, a solid oak—the pommel of a sword—a barrel of beer, if a yeoman or simple gentleman—or a pipe of wine, if an esquire or a justice. But of all places the most common, and what a Ghost least likes, is the Red Sea; it being related, in many instances, that Ghosts have most earnestly besought the exor-

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In the New Catalogue of Vulgar Errors, 8vo. Camb. 1767. p. 71. I find the following: "I look upon our Sailors to care as little what becomes of themselves as any set of people under the Sun, and yet no people are so much terrified at the thoughts of an Apparition. Their Sea Songs are full of them; they firmly believe their existence; and honest Jack Tar shall be more frightened at a glimmering of the Moon upon the Tackling of the Ship, than he would be if a Frenchman was to clap a Blunderbuss to his head. I was told a Story by an Officer in the Navy, which may not be foreign to the purpose. About half a dozen of the Sailors on board a Man of War, took it into their heads that there was a Ghost in the Ship; and being asked by the Captain what reason they had to apprehend any such thing, they told him they were sure of it, for they smelt him. The Captain at first laughed at them and called them a parcel of Lubbers, and advised them not to entertain any such silly notions as these, but mind their work. It passed on very well for a Day or two; but one night, being in another Ghost-smelling humour, they all came to the Captain and told him that they were quite certain there was a Ghost, and he was somewhere behind the small Bear-barrels. The Captain, quite enraged at their folly, was determined they should have something to be frightened at in earnest: and so ordered the Boatswain's Mate to give them all a dozen of Lashes with a Cat o' nine tails, by which means the Ship was entirely cleared of Ghosts during the remainder of the Voyage. However, when the Barrels were removed, some time after, they found a dead Rat, or some such thing, which was concluded by the rest of the Crew to be the Ghost which had been smelt a little before."

Our author accounts for this philosophically: "A great deal may be said in favour of Men troubled with the Scurvy, the concomitants of which disorder are, generally, Faintings and the Hip, and Horrors without any ground for them."

The following was communicated to me by a Gentleman, to whom it had been related by a sea Captain of the Port of Newcastle upon Tyne. "His Cook, he said, chanced to die on their passage homeward. This honest Fellow, having had one of his legs a little shorter than the other, used to walk in that way which our vulgar Idiom calls 'with an up and a down.' A few Nights

Dog of Winchester, and the Bar-guest of York. Hence also suburbian Ghosts, rais'd by petty Printers and Pamphleteers. The story of Madam Veal has been of singular use to the Editors of Drelincourt on Death." And afterwards ironically observes: "When we read of the Ghost of Sir George Villiers, of the Piper of Hammel, the Dæmon of Moscow, or the German Colonel mentioned by Ponti, and see the names of Clarendon, Boyle, &c. to these Accounts, we find reason for our credulity; till, at last, we are convinc'd by a whole Conclave of Ghosts met in the Works of Glanvil and Moreton." Mr. Locke assures us we have as clear an Idea of Spirit as of Body.

cists not to confine them in that place. It is nevertheless considered as an indisputable fact, that there are an infinite number laid there, perhaps from its being a safer prison than any other nearer at hand; though neither history nor tradition give us any instance of Ghosts escaping or returning from this kind of transportation before their time[d]."

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after his body had been committed to the deep, our Captain was alarmed by his Mate with an Account that the Cook was walking before the Ship, and that all hands were upon Deck to see him. The Captain, after an oath or two for having been disturbed, ordered them to let him alone, and try which, the Ship or he, should get first to Newcastle. But, turning out on farther importunity, he honestly confessed that he had like to have caught the contagion, and on seeing something move in a way so similar to that which an old Friend used, and withal having a Cap on so like that which he was wont to wear, verily thought there was more in the report than he was at first willing to believe. A general panic diffused itself. He ordered the Ship to be steered towards the object, but not a Man would move the Helm! Compelled to do this himself, he found, on a nearer approach, that the ridiculous cause of all their Terror was part of a main top, the remains of some Wreck, floating before them. Unless he had ventured to make this near approach to the supposed Ghost, the Tale of the walking Cook had long been in the mouths, and excited the fears of many honest and very brave Fellows in the Wapping of Newcastle upon Tyne.

[d] Dr. Johnson, in his Description of the Buller of Buchan, in Scotland, pleasantly tells us: "If I had any malice against a walking Spirit, instead of laying him in the Red Sea, I would condemn him to reside in the Buller of Buchan."

Spirits that give disturbance by knocking are no Novelties. Thus I find the following passage in Osborne's Advice to his Son, 8vo. Oxf. 1656. p. 36. He is speaking of unhappy Marriages, which, says he, "must needs render their sleepe unquiet, that have one of those Cadds or Familiars still knocking over their pillow."

Could our author have known of the affair in Cock-Lane, he might have been equally happy in alluding to Miss Fanny's Scratching.

Allan Ramsay, in his Poems, p. 227. explains *Spelly Coat* to be "one of those frightful Spectres the ignorant people are terrified at, and tell us strange Stories of; that they are clothed with a Coat of Shells, which make a horrid Ratling; that they'll be sure to destroy one, if he gets not a running Water between him and it. It dares not meddle with a Woman with Child."

In the North of England Ghost is pronounced "Guest." The Streets of Newcastle upon Tyne were, formerly, according to vulgar Tradition, haunted by a nightly Guest, which appeared in the shape of a Mastiff Dog, &c. and terrified such as were afraid of Shadows. This word is a Corruption of the Anglo-Saxon ȝæſt, *Spiritus, Anima.* I have heard, when a Boy, many Stories concerning it.

The following is in Drake's Eboracum, p. 7. Appendix. "Barguest of York. I have been so frightened with Stories of this Barguest, when I was a Child, that I cannot help throwing away an

GIPSIES.

THE Gipsies, as it should seem by some striking proofs derived from their Language[a], came originally from Hindostan, where they are supposed to have been of the lowest Class of Indians, namely Parias, or, as they are called in

Etymology upon it. I suppose it comes from the A. S. buph a Town, and ȝarc a Ghost, and so signifies a Town Sprite. N. B. that ȝarc is in the Belgic and Teut. softened into Gheest and Geyst. Dr. Langwith."

In Dr. Akenside's Pleasures of Imagination, B. i. we read:

" Hence by night
The Village Matron, round the blazing Hearth,
Suspends the Infant Audience with her Tales,
Breathing astonishment! of witching Rhymes,
And evil Spirits: of the death-bed Call
To him who robb'd the Widow, and devour'd
The Orphan's portion: of unquiet Souls
Ris'n from the Grave to ease the heavy Guilt
Of Deeds in Life conceal'd: of Shapes that walk
At dead of Night, and clank their chains and wave
The Torch of Hell around the Murd'rer's bed.
At every solemn pause the Crowd recoil
Gazing each other speechless, and congeal'd
With shiv'ring sighs; till eager for th' event
Around the Beldame all erect they hang
Each trembling Heart with grateful Terrors quell'd."

[a] See " A Dissertation on the Gipsies, being an Historical Enquiry concerning the manner of Life, Oeconomy, Customs, and Conditions of these People in Europe, and their Origin, written in German by Heinrich Moritz Gottlieb Grellman, translated into English by Matthew Raper, Esq. F. R. S. and A. S." 4to. Lond. 1787. Dedicated to Sir Joseph Banks, Bart. P. R. S.

It seems to be well proved in this learned Work that these Gipsies came originally from Hindostan. A very copious Catalogue is given of Gipsey and Hindostan Words collated, by which it appears that every third Gipsey word is likewise an Hindostan one, or still more, that out of every thirty Gipsey words, eleven or twelve are constantly of Hindostan. This agreement will

Hindostan, Suders. They are thought to have migrated about A. D. 1408. or 1409. when Timur Beg ravaged India for the purpose of spreading the Mahometan Religion. On this occasion, so many thousands were made slaves and put to death, that an universal panic took place, and a very great number of terrified Inhabitants endeavoured to save themselves by flight. As every part

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appear uncommonly great, if we recollect that the above words have only been learned from the Gipsies within these very few years, consequently after a separation of near four compleat Centuries from Hindostan, their supposed native Country, among people who talked Languages totally different, and in which the Gipsies themselves conversed; for under the constant and so long continued influx of these Languages, their own must necessarily have suffered great alteration.

In this learned Work there is also a Comparison of the Gipsies with the above Cast of Suders: but I lay the greatest stress upon those proofs which are deduced from the similarity of the Languages. In the Supplement it is added that Mr. Marsden, whose judgment and knowledge in such matters is much to be relied upon, has collected, from the Gipsies here, as many words as he could get, and that by Correspondence from Constantinople he has procured a Collection of Words used by the Cingaris thereabouts: and these, together with the words given by Ludolph in his Historia Æthiopica, compared with the Hindostan vulgar Language, shew it to be the same that is spoken by the Gipsies and in Hindostan. See in the seventh Volume of the Archaeologia, p. 388. "Observations on the Language of the Gipsies by Mr. Marsden," and Ibid. p. 387. Collections on the Gipsey Language by Jacob Bryant, Esq.

In the above Work, we read, that in 1418. the Gipsies first arrived in Switzerland near Zurich and other places, to the number, Men, Women, and Children, of fourteen thousand.

The subsequent passage exhibits a proof of a different tendency. "In a late Meeting of the Royal Society of Gottingen, Professor Blumenbach laid before the Members a second Decad of the *Crania* of persons of different Nations contrasted with each other, in the same manner as in the first, and ranged according to the order observed by him in his other Works. In the first variety was *the Cranium of a real Gipsey*, who died in prison at Clausenberg, communicated by Dr. Patacki of that place. *The resemblance between this and that of the Egyptian Mummy* in the first Decad was very striking. Both differed essentially from the sixty-four Crania of other persons belonging to foreign Nations, in the possession of the Author: a circumstance, which, among others, tends to confirm the Opinion of Profess. Meiners, that the Hindoos, from whom Grellman derives the Gipsies, came themselves originally from Egypt." British Critic. Foreign Catalogue, vol. ii. p. 226.

See upon the subject of Gipsies the following Books: Pasquier Recherches de la France, p. 392. Dictionnaire des Origines v. *Bohemiens*. De Pauw Recherches sur les Egyptiens, tom. i. p. 169. Camerarii Horæ Subsecivæ. Gent. Mag. 1783. vol. liii. p. 1009. Ibid. 1787. vol. lvii. p. 897.

towards the North and East was beset by the Enemy, it is most probable that the Country below Multan, to the mouth of the Indus, was the first Asylum and Rendezvous of the fugitive Suders. This is called the Country of Zinganen. Here they were safe, and remained so till Timur returned from his Victories on the Ganges. Then it was that they first entirely quitted the Country, and probably with them a considerable number of the Natives, which will explain the meaning of their original name. By what track they came to us cannot be ascertained. If they went straight through the southern Persian Deserts of Sigistan, Makran, and Kirman, along the Persian Gulph to the mouth of the Euphrates, from thence they might get, by Bassora, into the great Deserts of Arabia, afterwards into Arabia Petræa and so arrive in Egypt by the Isthmus of Suls. They must certainly have been in Egypt[b] before they reached us[c], otherwise it is in-

[b] Harrison, in his Description of England prefixed to Holinshed's Chronicle, 1587. p. 183. describing the various sorts of Cheats practised by the voluntary poor, after enumerating those who maim or disfigure their bodies by Sores, or counterfeit the guise of labourers or serving-men, or Mariners seeking for Ships which they have not lost, to extort Charity, adds: "It is not yet full three score years since this Trade began: but how it hath prospered since that time it is easie to judge, for they are now supposed of one sex and another to amount unto above ten thousand persons, as I have heard reported. Moreover, in counterfeiting *the Egyptian Roges*, they have devised a language among themselves which they name Canting, but others pedlers French, a Speach compact thirty years since of English and a great number of odd words of their own devising, without all order or reason: and yet such is it as none but themselves are able to understand. The first deviser thereof was hanged by the neck, a just reward no doubt for his deceits and a common end to all of that profession."

The Beggars, it is observable, two or three Centuries ago, used to proclaim their want by a wooden dish with a moveable Cover, which they clacked, to shew that their Vessel was empty. This appears from a passage quoted on another occasion by Dr. Grey. Dr. Grey's assertion may be supported by the following passage in an old Comedy called the Family of Love, 1608.

"Can you think I get my living by a Bell and *a Clack-Dish?*
By a Bell and *a Clack-Dish?* How's that?
Why, by begging, Sir," &c.

And by a stage direction in the Second Part of King Edward IV. 1619. "Enter Mrs. Blague, very poorly,—begging with her Basket and a *Clap-Dish.*" See Reed's edit. of Shaksp. 1803. vol. vi. p. 325.

[c] Sir Thomas Browne in his Vulgar Errors, p. 286. gives this general Account of the Gipsies: "They are a kind of counterfeit Moors, to be found in many parts of Europe, Asia, and Africa.

comprehensible, how the Report arose that they were Egyptians[d].

Blackstone, in his Commentaries[e], has the following account of them: "They are a strange kind of Commonwealth among themselves of wandering Impostors and Juglers, who first made their appearance in Germany about the beginning of the sixteenth Century. Munster, it is true, who is followed and relied upon by Spelman, fixes the time of their first appearance to the year 1417[f]: but as he owns that the first he ever saw were in 1529, it was probably an error of the press for 1517, especially as other Historians inform us, that when Sultan Selim conquered Egypt in 1517 several of the Natives refused to submit to the Turkish yoke, and revolted under one Zinganeus, whence the Turks call them Zinganees; but being at length surrounded and banished, they agreed to disperse in small parties all over the world, where their supposed skill in the black art gave

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They are commonly supposed to have come from Egypt, from whence they derive themselves. Munster discovered in the Letters and Pass, which they obtained from Sigismund the Emperor, that they first came out of Lesser Egypt, that having turned Apostates from Christianity and relapsed into Pagan Rites, some of every Family were enjoined this penance, to wander about the World. Aventinus tells us, that they pretend, for this vagabond Course, a Judgement of God upon their forefathers, who refused to entertain the Virgin Mary and Jesus, when she fled into their country."

[d] Yet Bellonius, who met great droves of Gipsies in Egypt in Villages on the banks of the Nile, where they were accounted Strangers and Wanderers from foreign parts, as with us, affirms that they are *no Egyptians.* (Observat. Lib. ii.)

It seems pretty clear that the first of the Gipsies were Asiatics, brought hither by the Crusaders, on their return from the Holy Wars, but to these it is objected that there is no trace of them to be found in History at that time.

Ralph Volaterranus affirms that they first proceeded, or strolled, from among the Uxi, a people of Persia. Sir Thomas Browne cites Polydore Vergil as accounting them originally Syrians: Philip Bergoinas as deriving them from Chaldea: Æneas Sylvius, as from some part of Tartary: Bellonius, as from Wallachia and Bulgaria: and Aventinus as fetching them from the confines of Hungary. He adds that "they have been banished by most Christian Princes. The great Turk at least tolerates them near the Imperial City: he is said to employ them as Spies: they were banished as such by the Emperor Charles the fifth."

[e] Edit. 8vo. Dubl. vol. iv. p. 165.

[f] Sir Thomas Browne, ut supra, p. 287. says: "Their first appearance was in Germany *since the year* 1400. Nor were they observed before in other parts of Europe, as is deducible from Munster, Genebrard, Crantsius, and Ortelius.

them an universal reception in that age of Superstition and Credulity. In the compass of a very few years they gained such a number of idle Proselytes[g], (who imitated their Language and Complexion, and betook themselves to the same arts of chiromancy, begging, and pilfering,) that they became troublesome

[g] Spelman's portrait of the Gipsey Fraternity in his time, which seems to have been taken *ad vivum*, is as follows: "EGYPTIANI. Erronum Impostorumque genus nequissimum: in Continente ortum, sed ad Britannias nostras et Europam reliquam pervolans:—nigredine deformes, excocti sole, immundi veste, et usu rerum omnium fœdi.—Fœminæ, cum stratis et parvulis, jumento invehuntur. Literas circumferunt Principum, ut innoxius illis permittatur transitus.—Oriuntur quippe et in nostra et in omni Regione, spurci hujusmodi nebulones, qui sui similes in Gymnasium sceleris adsciscentes; vultum, cultum, moresque supradictos sibi inducunt. Linguam (ut exotici magis videantur) fictitiam blaterant, provinciasque vicatim pervagantes, auguriis et furtis, imposturis & technarum millibus plebeculam rodunt et illudunt, linguam hanc Germani *Rotwelch*, quasi rubrum Wallicum, id est Barbarismum; Angli *Canting* nuncupant."

In "The Art of Jugling and Legerdemaine," by S. R. 4to. 1612. Sign. B b. is the following Account: "These kinde of People about an hundred yeares agoe, about the twentieth yeare of King Henry the eight, began to gather an head, at the first heere about the southerne parts, and this (as I am informed) and as I can gather, was their beginning. Certaine Egiptians, banished their cuntry (belike not for their good conditions,) arrived heere in England, who being *excellent in quaint tricks and devises*, not known heere at that time among us, were esteemed and had in great admiration, for what with strangeness of their attire and garments, together with *their sleights and legerdemaines*, they were spoke of farre and neere, insomuch that many of our English Loyterers joyned with them, and in time learned their crafte and cosening. The Speach which they used was *the right Egyptian Language*, with whome our Englishmen conversing with, at least learned their Language. These people continuing about the Cuntry in this fashion, practising their cosening art of fast and loose and legerdemaine, purchased themselves great credit among the cuntry people, and got much by *palmistry* and telling of *fortunes*: insomuch they pitifully cosened the poore contry Girles, both of Money, silver Spones, and the best of their Apparrell, or any good thing they could make, onely to heare their fortunes."—"This Giles Hather (for so was his name) together with his whore Kit Calot, in short space had following them a pretty traine, he terming himself the King of the Egiptians, and she the Queene, ryding about the Cuntry at their pleasure uncontrolld." He then mentions the Statute against them of the 1st and 2d of Philip and Mary, on which he observes: "*But what a number were executed presently upon this Statute*, you would wonder: yet, notwithstanding, all would not prevaile: but still they wandred, as before, up and downe, and meeting once in a yeere at a place appointed: sometimes at the Devils A—— in Peake in Darbishire, and otherwhiles at Ketbrooke by Blackheath, or elsewhere, as they agreed still at their Meeting." Speaking of his own time, he adds: "These fellowes seeing that no profit comes by wandring, but hazard of their lives, *do daily decrease* and breake off their wonted

and even formidable to most of the States of Europe[h]. Hence they were expelled from France in the year 1560: and from Spain 1591[i]: and the Government of England took the alarm much earlier, for in 1530 they are described, Stat. 22 Hen. VIII. c. x. as an 'outlandish people calling themselves Egyptians,

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society, and betake themselves, many of them, some to be Pedlers, some Tinkers, some Juglers, and some to one kinde of life or other."

[h] Twiss, in his Travels, gives the following account of them in Spain: "They are very numerous about and in Murcia, Cordova, Cadiz, and Ronda. The race of these Vagabonds is found in every part of Europe; the French call them Bohemiens, the Italians Zingari, the Germans Ziegenners, the Dutch Heydenen (Pagans,) the Portuguese Siganos, and the Spaniards Gitanos, in Latin Cingari. Their Language, which is peculiar to themselves, is every where so similar, that they undoubtedly are all derived from the same source. They began to appear in Europe in the 15th Century, and are probably a mixture of Egyptians and Ethiopians. The Men are all Thieves, and the Women Libertines. They follow no certain trade, and have no fixed Religion. They do not enter into the order of Society, wherein they are only tolerated. It is supposed there are upwards of 40,000 of them in Spain, great numbers of whom are Inn-keepers in the Villages and small Towns, and are every where Fortune-tellers. In Spain they are not allowed to possess any Lands, or even to serve as Soldiers. They marry among themselves, stroll in troops about the Country, and bury their dead under water. They are contented if they can procure food by shewing feats of dexterity, and only pilfer to supply themselves with the trifles they want; so that they never render themselves liable to any severer chastisement than whipping for having stolen Chickens, Linen, &c. Most of the Men have a smattering of Physic and Surgery, and are skilled in tricks performed by slight of hand. The foregoing Account is partly extracted from le Voyageur François, vol. xvi. but the assertion that they are all so abandoned as that author says, is too general."

[i] In a Provincial Council held at Terragona in the year 1591. there was the following Decree against them: "Curandum etiam est ut publici Magistratus eos coerceant qui se Ægyptiacos vel Bohemianos vocant, quos vix constat esse Christianos, nisi ex eorum relatione; cum tamen sint mendaces, fures, et deceptores, et aliis sceleribus multi eorum assueti."

The Gipsies are universally considered in the same light, *i. e.* of cheats and pilferers. Witness the definition of them in Dufresne, and the curious etchings of them by Callot." 'Ægyptiaci,' says Dufresne, "vagi homines, harioli ac fatidici, qui hac & illac errantes ex manus inspectione futura præsagire se fingunt, ut de marsupiis incautorum nummos corrogent." The Engraver does not represent them in a more favourable light than the Lexicographer, for besides his inimitable delineations of their dissolute manner of living, he has accompanied his plates with verses, which are very far from celebrating their honesty.

Pasquier, in his "Recherches de la France," has the following Account of them: "On August 17, 1427. came to Paris twelve Penitents (penanciers) as they called themselves, viz. a Duke, an

using no craft, nor feat of merchandize, who have come into this realm and gone from Shire to Shire, and place to place, in great company, and used great, subtle, and crafty means to deceive the people, and also have committed many heinous felonies and robberies." Wherefore they are directed to avoid the realm and not to return under pain of Imprisonment and forfeiture of their goods and chattels; and upon their trials for any felony which they may have committed, they shall not be intitled to a Jury *de medietate linguæ*. And afterwards it was enacted by Statutes 1. and 2. Ph. and Mary, c. iv. and 5 Eliz. c. xx. that if any such persons shall be imported into the kingdom, the Importers shall forfeit forty pounds. And if the Egyptians themselves remain one month in the king-

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Earl, and ten Men, all on horseback, and calling themselves good Christians. They were of Lower Egypt, and gave out that not long before the Christians had subdued their Country, and obliged them to embrace Christianity, or put them to death. Those who were baptized were great Lords in their own Country, and had a King and Queen there. Some time after their Conversion, the Saracens overran their Country and obliged them to renounce Christianity. When the Emperor of Germany, the King of Poland, and other Christian Princes, heard this, they fell upon them and obliged them all both great and small, to quit their Country and go to the Pope at Rome, who enjoined them seven years penance to wander over the world without lying in a Bed; every Bishop and Abbot to give them once 10 Livres tournois, and he gave them Letters to this purpose, and his blessing.

They had been wandering five years when they came to Paris. They were lodged by the Police out of the City, at Chapel St. Denis. Almost all had their ears bored, and one or two, silver Rings in each, which they said was esteemed an ornament in their Country. The men were very black, their hair curled; the women remarkably ugly and black, all their faces scarred (deplayez) their hair black, like a horse's tail, their only habit an old shaggy Garment (flossoye) tied over their shoulders with a cloth or cord-sash, and under it a poor petticoat or shift. In short they were the poorest wretches that had ever been seen in France; and, notwithstanding their poverty, there were among them Women, who, by looking into people's hands told their fortunes *et meirent contens en plusieurs mariages;* for they said, thy Wife has played thee false (Ta femme t'a fait coup) and what was worse, they picked peoples pockets of their money and got it into their own by telling these things by Art, Magic, or the Intervention of the Devil or by a certain knack." Thus Pasquier. It is added that they were expelled from France in 1561.

In the Statistical Account of Scotland, vol. ii. p. 124. Parish of Eaglesham, County of Renfrew, we read: "There is no Magistrate nearer than within four miles; and the place is oppressed with Gangs of Gipsies, commonly called Tinkers, or Randy-Beggars, because there is nobody to take the smallest account of them."

dom, or if any person, being fourteen years old, whether natural-born subject or stranger, which hath been seen or found in the fellowship of such Egyptians, or which hath disguised him or herself like them, shall remain in the same one month at one or several times, it is felony without benefit of clergy. And Sir Matthew Hale informs us that at one Suffolk Assize, no less than thirteen persons were executed upon these Statutes a few years before the Restoration. But, to the honour of our national humanity, there are no instances more modern than this of carrying these Laws into practice." Thus far Blackstone.

In Scotland they seem to have enjoyed some share of Indulgence: for a Writ of Privy Seal, dated 1594, supports JOHN FAW, *Lord and Earl of Little Egypt*, in the execution of justice on his company and folk, conform to the laws of Egypt, and in punishing certain persons there named, who rebelled against him, left him, robbed him, and refused to return home with him. James's subjects are commanded to assist in apprehending them, and in assisting *Faw* and his adherents to return home. There is a like Writ in his favour from Mary Queen of Scots, 1553; and in 1554 he obtained a pardon for the murder of Nunan Small[k]. So that it appears he had staid long in Scotland, and perhaps some time in England[l], and from him this kind of strolling people

[k] In the Gent. Mag. for Oct. 1785. vol. lv. p. 765. we read: "In a Privy Seal Book at Edinburgh, No. xiv. fol. 59. is this entry: 'Letters of Defence and Concurrence to John Fall, Lord and Earl of Little Egypt, for assisting him in the execution of Justice upon his Company, conform to the Laws of Egypt. Feb. 15, 1540.' These are supposed to have been a Gang of Gypsies associated together in defiance of the State under Fall, as their Head or King: and these the Articles of Association for their internal Government, mutual defence, and security, the embroil'd and infirm state of the Scotch Nation at that time not permitting them to repress or restrain a combination of Vagrants, who had got above the Laws, and erected themselves into a separate Community as a set of Banditti."

[l] In Lodge's Illustrations of British History, &c. vol. i. p. 135. is a curious Letter of the Justices of Durham to the Earl of Shrewsbury, Lord President of the Council in the North, dated at Duresme, Jan. 19th, 1549. concerning the Gipsies and Faws.

"Pleasyth yor good Lordship t'understaund, John Roland, oon of that sorte of people callinge themsellfes Egiptians, dyd before us accuse *Babtist Fawe, Amy Fawe*, and *George Fawe*, Egiptians, that they had counterfeate the Kyngs Maties greate Seale: wherupon we caused th' above named Babtist, Amye, and George, to be apprehended by th'officers, who, emongst other things, dyd

might receive the name of Faw Gang, which they still retain [m].

Since the repeal of the Act against this class of people, which, if I mistake not, took place in 1788, they are said not to be so numerous as before: they still however are to be met with, and still pretend to understand palmistry and telling fortunes, nor do I believe that their notions of *meum* and *tuum* are one whit less vague than before [n].

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find one wryting with a greate Seall moche like to the Kings Maties greate Seall, which we, bothe by the wrytinge, and also by the Seall, do suppose to be counterfeate and feanyd; the which Seall we do send to your L. herwith, by post, for triall of the same. Signifieing also to yor L. that we have examynet the said Babtist, Amye, and George, upon the said matter; who doithe afferme and saye, with great othes and execracions, that they never dyd see the said Seall before this tyme, and that they dyd not counterfeate it; and that the said John Roland is their mortall enemye, and haithe often tymes accused the said Babtist before this, and is moche in his debte, as appeareth by ther wrytinges redy to be shewed, for the whiche money the said John doithe falsly all he can agaynst them, and, as they suppose, the above-named John Roland, or some of his complices, haithe put the counterfeate Seall emongst there wrytyngs; with such lyke sayngs. Wherfor we have co'mit all th'above named Egiptians to the gaoll of Duresme, to such tyme as we do knowe your L. pleasor in the premises. And thus Almightie God preserve your good L. in moche honor. At Duresme this 19th of Januarye, 1549.

— Yor Lordship's assured,

GEORGE CONYERS,
ROBERT HYNDMERS,
CUTHBERTT CONYERS,
JERRERD SALVEYN.

To the right honorable and or sing'ler good Lord th' Erll of Shrewisburye, Lord President of the Kyng's Maties Counsell in the Northe.

[m] There is a well-known Scottish Song entitled "Johnny Faa, the Gypsie Laddie." There is an Advertisement in the Newcastle Courant, July 27, 1754, offering a Reward for the apprehending of John Fall and Margaret his wife, William Fall and Jane, otherwise Ann his wife, &c. "commonly called or known by the name of Fawes," &c.

Gipsies still continue to be called "Faws" in the North of England.

[n] Gay, in his Pastorals, speaking of a Girl who is slighted by her Lover, thus describes the Gipsies:

"Last Friday's Eve, when as the Sun was set,
I, near yon stile, three sallow Gipsies met;
Upon my hand they cast a poring look,
Bid me beware, and thrice their heads they shook:
They said that many Crosses I must prove,
Some in my worldly Gain, but most in Love.

Perhaps, in the course of time they will either degenerate into common Beggars, or be obliged to take to a Trade or Business for a livelihood. The great increase of knowledge in all ranks of people, has rendered their pretended arts of Divination of little benefit to them, at least by no means to procure them subsistence.

Next morn I miss'd three Hens and our old Cock,
And, off the Hedge, two Pinners and a Smock."
The Ditty.

The following beautiful Lines on the same subject are from Prior's Henry and Emma. Henry is personating a Gipsey.

"A frantic Gipsey now the House he haunts,
And in wild phrases speaks dissembled wants:
With the fond Maids in palmistry he deals;
They tell the secret first which he reveals:
Says who shall wed, and who shall be beguil'd,
What Groom shall get, and 'Squire maintain the Child."

Rogers, in his Pleasures of Memory, l. 107. has also described the Gipsey:

"Down by yon hazel Copse, at Evening, blaz'd
The Gipsey's faggot.—There we stood and gaz'd;
Gaz'd on her sun-burnt face with silent awe,
Her tatter'd mantle, and her hood of straw;
Her moving lips, her caldron brimming o'er;
The drowzy brood that on her back she bore,
Imps, in the barn with mousing owlet bred,
From rifled roost at nightly revel fed;
Whose dark eyes flash'd thro' locks of blackest shade,
When in the breeze the distant watch-dog bay'd:
And heroes fled the Sybil's mutter'd call,
Whose elfin prowess scal'd the orchard wall.
As o'er my palm the silver piece she drew,
And trac'd the line of life with searching view,
How throbb'd my fluttering pulse with hopes and fears,
To learn the colour of my future years."

Strype, in his Annals of the Reformation, vol. ii. p. 611. mentions a Book written by William Bullein "Of Simples and Surgery," A. D. 1562. in which the author speaks of Dog-Leaches and *Egyptians*, and Jews: all pretending to the telling of Fortunes and curing by Charms. They

OBSOLETE VULGAR PUNISHMENTS.

CUCKING-STOOL;

called also

a TUMBREL[a], TRIBUCH[b], *and* TREBUCHET[c]; *also a* THEWE[d].

THE Cucking Stool was an Engine invented for the punishment of Scolds and unquiet Women, by ducking them in the Water, after having placed them in a Stool or Chair fixed at the end of a long Pole, by which they were immerged in some muddy or stinking Pond. Blount tells us that some think it a

(Dog-Leaches) buy some gross stuff, with a Box of Salve and Cases of Tools, to set forth their slender market withal, &c. Then fall they to Palmistry and telling of Fortunes, daily deceiving the simple. Like unto the swarms of Vagabonds, Egyptians, and some that call themselves Jews: whose Eyes were so sharp as Lynx. For they see all the people with their Knacks, Pricks, Domifying, and Figuring, with such like Fantasies. Faining that they have Familiers and Glasses, whereby they may find things that be lost. And, besides them, are infinite of old doltish Witches with Blessings for the Fair and conjuring of Cattel."

[a] At a Court of the manor of Edgeware, Anno 1552. the Inhabitants were presented for not having *a Tumbrel* and Cucking-Stool. See Lysons's Envir. of London, vol. ii. p. 244. This looks as if the punishments were different.

[b] See Cowel in *v.* ex Carta Joh. regis, dat. 11 Jun. anno regni 1.

[c] It is so called in Lambarde's Eirenarchia, lib. i. c. 12.

[d] The following extract from Cowel's Interpreter in *v.* THEW. seems to prove (with the extract just quoted from Mr. Lysons's Environs of London,) that there was a difference between a Tumbrel and a Cucking Stool or Thew. "Georgius Grey Comes Cantii clamat in maner. de Bushton & Ayton punire delinquentes contra Assisam Panis et Cervisiæ, per tres vices per amerciamenta, & quarta vice Pistores per Pilloriam, Braciatores per Tumbrellam, & Rixatrices per *Thewe*, hoc est, ponere eas super scabellum vocat. *a Cucking Stool.* Pl. in Itin. apud Cestr. 14 Hen. VII."

corruption from Ducking Stool [e], but that others derive it from Choaking Stool [f]. Though of the most remote antiquity, it is now, it should seem, totally disused.

Mr. Lysons, in his Environs of London, vol. i. p. 233. gives us a curious extract from the Churchwardens' and Chamberlain's Accounts at Kingston upon Thames, in the year 1572. which contains a bill of expences [g] for making one of these Cucking Stools, which, he says, must have been much in use formerly, as there are frequent entries of money paid for its repairs. He adds that this arbitrary attempt at laying an embargo upon the female Tongue has long since been laid aside.

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[e] An Essayist in the Gent. Mag. for May 1732. vol. ii. p. 740. observes that "The Stools of Infamy are the *Ducking Stool* and the Stool of Repentance. The first was invented for taming female Shrews. The Stool of Repentance is an ecclesiastical engine, of popish extraction, for the punishment of Fornication and other Immoralities, whereby the Delinquent publicly takes shame to himself, and receives a solemn reprimand from the Minister of the Parish."

[f] Blount finds it called "le Goging Stole" in Cod. MS. de Legibus, Statutis, & Consuetudinibus liberi Burgi Villæ de Mountgomery a tempore Hen. 2. fol. 12 b.

He says it was in use even in our Saxon's time, by whom it was called Scealpinz-role, and described to be "Cathedra in qua rixosæ mulieres sedentes aquis demergebantur." It was a punishment inflicted also antiently upon Brewers and Bakers transgressing the laws.

Henry, in his History of Great Britain, vol. i. p. 214. tells us that "In Germany, Cowards, Sluggards, Debauchees, and Prostitutes, were suffocated in Mires and Bogs," and adds, "it is not improbable that these useless members and pests of human Society were punished in the same manner in this Island:" asking at the same time in a Note, "Is not the Ducking-Stool a relick of this last kind of punishment?"

[In the Promptorium Parvulorum, MS. Harl. 221. Brit. Mus. "*Esyn*, or CUKKYN," is interpreted by *stercoriso*: and in the Domesday Survey, in the account of the City of Chester, vol. i. fol. 262 b. we read, "Vir sive mulier falsam mensuram in civitate faciens deprehensus, iiii. solid. emendab'. Similiter malam cervisiam faciens, aut *in* CATHEDRA *ponebatur* STERCORIS, aut iiii. solid. dab' prepositis."]

[g] "1572. The making of the Cucking Stool - - £. 0 s. 8 d. 0
Iron work for the same - - - - - 0 3 0
Timber for the same - - - - - - 0 7 6
3 Brasses for the same and three Wheels 0 4 10."

There is an Order of the Corporation of Shrewsbury, 1669. that "A Ducking Stool be erected, for the punishment of all Scolds." See the History of the Town, 4to. 1779. p. 172.

These Stools[h] seem to have been in common use when Gay wrote his Pastorals: they are thus described in the Dumps, l. 105.

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[h] Misson, in his Travels in England, p. 40. thus describes the Cucking Stool. It may with justice be observed of this Author that no popular custom escaped his notice.

"Chaise. La maniere de punir les Femmes querelleuses et debauchées est assez plaisante en Angleterre.

"On attache une Chaise à bras à l'extremité de deux Especes de Solives, longues de douze ou quinze pieds et dans un eloignement parallele, en sorte que ces deux pieces de bois embrassent par leur deux bouts voisins, la chaise qui est entre deux, & qui y est attachée par le côte comme avec un essieu, de telle maniere, qu'elle a du Jeu, et qu'elle demeure toujours dans l'etat naturel & horisontal auquel une Chaise doit être afin qu'on puisse s'asseoir dessus, soit qu'on l'éleve, soit qu'on l'abaisse. On dresse un pôteau sur le bord d'un Etang ou d'une Riviere, & sur ce poteau on pose presque en equilibre, la double piece de bois à une des extremitez de laquelle la Chaise se trouve au dessus de l'eau. On met la Femme dans cette Chaise et on la plonge ainsi autant de fois qu'il a été ordonné, pour rafraichir un peu sa chaleur immoderée." See Ozell's Translation, p. 65.

In "Whimzies: or a new Cast of Characters," 12mo. Lond. 1631. p. 182. speaking of a Xantippean, the author says: "He, (her husband,) vowes therefore to bring her in all disgrace to the *Cucking Stoole;* and she vowes againe to bring him, with all contempt, to the Stoole of Repentance."

In "The New Help to Discourse," 3d edit. 12mo. 1684. p. 216. we read:

"*On a Ducking Stool.*

"Some Gentlemen travelling, and coming near to a Town, saw an old Woman spinning near the Ducking Stool: one, to make the Company merry, asked the good Woman what that Chair was made for? Said she, you know what it is. Indeed, said he, not I, unless it be the Chair you use to spin in. No, no, said she, you know it to be otherwise: have you not heard that it is the Cradle your good Mother hath often layn in."

In "Miscellaneous Poems, &c. by Benjamin West, of Weedon-Beck Northamptonshire," 8vo. 1780. p. 84. is preserved a Copy of Verses, said to have been written near sixty years ago, entitled "The Ducking Stool." The description runs thus:

"There stands, my Friend, in yonder Pool
An Engine call'd a Ducking-Stool:
By legal pow'r commanded down,
The joy and terror of the Town.
If jarring Females kindle strife,
Give language foul, or lug the coif;
If noisy Dames should once begin,
To drive the House with horrid din,

" I'll speed me to the Pond, where the high Stool
On the long Plank hangs o'er the muddy Pool,
That Stool, the dread of ev'ry scolding Quean," &c.

The Stool is represented in a Cut annexed to the Dumps, designed and engraved by Lud. du Guernier.

There is a wooden Cut of one in the Frontispiece of the popular penny History of " The old Woman of Ratcliff Highway[h].

Away you cry, you'll grace the Stool,
We'll teach you how your Tongue to rule.
The fair Offender fills the Seat,
In sullen pomp, profoundly great.

* * * * * *

Down in the deep the Stool descends,
But here, at first, we miss our ends,
She mounts again, and rages more
Than ever vixen did before.
So, throwing water on the fire
Will make it but burn up the higher.
If so, my Friend, pray let her take
A second turn into the Lake,
And, rather than your Patient lose,
Thrice and again repeat the Dose.
No brawling Wives, no furious Wenches,
No Fire so hot but Water quenches.
In Prior's skilful Lines we see
For these another Recipe,
A certain Lady, we are told,
(A Lady too, and yet a scold,)
Was very much reliev'd, you'll say,
By Water, yet a different way;
A mouthful of the same she'd take,
Sure not to scold, if not to speak."

A Note informs us, " To the honour of the fair Sex in the neighbourhood of R***y, this machine has been taken down (as useless) several years."

[h] Borlase, in his Natural History of Cornwall, p. 303. tells us: " Among the Punishments inflicted in Cornwall, of old time, was that of the *Cocking Stool*, a seat of Infamy where Strumpets

BRANKS,

another Punishment for scolding Women.

They have an Artifice at Newcastle under Lyme and Walsall, says Dr. Plott in his History of Staffordshire, p. 389. for correcting of Scolds, which it does too, so effectually and so very safely, that I look upon it as much to be preferred to the Cucking Stoole, which not only endangers the health of the party, but also gives the Tongue liberty 'twixt every dipp; to neither of which this is at all liable: it being such a Bridle for the Tongue as not only quite deprives them of speech, but brings shame for the Transgression and humility thereupon before 'tis taken off: which being put upon the Offender by order of the Magistrate, and fastened with a Padlock behind, she is led round the Town by an Officer, to her shame, nor is it taken off till after the party begins to shew all external signes imaginable of humiliation and amendment.

Dr. Plott, in a copper-plate annexed, gives a representation of a Pair of Branks. They still preserve a Pair in the Town Court at Newcastle upon Tyne, where the same custom once prevailed. See Gardiner's England's Grievance of the Coal Trade, and my History of that Town, vol. ii. p. 192.

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and Scolds, with bare foot and head, were condemned to abide the derision of those that passed by, for such time as the Bailiffs of Manors, which had the privilege of such jurisdiction, did appoint."

Morant, in his History of Essex, vol. i. p. 317. speaking of Canuden in the hundred of Rochford, mentions "Cukingstole Croft" as given for the maintenance of a Light in this Church; as appears by Inquisition, 10 Eliz."

In the Regiam Majestatem by Sir John Skene, this punishment occurs as having been used antiently in Scotland: under Burrow Lawes, chap. lxix. speaking of Browsters, *i. e.* "*Wemen quha brewes aill* to be sauld," it is said—"gif she makes gude-Ail, that is sufficient. Bot gif she makes evill Ail, contrair to the use and consuetude of the Burgh, and is convict thereof, she sall pay ane unlaw of aucht shillinges, or sal suffer the Justice of the Burgh, that is, *she sall be put upon the Cock stule,* and the Aill sall be distributed to the pure folke."

DRUNKARD'S CLOAK.

It appears from Gardiner's England's Greivance in relation to the Coal Trade, that in the time of the Commonwealth, the Magistrates of Newcastle upon Tyne punished Scolds with the Branks, (just described,) and Drunkards by making them carry a Tub, with holes in the sides for the Arms to pass through, called the Drunkard's Cloak, through the Streets of that Town.

See my History of Newcastle, wherein is also given a representation of it in a copper-plate, vol. ii. p. 192.

PILLIWINKES *or* PYREWINKES.

The Pilliwinkes have been already noticed in p. 372. as a Torture formerly used in Scotland for suspected Witches.

We have the following notice of them in Cowel's Law Interpreter:

"PYREWINKES. Johannes Masham et Thomas Bote de Bury, die Lunæ proxime ante Festum Apostolorum Symonis et Judæ, anno regni Henrici Quarti post Conquestum tertio, malitia et conspiratione inter eos inde præhabitis quendam Robertum Smyth de Bury—ceperunt infra predictam villam, et ipsum infra domum dicti Johannis Masham in ferro posuerunt—et cum cordis ligaverunt, et *super pollices ipsius Roberti quoddam instrumentum vocatum* PYREWINKES *ita strictè et durè posuerunt, quod Sanguis exivit de digitis illius.*" Ex Cartular. Abbatiæ Sancti Edmundi. MS. fol. 341[a].

[a] [On the subject of the PILLORY, see Mr. Douce's Illustrations of Shakspeare and of Ancient Manners, vol. i. p. 146.]

"At Pavia a singular Custom prevails,
To protect the poor Debtor from Bailiffs and Jails:

OMENS.

"L. Paullus Consul iterum, cum ei, bellum ut cum Rege Perse gereret, obtigisset; ut ea ipsa die domum ad vesperum rediit, filiolam suam Tertiam, quæ tum erat admodum parva, osculans animum advertit tristiculam: quid est, inquit, mea Tertia? quid tristis es? Mi pater, inquit, Persa periit. Tum ille arctius Puellam complexus, *accipio* OMEN, inquit, *mea filia:* erat enim mortuus catellus eo nomine."

Cic. de Divinat. lib. i. sect. 46.

THE word Omen is well known to signify a Sign, good or bad, or a Prognostic. It may be defined to be that Indication of something future, which we get as it were by accident, and without our seeking for.

A superstitious regard to Omens seems antiently to have made very considerable additions to the common load of human infelicity. They are now pretty generally disregarded, and we look back with perfect security and indifference on those trivial and truly ridiculous accidents which alternately afforded matter of joy and sorrow to our Ancestors[a]. Omens appear to have been so numerous,

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He discharges his Score without paying a jot,
By seating himself on a stone, *sans culotte.*
There solemnly swearing, as honest Men ought,
That he's poorer than Job, when reduc'd to a groat:
Yet this naked Truth with such stigma disgraces,
That the Rogue, as on Nettles sits, making wry faces."

The Present State of the Manners, &c. of France and Italy, in poetical Epistles, addressed to Rob. Jephson, Esq. 8vo. Lond. 1794. p. 46.

[a] Gibbon, in his Decline and Fall, &c. vol. viii. p. 201. speaking of the Wars of the Emperor Maurice against the Avars, A. D. 595. tells us, that on setting out, "he (the Emperor) solicited

that we must despair of ever being able to recover them all: and to evince that

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without success a miraculous answer to his nocturnal prayers. His mind was confounded by the death of a favourite Horse, the encounter of a wild Boar, a Storm of wind and rain, and the birth of a monstrous Child: and he forgot that the best of Omens is to unsheath our sword in the defence of our Country.—He returned to Constantinople, and exchanged the thoughts of War for those of Devotion."

Apposite is the following from Joh. Sarisber. de Nugis Curialium. fol. 27. "Rusticanum et fortè Ofelli Proverbium est—Qui Somniis et Auguriis credit, nunquam fore securum. Ego Sententiam et verissimam et fidelissimam puto. Quid enim refert ad consequentiam rerum, si quis semel aut amplius sternutaverit? Quid si oscitaverit? His mens nugis incauta seducitur, sed fidelis nequaquam acquiescit."

Omens and Prognostications of Things," says Bourne, Antiq. Vulg. p. 70. "are still in the mouths of all, though only observed by the Vulgar. In country places especially they are in great repute, and are the directors of several actions of life, being looked upon as presages of things future, or the determiners of present good or evil. He specifies several, and derives them with the greatest probability from the Heathens, whose observation of these he deduces also from the practice of the Jews, with whom it was a custom to ask Signs. He concludes all such observations at present to be sinful and diabolical."

The following Lines, which have more truth than poetry in them, are from "Wythers's Abuses stript and whipt," 8vo. Lond. 1613. p. 167.

"For worthlesse matters some are wondrous sad,
Whom if I call not vaine I must terme mad.
If that their Noses bleed some certaine Drops,
And then againe upon the suddaine stops,
Or, if the babling Foule we call a Jay,
A Squirrell, or a Hare, but crosse their way,
Or, if the Salt fall toward them at Table,
Or any such like superstitious Bable,
Their mirth is spoil'd, because they hold it true
That some mischance must thereupon ensue."

The subsequent, on the same subject, from Dryden and Lee's Œdipus, Act iv. sc. 1. need no apology for their introduction:

"For when we think Fate hovers o'er our heads,
Our apprehensions shoot beyond all bounds,
Owls, Ravens, Crickets seem the Watch of Death;
Nature's worst vermin scare her godlike sons;
Echoes, the very leavings of a voice,

in all ages Men have been Self-Tormentors, the bad Omens fill a catalogue in-

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Grow babling Ghosts and call us to our Graves:
Each mole-hill Thought swells to a huge Olympus,
While we, fantastic Dreamers, heave, and puff,
And sweat with an Imagination's weight;
As if, like Atlas, with these mortal shoulders
We could sustain the burden of the World."

In the Statistical Account of Scotland, vol. xiv. p. 541. (8vo. Edinb. 1795.) Parish of Forglen, in the County of Banf, we read: "Still some Charms are secretly used to prevent Evil; and some Omens looked to by the older people."

Omens are also noticed by Moulin. "Satan summus fallendi artifex, propensione hominum ad scrutanda futura abutitur ad eos ludificandos: eosque exagitans falsis Ominibus et vanis terriculamentis, aut inani spe lactans, multis erroribus implicat. Hujus seductionis species sunt infinitæ et vanitas inexplicabilis, Casum vertens in Præsagia et capiens Auguria de futuris ex Bestiis, Aquis, Oculis, Fumo, Stellis, Fronte, Manibus, Somniis, vibratione Palpebræ, Sortibus, Jactis, &c. ad quæ præsagia homines bardi stupent attoniti: inquisitores futurorum negligentes præsentia." Petri Molinæi Vates. p. 151.

Dr. Hickes, in a letter to Dr. Charlett, Master of University College, Oxford, dated Jan. 23, $17\frac{1}{11}$, and preserved in the Bodleian Library at Oxford, mentions "the OMENS that happened at the Coronation of K. James the second, which," says he, "I saw: viz. *the tottering of the Crown upon his head; the broken Canopy over it;* and *the rent Flag hanging upon the white Tower* when I came home from the Coronation. It was torn by the wind at the same time the signal was given to the Tower that he was crowned. I put no great stress upon these Omens, but I cannot despise them; most of them, I believe, come by chance, but some from superior intellectual agents, especially those which regard the fate of Kings and Nations." See the Supplement to Seward's Anecdotes. p. 81.

Of this unfortunate Monarch his brother Charles the second is said to have prophesied as follows, with great success: the King said one day to Sir Richard Bulstrode, "I am weary of travelling, I am resolved to go abroad no more: but when I am dead and gone, I know not what my Brother will do; I am much afraid when he comes to the Throne he will be *obliged* to travel again." Ibid. p. 51.

Gay, in his Fable of the Farmer's Wife and the Raven, ridicules, in the following manner, some of our superstitious Omens:

"Why are those tears? why droops your head?
Is then your other husband dead?
Or does a worse disgrace betide?
Hath no one since his death apply'd?

infinitely more extensive than that of the good.

Alas! you know the cause too well.
The Salt is spilt, to me it fell,
Then to contribute to my loss,
My Knife and Fork were laid across,
On Fryday too! the day I dread!
Would I were safe at home in bed!
Last night, (I vow to Heav'n 'tis true,)
Bounce from the fire a Coffin flew.
Next Post some fatal News shall tell!
God send my Cornish Friends be well!

* * * * * *

That Raven on yon left-hand Oak
(Curse on his ill-betiding Croak,)
Bodes me no good. No more she said,
When poor blind Ball, with stumbling tread,
Fell prone; o'erturn'd the Pannier lay,
And her mash'd Eggs bestrew'd the way.
She, sprawling in the yellow road,
Rail'd, swore, and curst. Thou croaking Toad,
A murrain take thy whoreson throat!
I knew misfortune in the note.
Dame, quoth the Raven, spare your oaths,
Unclench your fist, and wipe your clothes;
But why on me those curses thrown?
Goody, the fault was all your own;
For, had you laid this brittle ware
On Dun, the old sure-footed Mare,
Though all the Ravens of the Hundred
With croaking had your tongue out-thunder'd,
Sure-footed Dun had kept his legs,
And you, good Woman, sav'd your Eggs."

"Nothing is more contrary to good sense than imagining every thing we see and hear is a prognostick either of Good or Evil, except it be the belief that nothing is so." Secret Memoirs of the late Mr. Duncan Campbel, 8vo. Lond. 1732. p. 60.

[Aubrey, in his Remains of Gentilisme, notices several Portents which happened before Changes

CHILD'S CAUL,

otherwise

the SILLY HOW[a], *i. e. the holy or fortunate* CAP *or* HOOD.

CAULS are little Membranes found on some Children, encompassing the Head, when born. This is thought a good Omen to the Child itself, and the vulgar opinion is, that whoever obtains it by purchase will be fortunate, and escape dangers. An instance of great fortune in one born with this Coif is given by Ælius Lampridius, in his History of Diadumenus, who came afterwards to the sovereign dignity of the Empire. This superstition was very prevalent in the primitive ages of the Church. St. Chrysostom inveighs against it in several of his Homilies. He is particularly severe against one Prætus, a Clergyman, who, being desirous of being fortunate, bought such a Coif of a Midwife[b].

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of Government in his Time. At Sir Thomas Trenchard's, at Lichyat in Dorset, on the first Day of the sitting of the Parliament 1641, while the family were at dinner, the sceptre fell out of the King's hand, in plaister, in the Hall. At his Majesty's Trial, the Head of his Cane fell off. And before Cromwell's death, a great Whale came to Greenwich. He notices, also, the tearing of the Canopy at James the second's Coronation, in returning from the Abbey: adding, "'twas of cloth of gold, (and my strength I am confident could not have rent it,) and it was not a windy Day."]

[a] "In Scotland," says Ruddiman in his Glossary to Douglas's Virgil, *v.* How, "the Women call *a haly* or *sely* How, (i. e. holy or fortunate Cap or Hood,) a Film, or Membrane stretched over the Heads of Children new born, which is nothing else but a part of that which covers the Fœtus in the womb; and they give out that Children so born will be very fortunate."

In the North of England, and in Scotland, a Midwife is called a *Howdy* or *Howdy Wife*. I take Howdy to be a diminution of How, and to be derived from this almost obsolete opinion of old Women. I once heard an etymon of Howdy to the following effect: "How d'ye,"—Midwives being great Gossipers. This is evidently of a piece with Swift's "All Eggs under the Grate."

[b] "Quelques Enfans viennent au monde avec une pellicule qui leur couvre le teste, que l'on appelle du nom de Coëffe, et que l'on croit estre une marque de bonheur. Ce qui a donné lieu au Proverbe François, selon lequel on dit d'un homme heureux, qu'il est né coeffé. On a vû autre-

In France it is proverbial: "être né coiffée" is an expression[c] signifying that a person is extremely fortunate. This Caul, thought medical in diseases, is also esteemed an infallible preservative against drowning: and, under that Idea, is

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fois des Avocats assez simples pour s'imaginer que cette Coeffe pouvoit beaucoup contribuer à les rendre eloquents, pouvoû qu'ils la portassent dans leur Sein.

"Elius Lampridius en parle dans la vie d'Antonin Diadumene, Mais se Phylactere estant si disproportionné a l'effet qu'on luy attribuë, s'il le produisoit, ce ne pourroit estre que par le Ministere du Demon, qui voudroit bien faire de sa fausse Eloquence à ceux qu'il coëffe de la sorte." Traité des Superstitions, &c. 12mo. Par. 1679. tom. i. p. 316.

[c] "Il est né Coiffé.

Cela se dit d'un homme heureux, à qui tout rif, à qui les Biens viennent en dormant, & sans les avoir merités: comme on l'exprima il y a quelque temps dans ce joly Rondeau.

"Coiffé d'un froc bien raffiné
Et revêtu d'un Doyenné,
Qui luy raporte de quoy frire,
Frère Renè devient Messire,
Et vif comme un determiné.
Un Prelat riche & fortuné,
Sous un bonnet enluminé,
En est, si je l'ose ainsi dire
Coiffé.

Ce n'est pas que frère Renè
D'aucun mérite soit orné,
Qu'il soit docte, ou qu'il sache écrire,
Ni qu'il ait tant le mot pour rire,
Mais c'est seulement, qu'il est né
Coiffé.

"Outre les Tuniques ordinaires qui envelopent l'Enfant dans le ventre de sa Mere, il s'en trouve quelquefois une, qui luy couvre la Teste en forme de Casque, ou de Capuchon, si justement & si fortement, qu'en sortant il ne la peut rompre, & qu'il naist coiffé. Voyes Riolan, du Laurens, et les autres Anatomistes: on croit que les Enfans qui naissent de la sorte sont heureux, & la superstition attribuë à cette Coiffure d'etranges vertus. Je dis, la Superstition & Credulité, non pas d'hier, ni d'aujourd'hui, mais dès les Temps des derniers Empereurs: car Ælius Lampridius, en la vie d'Antonin, surnommé Diadumène, remarque, que cet Empereur, qui nâquit avec une bande, ou peau sur le Front, en forme de Diademe, & d'ou il prit son nom, joüit d'une perpetuelle felicité durant tout le Cours de son Regne, & de sa Vie: et il ajoûte, que les sages femmes vendoient bien cher cette coiffe aux Avocats qui croyoient que la portant sur eux, ils acqueroient une force de per-

frequently advertized for sale in our public papers[d] and purchased by Seamen. Midwives used to sell this membrane to Advocates, as an especial means of making them eloquent[e]. They sold it also for Magical uses. Grose says that

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suader, à laquelle, les Juges & les Auditeurs ne pouvoient resister. Les Sorciers mesmes, s'en servoient à diverses sortes de malefices, comme il se voit dans les Notes de Balsamon, sur les Conciles; où il reporte divers Canons, condamnans ceux qui se servoient de cela, soit à bonne, soit a mauvaise fin. Voyes M. Saumaise, et sur tout, Casaubon en leurs Commentaires, sur les Ecrivains de l'Histoire Auguste."

[d] I copied the subsequent Advertisement from the London Morning Post, No. 2138. Saturday Aug. 21st, 1779. "To the Gentlemen of the Navy, and others going long Voyages to Sea. To be disposed of, a CHILD'S CAUL. Enquire at the Bartlet Buildings Coffee House in Holborn. N. B. To avoid unnecessary trouble the price is Twenty Guineas."

I read also an Advertisement, similar to the above, in the Daily Advertiser, in July 1790.

[In the Times Newspaper for February 20, 1813, the following Advertisement occured:

"A Child's Caul to be sold, in the highest perfection. Enquire at No. 2. Church Street, Minories. To prevent Trouble, price £.12."

And, in the same Newspaper for February 27, 1813. two Advertisements of Cauls together.

"CAUL. A Child's Caul to be sold. Enquire at No. 2. Greystoke-Place, Fetter Lane."

"To Persons going to Sea. A Child's Caul, in a perfect state, to be sold cheap. Apply at 5, Duke Street Manchester Square, where it may be seen."]

[e] Lampridius, speaking of Diadumenus, says: "Solent deinde pueri pileo insigniri naturali, quod Obstetrices rapiunt et *Advocatis credulis* vendunt, siquidem Causidici hoc juvari dicuntur: at iste puer pileum non habuit, sed diadema tenue, sed ita forte ut rumpi non potuerit, venis intercedentibus specii nervi sagittarii."

Mr. Douce observes on this: one is immediately struck with the affinity of the Judges Coif* to this practice of Antiquity. To strengthen this opinion it may be added, that if antient Lawyers availed themselves of this popular superstition, or fell into it themselves if they gave great sums *to win these Cauls,* is it not very natural to suppose that they would feel themselves inclined to wear them.

Sir Thomas Browne says, "thus we read in the Life of Antoninus by Spartianus, that children are sometimes born with this natural Cap, which Midwives were wont to sell to credulous Lawyers, who held an opinion that it contributed to their promotion."

* Dugdale, in his Origines Juridiciales, p. 112. says: "In token or signe that all Justices are thus graduate, (*i. e.* Serjeants at Law) every of them always, whilst he sitteth in the King's Court, *weareth a white Coif of Silk,* which is the principal and chief Insignment of habit, wherewith Serjeants at Law in their creation are decked; and neither the Justice, nor yet the Serjeant, shall ever put off the Quoif, no not in the King's presence, though he be in talk with his Majesties Highness."

a person possessed of a Caul, may know the state of health of the party who was born with it: if alive and well, it is firm and crisp: if dead or sick, relaxed and flaccid[f].

Sir Thomas Browne thus accounts for this phenomenon. "To speak strictly," he says, "the effect is natural, and thus to be conceived: the Infant hath three Teguments, or membranaceous Filmes which cover it in the womb, *i. e.* the Corion, Amnios, and Allantois; the Corion is the outward membrane, wherein are implanted the Veins, Arteries, and umbilical Vessels, whereby its nourishment is conveyed; the Allantois, a thin coat, seated under the Corion, wherein are received the watery separations conveyed by the Urachus, that the acrimony thereof should not offend the skin: the Amnios is a general investment, containing the sudorous, or thin serosity perspirable through the skin. Now about the time when the Infant breaketh these coverings, *it sometimes carrieth with it, about the head, a part of the Amnios* or neerest Coat: which, saith Spigelius, either proceedeth from the toughness of the membrane or weaknesse of

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In the Athenian Oracle, vol. iii. p. 84. we read: Some would persuade us that such as are born with Cauls about their heads are not subject to the Miseries and Calamities of Humanity, as other persons—are to expect all good Fortune, even so far as to become invulnerable, provided they be always careful to carry it about them. Nay, if it should by chance be lost, or surreptitiously taken away, the benefit of it would be transferred to the party that found it."

In Digby's Elvira, Act v. Don Zancho says:

"Were we not born with Cauls upon our Heads,
Think'st thou, Chicken, to come off twice arow
Thus rarely from such dangerous Adventures?"

In Jonson's Alchymist, Face says:

"Yes and that
Yo' were born with a Cawl o'your head."

Melton, in his Astrologaster, p. 45. mentions this Superstition, "22. That if a Child be borne with a Cawle on his head he shall be very fortunate."

See also upon this subject Le Brun in his "Superstitions anciennes & modernes."

[f] "Guianerius, cap. xxxvi. de Ægritud. Matr. speakes of a silly jealous Fellowe, that seeing his Child newborne included in a Kell, thought sure a Franciscan that used to come to his House was the Father of it, it was so like a Friers Cowle, and thereupon threatned the Frier to kill him." Burton's Anat. of Melancholy, 4to. Oxf. 1621. p. 688.

the Infant that cannot get clear thereof, and therefore herein significations are natural and concluding upon the Infant, but not to be extended unto magical signalities, or any other person[g]."

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[g] So Levinus Lemnius, in his Occult Miracles of Nature tells us: Lib. ii. cap. 8. that if this Caul be of a blackish Colour it is an omen of ill fortune to the Child, but if of a reddish one it betokens every thing that is good. He observes "There is an old Opinion, not onely prevalent amongst the common and ignorant people, but also amongst Men of great Note, and Physicians also, how that Children born with a Caul over their faces, are born with an Omen, or Sign of good or bad luck: when as they know not that this is common to all, and that the Child in the Womb was defended by three Membranes." English Translat. fol. Lond. 1658. p. 105.

I am of opinion that the vulgar saying, "Oh you are a lucky Man; you were wrapped up in a part of *your Mother's Smock*," originated in this Superstition. In the Athenian Oracle, vol. iii. p. 84. speaking of this *Cawl* the authors say: "We believe no such Correspondences betwixt the actions of Human Life and that *Shirt*."

In a very rare Work in my possession, entitled, "Mount Tabor or Private Exercises of a penitent Sinner," published in 1639. in the 75th year of the author (R. Willis, Esqr's.*) age: 12mo. He tells us, p. 89. "Ther was one special remarkable thing concerning myself, who being my Parents' first Son, but their second Child, (they having a Daughter before me,) when I came into the World, my head, face, and foreparts of the body, were all covered over with a thin kell or skin, wrought like an artificial Veile; as also my eldest Sonne, being likewise my second Childe, was borne with the like extraordinary covering: our Midwives and Gossips holding such Children as come so veiled into the World, to be very fortunate (as they call it), there being not one childe amongst many hundreds that are so borne; and this to fall out in the same manner both to the Father and the Sonne being much more rare." &c. He goes on to make religious reflections thereupon, which are foreign to our present purpose. He entitles this Chapter "Concerning an extraordinary Veile which covered my Body, at my comming into the World." This Book is cited in Steevens's Shakspeare, vol. ii. p. 137.

In "Advice to a Painter," a Poem, printed for J. Davies, 1681. 4to. (no place,) is the following passage: Canto ii. p. 2.

"barking Bear-ward—
Whom pray'e dont forget to paint with's Staff,
Just at this green Bear's Tail,——
Watching (as carefull Neat-herds do their Kine)

* R. Willis, Esq. appears by his own account of himself to have been successively "Secretary to the Lord Brooke, Chancellor of the Exchequer, and after that, to my much honoured lord the Earl of Middlesex, and lastly to the most worthy my most noble Lord, the Lord Coventry, Lord Keeper of the great Seale, in whose service I expect to end my Dayes." p. 98.

SNEEZING.

SNEEZING has been held ominous from times of the most remote Antiquity[a]. Eustathius upon Homer has long ago observed, that sneezing to the left was unlucky, but prosperous to the right.

Lest he should eat her nauseous Secundine.
Then draw a Haw-thorn Bush, and let him place
The *Heam* upon't, with faith, that the next Race
May Females prove"——

with this explanation at p. 13. "This alludes to a little piece of Superstition which the country people use, carefully attending their calving Cows, lest they should eat their after Burthen, which they commonly thrown upon a Hawthorn Bush, with stedfast belief that they shall have a Cow-Calf the next year after. *Heam* is explained to mean "the same in Beasts as the Secundine or Skin that the young is wrapped in."

[a] "She spoke: Telemachus then sneez'd aloud;
Constrain'd, his Nostril eccho'd through the Crowd.
The smiling Queen the happy Omen blest:
So may these impious fall, by Fate opprest."
Odyss. B. xviii.

Xenophon having ended a Speech to his Soldiers with these words: viz. "We have many reasons to hope for preservation;" they were scarce uttered when a Soldier sneezed: the whole Army took the Omen, and at once paid adoration to the Gods. Then Xenophon, resuming his discourse, proceeded: "Since, my Fellow-soldiers, at the mention of your preservation, Jupiter has sent this Omen, &c." Cambridge's Scribleriad, B. iii. note on l. 199.

In the Convivia of G. Pictorius, Basil 1554. p. 273. is the following curious passage relative to Sneezing: "*Cr.* Sed nares mihi pruriunt et sternutandum est. *Ho.* Age gratias, nam salva res est et bonum Omen. *Cr.* Qui dum? *Ho.* Quod uxorem tuam feliciter parituram Sternutatio præsagiat. Nam rei, cujus inter sternutandum mentio fit, bonum successum Sternutatio significat: maximè si ad Symposii fuerit initium, quoniam ad medium, dirum prænuntiat. Homerus exemplo est, qui Telamacho sternutante malum procis Penelopes futurum ab Ulysse prædixit; et Xenophon, qui dum sternutasset inter concionandum ad milites, totius Exercitus se futurum speravit

Aristotle has a problem, "Why sneezing from Noon to Midnight was good, but from Night to Noon unlucky."

St. Austin tells us that "the Antients were wont to go to bed again, if they sneezed while they put on their Shoe."

The Rabbinical account of sneezing is very singular. It is, that "sneezing was a mortal sign even from the first man, until it was taken off by the special supplication of Jacob. From whence as a thankful acknowledgment, this Salutation first began and was after continued by the expression of Tobim Chaiim, or vita bona, by standers by, upon all occasions of sneezing [b]."

The Custom of blessing persons when they sneeze has without doubt been derived to the Christian World[c], where it generally prevails, from the times of

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Ducem et sic casus dedit. Sed Hyppiæ quod sternutando dens excidisset, futuræ Calamitatis augurium rati sunt. *Oen.* Et alias quoque sternutando habuerunt observationes antiquitus. Nam si esset matutina sternutatio, nefanda ominari dicebant et rei incœptandæ irritos Conatus. Si vero meridiana, potissimum a dextris, saluberrimi auspicii & symbolum veritatis et prognosticum quandoque liberationis a metu insidiarum. *Cr.* Hinc fortassis obrepit ut sternutanti salutem precamur. *Oen.* Sic Tiberium Cæsarem statuisse fama est, qui sternutationem sacram rem arbitratus est et dixit, salute optata, averti omne quod nefandum aut dirum immineat."

In Hormanni Vulgaria we read: "Two or three Neses be holsom: one is a shrewd Token. Bina aut terna Sternutatio salutaris, solitaria vero gravis."

Hornmannus de Miraculis Mortuorum, cap. clxiii. cites Scot, c. 57. for the following passage on this subject: "Si duæ Sternutationes fiant omni nocte ab aliquo, & illud continuitur per tres noctes, signo est, quod aliquis vel aliqua de Domo morietur vel aliud damnum Domui continget vel maximum Lucrum."

In Alexander Ross's Appendix to Arcana Microcosmi, p. 222. we read: "Prometheus was the first that wisht well to the Sneezer, when the Man which he had made of Clay, fell into a fit of sternutation, upon the approach of that celestial Fire which he stole from the Sun. This gave original to that Custome among the Gentiles in saluting the Sneezer. They used also to worship the head in sternutation, as being a divine part and seat of the senses and cogitation."

[b] Buxtorf. Lexicon Chald.

When Themistocles sacrificed in his Gailey before the Battle of Xerxes, and one of the assistants upon the right hand sneezed, Euphrantides the Sooth-sayer, presaged the Victory of the Greeks and the overthrow of the Persians. See Plutarch, in his Life of Themistocles.

[c] "Sternutamenta inter Auguria Plinius (Lib. ii. cap. 7.) recenset: et cur illud pro Numine potiusquam Tussis et Gravedo habeatur, Aristoteles, sectione xxxiii. Problematum Quæst. 7. inquirit, addens deinceps Sternutamentum potissimum observandum esse, cum rem aliquam exordi-

Heathenism[d]. Carolus Sigonius, in his History of Italy, would deduce it, but most certainly erroneously, from a Pestilence that happened in the time of Gregory the Great[e], that proved mortal to such as sneezed.

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mur; igitur quia inter omina habitum, ut Dii bone verterent, sternuenti salus ab audientibus imprecata est, quomodo memorat Petronius de Eumolpo, *quod sternutantem Gitona salvere jusserit:* et quidam apud Apuleium, Metamor. l. 9. *sonum sternutationis accipiens, solito sermone salutem ei, a quâ putabat profectum imprecatur,* & iterato rursum et frequentato sæpius. Traductus itaque sine dubio ab Ethnicis ad Christianos mos est; licet velint Historici recentiores, et eos inter Sigonius Historiarum de Regno Italiæ libro primo, quod pestilentiâ anno quingentesimo nonagesimo sæviente, cum multi repente spiritum emitterent, cum sternutarent; Consuetudinem inductam esse, ut sternutantibus salutem precando, præsidium quærerent." Bartholini de Causis contemptæ a Danis adhuc Gentilibus Mortis. Lib. III. c. iii. p. 677.

[d] This Custom is universally observed in Portugal. It would be considered as a great breach of good manners to omit it.

Bishop Hall, in his Characters of Vertues and Vices, speaking of the superstitious man, says: "And when he neeseth, thinks them not his friends that *uncover not.*"

[e] In the Gent. Mag. for April 1771. are the following Remarks on Sneezing, from "Historical Extracts," transl. from the New History of France begun by Velley, continued by Villaret, and now finishing by Garnier:

"*Of Sneezing.*

"The Year 750, is commonly reckoned the æra of the custom of saying God bless you, to one who happens to sneeze. It is said that in the time of the pontificate of St. Gregory the Great, the air was filled with such a deleterious influence, that they who sneezed immediately expired. On this the devout pontiff appointed a form of prayer, and a wish to be said to persons sneezing, for averting them from the fatal effects of this malignancy. A fable contrived against all the rules of probability, it being certain that this custom has from time immemorial subsisted in all parts of the known world. According to mythology, the first sign of life Prometheus's artificial man gave was by sternutation. This supposed creator is said to have stolen a portion of the solar rays; and filling with them a phial, which he had made on purpose, sealed it up hermetically. He instantly flies back to his favourite automaton, and opening the phial held it close to the statue; the rays still retaining all their activity, insinuate themselves through the pores, and set the factitious man a sneezing. Prometheus, transported with the success of his machine, offers up a fervent prayer, with wishes for the preservation of so singular a being. His automaton observed him, remembering his ejaculations, was very careful on the like occasions, to offer these wishes in behalf of his descendants, who perpetuated it from father to son in all their colonies.

"The Rabbis, speaking of this custom, do likewise give it a very antient date. They say, that not long after the creation, God made a general Decree, that every man living should sneeze but

The Custom has an older æra. Apuleius mentions it three hundred years

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once, and that at the very instant of his sneezing, his soul should depart, without any previous indisposition. Jacob by no means liked so precipitate a way of leaving the World, as being desirous of settling his family affairs, and those of his conscience, he prostrated himself before the Lord, wrestled a second time with him, and earnestly intreated the favour of being excepted from the decree. His prayer was heard, and he sneezed without dying. All the princes of the Universe being acquainted with the fact, unanimously ordered that, for the future, sneezing should be accompanied with thanksgivings for the preservation, and wishes for the prolongation of life. We perceive, even in these fictions, the vestiges of tradition and history, which place the epocha of this civility long before that of Christianity. It was accounted very antient even in the time of Aristotle, who in his Problems, has endeavoured to account for it, but knew nothing of its origin. According to him, the first men, prepossessed with the highest ideas concerning the head, as the principal seat of the soul, that intelligent substance governing and animating the whole human system, carried their respect even to sternutation, as the most manifest and most sensible operation of the head. Hence those several forms of compliments used on similar occasions amongst Greeks and Romans; *Long may you live! May you enjoy health! Jupiter preserve you!*

The following Notes on this subject were communicated by the Rev. Stephen Weston, B.D. F.S.A.

"Περὶ κληδονισμῶ πλαρμικῶ, De Ominatione sternutaria.

"Sternutationem pro Dæmonio habuit Socrates. Τὸν πλαρμὸν θεὸν ἡγέμεθα, Aristot. in Problem. Πταρμὸς ἐκ δεξιῶν, Victoriæ signum. Plutarch in Themist. ut supra; unde lepide Aristophanes in Equitibus

ταῦτα φρονλίζονλί μοι
Ἐκ δεξιᾶς ἀπέπαρδε καλαπύγων ἀνήρ·
Κἀγὼ προσεκυσα.

Ιππεις. v. 635.

Sternutantibus apprecabantur antiqui solenne illud Ζευ σῶσον, unde Epigr. Ammiani in hominem cum pravo naso, *i. e.* longissimo.—'When he sneezes he never cries God save, because his Ear is so far from his nose that he cannot hear himself sneeze,' vid. Rhodig. de Ammiano, l. xvii. c. 11. Οὐδὲ λέγει Ζεῦ σῶσον, etc.* Aristot. Problem. sect. xxxiii. 9.

Meridianæ Sternutationes faustæ—matutinæ infelices. Plin. l. xxviii. c. 2. de caus. Sternut.

Aureus argutum sternuit, omen Amor. Propert. 2. 234.
Odyss. Hom. ϱ. v. 541.—μέγ ἔπαρεν—ubi vid. Schol.
Catullus Epigr. 45.—Dextram sternuit ad probationem.

S. W."

There are some superstitions relating to sneezing mentioned in the Notes to the variorum Edi-

* See the Epigram at length, p. 461. note.

before; as does Pliny[f] also in his Problem, "cur Sternutantes salutantur." Petronius Arbiter too describes it[g]. Cælius Rhodoginus has an example of it among the Greeks, in the time of Cyrus the younger[h]: and it occurs as an

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tion of Minutius Felix, p. 243. See also Chevræana, tom. i. p. 170. and Beloe's Herodotus, vol. iii. p. 105. Pliny, in addition to what has been already quoted, says, that to sneeze to the right was deemed fortunate, to the left and near a place of burial, the reverse.

[f] It is said that Tiberius the Emperor, otherwise a very sour Man, would perform this Rite most punctually to others, and expect the same from others to himself.

[g] Petronius Arbiter, who lived before them both, has these words, "Gyton collectione spiritus plenus, ter continuò ita sternutavit ut grabatum concuteret, ad quem motum Eumolpus conversus, salvere Gytona jubet."

[h] When consulting about their retreat, it chanced that one of them sneezed, at the noise whereof the rest of the Soldiers called upon Jupiter Soter.

The custom here noticed was found by our first Navigators in the remotest parts of Africa and the East. When the King of Mesopotamia sneezes, acclamations are made in all parts of his dominions. The Siamese wish long Life to persons sneezing: for they believe that one of the Judges of Hell keeps a Register wherein the duration of Men's Lives is written, and that when he opens this Register and looks upon any particular leaf, all those whose names happen to be entered in such leaf, never fail to sneeze immediately. See the Dictionn. des Origines.

Hanway, in his Travels into Persia tells us that sneezing is held a happy Omen among the Persians, especially when repeated often.

There is a pretty story on this subject in Menagiana, tom. iii. ad finem.

"Un Petit-maitre, apres mauvaise chance,
Sortoit du Jeu la Tabatiére en main.
Un Gueux passoit, qui vient à lui soudain
Lui demandant l'Aumône avec instance.
Des deux côtez grande étoit l'Indigence.
Il ne me reste, Ami, dit le Joueur
Que du Tabac. En vueux tu? Serviteur
Répond le Gueux, qui n'étoit pas trop nice,
Nul Besoin n'ai d'eternuer, Seigneur,
Chacun me dit assez, Dieu vous bénisse."

Sir Thomas Browne, on the authority of Hippocrates, says, that "sneezing cures the Hiccup, is profitable to parturient Women, in Lethargies, Apoplexies, Catalepsies. It is bad and pernicious in Diseases of the Chest, in the beginning of Catarrhs, in new and tender Conceptions, for then it endangers abortion."

Omen in the eighteenth Idyllium of Theocritus[i]. In the Greek Anthology, it is alluded to in an Epigram[k].

It is received at this day in the remotest parts of Africa. So we read in Codignus, that upon a Sneeze of the Emperor of Monomotapha, there passed acclamations through the City. And as remarkable an example there is of the same Custom in the remotest parts of the East, in the Travels of Pinto.

Sir Thomas Browne supposes that the ground of this antient Custom was the Opinion the Antients held of Sternutation[l], which they generally conceived to be

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[i] 16. "Ὄλβιε γάμβρ, ἀγαθός τις ἐπέπταρεν ἐρχομένῳ τοι
Ες Σπάρταν,——thus translated by Creech:

"O happy Bridegroom! Thee a lucky sneeze
To Sparta welcom'd."

So also in the seventh Idyllium, l. 96.

"Σμικχίδα μ' Ἔρωτες ἐπέπταρον·
"The Loves sneezed on Smichid."

[k] Οὐ δύναταί τῇ χειρὶ Πρόκλος τὴν ῥῖν ἀπομύσσειν,
Τῆς ῥινὸς γὰρ ἔχει τὴν χέρα μικροτέρην.
Οὐδὲ λέγει ΖΕΥ ΣΩΣΟΝ, ἐὰν πταρῇ. Οὐ γὰρ ἀκεῖ
Τῆς ῥινός, πολὺ γὰρ τῆς ἀκοῆς ἀπέχει.
Antholog. Gr. ex recens. Brunckii. 8vo. Lips. 1794. tom. iii. p. 95.

Sneezing being properly a motion of the Brain suddenly expelling through the nostrils what is offensive to it, it cannot but afford some evidence of its vigour, and therefore, saith Aristotle, they that hear it προσκυνεῖσιν ὡς ἱερόν, honour it as something sacred and a sign of sanity in the diviner part, and this he illustrates from the practice of Physicians, who in persons near death use sternutatories (Medicines to provoke sneezing,) when if the faculty arise, and sternutation ensues, they conceive Hopes of Life and with gratulation receive the signe of safety. Thus far Sir Thomas Browne.

[l] He adds: "Some finding, depending it, effects to ensue; others ascribing hereto as a Cause, what perhaps but casually or inconnexedly succeeded; they might proceed into forms of speeches, felicitating the good and deprecating the evil to follow."

In Langley's Abridgement of Polydore Vergil, fol. 130. b. it is said: "There was a Plage wherby many as they neesed dyed sodeynly, wherof it grew into a Custome, that they that were present when any man neezed should say, God helpe you. A like deadly plage was sometyme in yawning, wherfore Menne used to fence themselves with the Signe of the Crosse: bothe whiche Customes we reteyne styl at this day."

To the Enquiry "Why people say 'God bless you,' when any one sneezes," the British Apollo, vol. ii. No. 10. (fol. Lond. 1709.) answers: "Violent sneezing was once an epidemical and mortal

a good sign or a bad, and so upon this motion accordingly used a "Salve" or Ζευ σωσον, as a gratulation from the one, and a deprecation from the other.

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distemper, from whence the Custom specified took its rise. In one of Martial's Epigrams we find that the Romans had the same Custom; and not improbably derived from the same reason."

The same Work, vol. iii. No. 15. adds, "But 'tis a mistake to think that sneezing is any more a sign of Recovery now than formerly: for it is still sometimes a Forerunner of dangerous distempers, as Catarrhs and Epilepsies, which have likewise been sometimes epidemical. And this is the occasion of the Custom of blessing people when they sneeze."

Gaule, in his Mag-Astro-Mancers posed and puzzel'd, p. 181. with various other vain Observations and superstitious Ominations thereupon, mentions "The Sneezing at Meat."

In Howel's Proverbs, fol. Lond. 1659. the following occurs:

"He hath *sneezed thrice*, turn him out of the Hospital."

that is, he will now do well. You need keep him no longer as a patient, but may discharge him.

In "The Rules of Civility." 12mo. Lond. 1685. (translated from the French,) we read, p. 64. "If his Lordship chances to sneeze, you are not to bawl out 'God bless you, Sir,' but pulling off your Hat, *bow to him handsomely*, and make that obsecration to yourself."

In "The Schoole of Slovenrie: or Cato turn'd wrong side outward: translated out of Latine into English Verse, to the use of all English Christendome except Court and Cittie: by R. F. Gent." 4to. Lond. 1605. p. 6. is the following:

"When you would sneeze, strait turne yourselfe unto your Neibours face:
As for my part, wherein to sneeze, I know no fitter place;
It is an Order, when you sneeze, *good men will pray for you:*
Marke him that doth so, for I thinke he is your Friend most true.
And that your Friend may know who sneezes, and may for you pray,
Be sure you not forget to sneeze full in his face alway.
But when thou hear'st another sneeze, although he be thy father,
Say not *God bless him*, but *choak up*, or some such matter, rather."

The original of this Ironical Advice runs thus:

"Sternutare volens vicino obvertito vultum:
Quo potius vertas vix reor esse locum.
Mos habet ut quidam bene sternutantibus optent,
Id tibi qui faciat forsan amicus erit.
Quo sciat ergo suum te sternutasse sodalem,
Illius ad faciem sit tua versa velim.
Tu tamen in simili causa bona nulla preceris,
Vel tua si graviter sternutet ipsa parens."

DREAMS.

" Omnia quæ sensu volvuntur vota diurno,
Pectore sopito reddit amica Quies.
Venator defessa toro cum membra reponit,
Mens tamen ad Silvas, et sua lustra redit.
Judicibus lites, Aurigæ somnia currus,
Vanaque nocturnis meta cavetur equis.
Me quoque Musarum studium, sub nocte silenti
Artibus assuetis sollicitare solet."

Claudiani in Lib. iii. de Raptu Proserpinæ. Præfat.

" Dreams are but the rais'd
Impressions of premeditated Things,
Our serious apprehension left upon
Our minds, or else th' imaginary Shapes
Of Objects proper to the Complexion,
Or Disposition of our Bodies."

Cotgrave's English Treasury of Wit and Language, p. 263.

Dreams, as the Sacred Writings inform us, have on certain occasions, been used as the divine mediums of Revelation. The consideration of them in this view is foreign to our present purpose. The Reader inquisitive on this head, may be referred to Amyraldus on Divine Dreams, as translated by Ja. Lowde, 8vo. Lond. 1676. Dreams, as connected with our present Design, may either

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The following are found in Roberti Keuchenii Crepundia, p. 113.

Sternutamentum.

" Sternutamentum medici prodesse loquuntur:
Sterno tamen mentem, critici sic esse loquuntur.

Idem.

Sim vitium, sim morbusve, *Salus* mihi sufficit: ana
De nihili præscribe pari medicamine: Prosit."

come under the head of Omens or that of Divination. Homer has told us that the Dream comes from Jupiter, and in all ages and every kingdom the Idea that some knowledge of the future is to be derived from them, has always composed a very striking article in the Creed of popular Superstitions[a].

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[a] A writer in the Gent. Mag. for Sept. 1751. vol. xxi. p. 411. wittily observes that "Dreams have for many Ages been esteemed as the noblest resources at a dead lift: the Dreams of Homer were held in such esteem that they were styled golden Dreams: and among the Grecians we find a whole Country using no other way for information, but going to sleep. The Oropians, and all the votaries of Amphiaraus are proofs of this assertion, as may be seen in Pausan. Attic."

Cornelius Agrippa, in his Vanity of Sciences, p. 105. speaking of "Interpretation of Dreams," says: "To this delusion not a few great Philosophers have given not a little credit, especially Democritus, Aristotle, and his follower Themistius, Sinesius also the Platonick, so far building upon examples of Dreams, which some accident hath made to be true, that thence they endeavour to persuade Men that there are no Dreams but what are real. But as to the causes of Dreams, both external and internal, they do not all agree in one judgement. For the Platonicks reckon them among the specifick and concrete notions of the Soul. Avicen makes the cause of Dreams to be an ultimate intelligence moving the Moon in the middle of that light with which the fancies of Men are illuminate while they sleep. Aristotle refers the cause thereof to common sense, but placed in the fancy. Averroes places the cause in the imagination. Democritus ascribes it to little images or representatives separated from the things themselves. Albertus, to the superior influences which continually flow from the Skie through many specifick mediums. The Physicians impute the cause thereof to vapours and humours: others to the affections and cares predominant in persons when awake. Others joyn the powers of the soul, celestial influences and images together, all making but one cause. Arthemidorus and Daldianus have written of the Interpretation of Dreams: and certain Books go about under Abraham's name, whom Philo, in his Book of the Gyants and of Civil Life, asserts to have been the first practiser thereof. Other Treatises there are falsified under the names of David and Solomon, wherein are to be read nothing but meer Dreams concerning Dreams. But Marcus Cicero, in his Book of Divination, hath given sufficient reasons against the vanity and folly of those that give credit to Dreams, which I purposely here omit."

In Moresini Papatus, p. 162. we read: "Somniandi modus Franciscanorum hinc duxit originem. Antiqui moris fuit Oracula et futurorum præscientiam quibusdam adhibitis sacris per insomnia dari: qui mos talis erat, ut Victimas cæderent, mox Sacrificio peracto sub pellibus cæsarum Ovium incubantes, somnia captarent, eaque lymphatica insomnia verissimos exitus sortiri. Alex. ab Alex. lib. iii. c. 26. Et Monachi super storea cubant in qua alius Frater ecstaticus fuerat somniatus, sacrificat missam, preces et jejunia adhibet, inde ut communiter fit de amoribus per somnia consulit, redditque responsa pro occurrentibus Spectris, &c."

Every Dream, according to Wolfius, takes its rise from some sensation, and is continued by the succession of Phantasms in the mind. His reasons are, that when we dream, we imagine something, or the mind produces Phantasms; but

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Bartholinus de Causis contemptæ a Danis, &c. Mortis. p. 678. says: "Itaque Divinationem ex Somniis apud omnes propemodum Gentes expetitam fuisse certissimum, licet quædam magis præ aliis ei fuerint deditæ.—Septentrionales veteres sagaci somniorum interpretatione pollentes fuisse, Arngrimus annotavit; in tantum sane eorum fuerunt observantes, ut pleraque quæ sibi obversabantur, momentosa crediderint & perfectam idcirco ab eis futurorum hauriendam cognitionem."

In the same Work, p. 677. "Pronunciante apud Ordericum Vitalem Gulielmo Rege dicto Rufo, somnia stertentium sibi referri indignante, quod Anglorum ritus fuerit, pro Sternutatione & Somnio Vetularum, dimittere iter suum, seu Negotium."

Henry, in his History of Great Britain, vol. iii. p. 575. tells us: "We find Peter of Blois, who was one of the most learned men of the age in which he flourished, writing an account of his Dreams to his friend the Bishop of Bath, and telling him how anxious he had been about the Interpretation of them; and that he had employed for that purpose divination by the Psalter. The English, it seems probable, had still more superstitious curiosity, and paid greater attention to Dreams and Omens than the Normans; for when William Rufus was dissuaded from going abroad on the morning of that day on which he was killed, because the Abbot of Gloucester had dreamed something which portended danger, he is said to have made this reply: "Do you imagine that I am an Englishman, to be frighted by a Dream, or the Sneezing of an old Woman?"

In the Sapho and Phao of Lilly, (the Play-writer of the time of Queen Elizabeth,) 4to. Lond. 1584. are some pleasant observations on Dreams, Act iv. sc. 3. "And can there be no trueth in Dreams? Yea, Dreams have their trueth.—Dreames are but dotings, which come either by things we see in the day, or meates that we eate, and so the common sense preferring it to be the imaginative. "I dreamed," says Ismena, "mine Eye Tooth was loose, and that I thrust it out with my Tongue." It fortelleth," replies Mileta, "the losse of a Friend: and I ever thought thee so ful of prattle, that thou wouldest thrust out the best Friend with the tatling."

Gaule, in his "Mag-Astro-mancers posed and puzzel'd," p. 181. gives us, among many other vain Observations and superstitious Ominations thereupon—"the snorting in Sleep,"—the dreaming of Gold, Silver, Eggs, Gardens, Weddings, dead Men, Dung," &c.

The following from Cicero will be thought to contain some pleasantry on the subject of Dreams. "Cicero, among others, relates this. A certain Man dreamed that there was an Egg hid under his bed, the Sooth-sayer to whom he applied himself for the Interpretation of the Dream, told him, that in the same place where he imagined to see the Egg, there was treasure hid: whereupon he caused the place to be digged up, and there accordingly he found Silver, and in the midst of it a good quantity of Gold, and to give the Interpreter some testimony of his acknowledgement, he brought him some pieces of the Silver which he had found: but the Sooth-sayer, hoping also to

no Phantasms can arise in the mind without a previous sensation. Hence neither can a Dream arise without some previous sensation.

Here it may be stated, say Mr. Douce's MS Notes, that if our Author meant a previous sensation of the thing dreamt of, it is certainly not so.

Lord Bacon observes that the Interpretation of natural Dreams has been much laboured, but mixed with numerous extravagancies, and adds, that at present it stands not upon its best foundation. It may be observed that in our days, except amongst the most ignorant and vulgar, the whole imaginary structure has fallen to the ground.

Physicians seem to be the only persons at present who interpret Dreams. Frightful Dreams are perhaps always indications of some violent oppression of Nature. Hippocrates has many curious observations on Dreams. Ennius of old, has made that very sensible remark, that what Men studied and pondered in the day-time, the same they dreamed on at night. I suppose there are few who cannot from their own experience assent to the truth of his observation [b].

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have some of the Gold, said, and will you not give me some of the Yolk too?" Lowde's Amyraldus on divine Dreams, p. 22.

Reginald Scot, in his Discovery of Witchcraft, p. 102. informs us of "The Art and Order to be used in digging for Money, revealed by Dreams."—"There must be made," says he, "upon a hazel Wand three Crosses, and certain Words must be said over it, and hereunto must be added certain Characters and barbarous Names. And whilst the Treasure is a digging, there must be read the Psalms *De profundis*, &c. and then a certain prayer: and if the time of digging be neglected, the Devil will carry all the Treasure away."

The Knitting a True-Love-Knot to see the person one is to marry in a Dream has been already noticed from the Connoisseur. (See p. 41.) Some Verses on the occasion, similar to those already quoted, are preserved in Aubrey's Miscellanies, p. 137.

Gregory, in his Posthuma, Episcopus Puerorum, p. 113. mentions a singular Superstition. "Some are so superstitiously given, as upon the Night of St. Gregorie's Day, to have their Children asked the Question in their sleep, whether they have anie minde to book or no; and if they saie Yes, they count it a very good presage: but iff the Children answer nothing, or nothing to that purpose, they put them over to the plough."

[b] In the Gent. Mag. for Jan. 1799. vol. lxix. p. 33. are some curious Rhymes on the subject of Dreams, from the Harl. MS. 541. fol. 228 b.

"Upon my ryght syde y may leye, blessid Lady to the y prey

Various are the popular Superstitions, or at least the faint traces of them,

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Ffor the teres that ye lete, upon your swete Sonnys feete,
Sende me grace for to slepe, and good Dremys for to mete
Slepyng wakyng till morrowe day bee.
Owre Lorde is the freute, our Ladye is the tree
Blessid be the Blossom that sprange lady of the.
In noĩe patris & filii & sp's sancti. Amen."

"He that dreams he hath lost a Tooth, shall lose a Friend, (he has lost one,) and he that dreams that a rib is taken out of his side, shall ere long see the death of his Wife." See Lowde's Amyraldus, p. 22.

Thus Shylock, in the Merchant of Venice, by Shakspeare, says:

"There is some ill a brewing towards my rest,
For I did dream of Money-bags to-night."

Bishop Hall, in his Characters of Vertues and Vices, speaking of the superstitious Man, observes: "But, if his troubled Fancie shall second his Thoughts with the dreame of a fair Garden, or greene Rushes, or the Salutation of a dead Friend, he takes leave of the World, and sayes he cannot live."—"There is no Dream of his without an Interpretation, without a Prediction, and, if the event answer not his exposition, he expounds it according to the event."

In Sir Thomas Overbury's Character of a faire and happy Milkmaid is the following passage: "Her Dreames are so chaste that she dare tell them: only a Fridaies Dream is all her Superstition: that she conceales for feare of Anger."

Melton, in his Astrologaster, p. 45. No. 13. says: that, if a man be drowsie it is a signe of ill lucke." 18. "That if a Man dreame of Egs or Fire, he shall heare of Anger." 19. "That to dreame of the Devil is good lucke." 20. "That to dreame of Gold good lucke, but of silver ill." He observes in No. 33. in which he will find few of a different opinion, "that it is a very ill signe to be melancholy."

In "The Country-mans Counsellor," 12mo. Lond. 1633. p. 330. by way of Dialogue, I find the following to our purpose:

"*Q.* What Credit or Certainty is there to be attributed to Dreames, and which are held the most portendous and significant? *A.* These, as they are observed by experience and set downe by Authors. To dreame of Eagles flying over our heads, to dreame of Marriages, dancing, and banquetting, foretells some of our Kinsfolkes are departed: to dreame of Silver, if thou hast it given to thyselfe, sorrow: of Gold, good fortune: to lose an Axle toth or an Eye, the death of some Friend: to dream of bloody Teeth, the death of the Dreamer: to weepe in sleepe, joy: to see one's Face in the Water, or to see the dead, long life: to handle lead, to see a Hare, Death: to dream of Chickens and Birds, ill luck. &c."

In the Twelfth Book of "A Thousand Notable Things" are the following Interpretations of Dreams:

that still are made use of to procure Dreams of Divination: such as fasting St.

"28. If a Woman dream she is kindling a Fire, denotes she will be delivered of a Male Child. To dream you see a Stack of Corn burnt, signifies Famine and Mortality. If a sick person dreams of a River or Fountain of clear Water, denotes a Recovery.

29. If a young Man dreams he draws Water out of a Well, it signifies he will be speedily married. To dream that he has a Glass full of Water given him, signifies Marriage.

30. To dream of seeing a Barn well stored, signifies Marriage of a rich Wife.

31. If a Woman dreams of being delivered of a Child, yet is not big, it is a sign she shall at length be happily brought to bed. If a Maid dream the same Dream, it signifies Banquet, Joy, and succeeding Nuptials.

32. To dream of little Rain and Drops of Water, is good for Plowmen.

33. To dream of being touched with Lightning, to the unmarried signifies Marriage; but it breaks Marriages made, and makes Friends enemies.

34. To dream of having or seeing the Forehead of a Lion, betokens the getting of a male Child.

35. To dream of roasted Swine's flesh, signifies speedy profit. To dream of drinking sweet Wine, betokens good success in Law."

Ibid. Book vi. 11. we read: "To dream that you go over a broken Bridge, betokens Fear; to have your Head cut off for a heinous offence, signifies the Death of Friends; to make clean the Hands, betokens trouble; to see Hands filthy and foul, betokens Loss and Danger; to feed Lambs, signifies Grief and Pain; to take Flies, signifies Wrong or Injury." Mizaldus.

Ibid. Book v. 33. it is stated that "To dream that Eagles fly over your head doth betoken evil Fortune: to dream that you see your Face in Water, signifies long Life: to follow Bees, betokens Gain or Profit: to be married, signifies that some of your Kinsfolks is dead: to dream that you worship God, signifies Gladness: to look in a Glass, doth portend some Issue, or a Child: to have Oil poured upon you, signifies Joy." Also, Ibid. 6. "To see Monks in one's Dream, doth portend Death or Calamity: to see fat Oxen, betokens plenty of all things: to lose an Eye or a Tooth, signifies the Death of some Friend, or of a Kinsman, or some other evil luck: to dream to be dumb, foreshews speedy Gladness: to see Oxen plow, betokens gain: to enter into Waters, betokens evil. Artemidorus."

And, in the fourth Book, we read: 46. "To kill Serpents in your Dream, signifies Victory: to see Sails of Ships, is evil: to dream that all your Teeth are bloody, it signifies the death of the Dreamer: but, that the Teeth are drawn out, signifies the death of another: that Birds enter into a House, signifies loss: to weep, betokens joy: to handle Money, signifies anger: to see dead Horses, signifies a lucky event of things. Artemidorus." Ibid. 11. it is said: "He that sleepeth in a Sheep's skin shall see true Dreams, or dream of Things that be true."

In a strange Metamorphosis of Man transformed into a Wildernesse, deciphered in Characters, 12mo. Lond. 1634. under No. 37. The Bay Tree, it is observed: "nor is he altogether free from

Agnes' Fast[c], laying a piece of the first Cut of a Cheese at a lying-in, called vulgarly in the North the groaning Cheese[d], under the pillow, to cause young persons to dream of their Lovers: and putting a Bible in the like situation, with a Sixpence clapped in the Book of Ruth[e], &c. &c. Various also are the Interpretations of Dreams given by old Women, but of which the regard is insensibly wearing away.

THE MOON.

The Moon, the antient object of idolatrous worship, has in late times composed an article in the Creed of popular Superstition. The antient Druids had their superstitious rites at the Changes of the Moon. This planet, as Dr. Johnson tells us, has great influence in vulgar philosophy. In his memory, he observes, it was a precept annually given in one of the English Almanacks, to

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Superstition; for he will make you beleeve that if you put his Leaves but under your pillow, you shall be sure to have true Dreames."

In the old Play of the Vow-Breaker, or the fair Maid of Clifton, 4to. Lond. 1636. Act iii. sc. 1. Ursula speaks. "I have heard you say that Dreames and Visions were fabulous; and, yet one time I dreamt fowle water ran through the floore, and the next day the House was on fire. You us'd to say Hobgoblins, Fairies, and the like, were nothing but our owne affrightments, and yet o' my troth, Cuz, I once dream'd of a young Batchelour, and was ridd with a Night-Mare. But come, so my Conscience be cleere, I never care how fowle my Dreames are."

[c] See vol. i. p. 32.

[d] See p. 6.

[e] "'Tis a custom among Country Girls to put the Bible under their Pillows at night, with Sixpence clapt in the Book of Ruth, in order to dream of the Men destined to be their Husbands." See "Poems, by Nobody," 8vo. Lond. 1770. p. 199. Note.

Strutt, describing the Manners of the English, (Manners and Customs, vol. iii. p. 180.) says: "Writing their name on a paper at twelve o'clock, burning the same, then carefully gathering up the ashes, and laying them close wrapp'd in a paper upon a looking-glass, marked with a cross, under their pillows, this should make them dream of their Loves."

kill Hogs when the Moon was increasing, and the Bacon would prove the better in boiling[a].

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[a] I find the subsequent in "The Husbandman's Practice or Prognostication for ever," 8vo. Lond. 1664. p. 108. "Kill Swine in or neer the full of the Moon, and flesh will the better prove in boiling." And, Ibid. p. 111. "Kill fat Swine for Bacon (the better to keep their fat in boiling) about the full Moon." Also, Ibid. p. 110. "Shear Sheep at the Moon's increase: fell hand Timber from the full to the change. Fell Frith, Copice, and Fuel at the first Quarter. Lib or geld Cattle, the Moon in Aries, Sagittarius, or in Capricorn."

The following is in "Curiosities or the Cabinet of Nature," 12mo. Lond. 1637. p. 231. *Q.* "Wherefore is it that we gather those Fruits which we desire should be faultlesse in the wane of the Moone, and gueld Cattle more safely in the wane than in the increase? *An.* Because in that season Bodies have lesse humour and heate, by which an innated putrefaction is wont to make them faulty and unsound."

The subsequent very singular Superstitions respecting the Moon may be found in "The Husbandman's Practice or Prognostication," above quoted; p. 110. "Good to purge with Electuaries, the Moon in Cancer. With Pills, the Moon in Pisces. With Potions, the Moon in Virgo. Good to take Vomits, the Moon being in Taurus, Virgo, or the latter part of Sagittarius. To purge the Head by sneezing, the Moon being in Cancer, Leo, or Virgo. To stop Fluxes and Rheumes, the Moone being in Taurus, Virgo, or Capricorne. To bathe when the Moone is in Cancer, Libra, Aquarius, or Pisces. To cut the Hair off the Head or Beard, when the Moon is in Libra, Sagittarius, Aquarius, or Pisces. Briefe Observations of Husbandry. Set, sow seeds, graft, and plant, the Moone being in Taurus, Virgo, or in Capricorn. And all kind of Corne in Cancer. Graft in March at the Moone's increase, she being in Taurus or Capricorne."

Among the preposterous inventions of Fancy in antient Superstition occurs "The *Moon-Calf*; an inanimate shapeless mass, supposed by Pliny to be engendered of Woman only. See his Natural History, B. x. c. 64. Reed's edit. of Shaksp. 1803. vol. iv. p. 88.

"They forbidde us, when the Moone is in a fixed Signe, to put on a newe Garment; why so? because it is lyke that it wyll be too longe in wearing, a small fault about this Towne, where Garments seldome last till they be payd for. But theyr meaning is, that the Garment shall continue long, in respect of any strength or goodnes in the stuffe; but by the duraunce or disease of him, that hath neyther leysure nor liberty to weare it." Defensative against the poyson of supposed Prophecies, by the Earl of Northampton, 4to. Lond. 1583.

In Tusser's Five Hundred Points of Husbandry, under February, are the following lines:

"Sowe peason and beans in the wane of the Moone,
Who soweth them sooner, he soweth too soone:
That they, with the Planet, may rest and rise,
And flourish with bearing, most plentiful wise."

On which is the following Note in Tusser Redivivus, 8vo. Lond. 1744. p. 16. "Planetary Influence,

The hornedness of the New Moon is still faintly considered by the Vulgar as an Omen with regard to the Weather. They say on that occasion, the New Moon looks sharp [b].

Bailey tells us that the common people, in some Counties of England, are accustomed at the prime of the Moon to say: "It is a fine Moon, God bless her:" which some imagine to proceed from a blind zeal, retained from the

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especially that of the Moon, has commonly very much attributed to it in rural affairs, perhaps sometimes too much; however, it must be granted the Moon is an excellent Clock, and, if not the cause of many surprizing accidents, gives a just indication of them, whereof this of Peas and Beans may be one instance: for Pease and Beans, sown during the increase, do run more to Hawn and Straw, and during the declension more to Cod, according to the common consent of Countrymen. And I must own I have experienced it, but I will not aver it so that it is not liable to exceptions."

Werenfels, in his Dissertation upon Superstition, (Transl. 8vo. Lond. 1748.) p. 6. speaking of a superstitious Man, says: "He will not commit his Seed to the Earth when the Soil, but when the Moon requires it. He will have his Hair cut when the Moon is either in Leo, that his locks may stare like the Lion's shag; or in Aries, that they may curl like a Ram's horn. Whatever he would have to grow, he sets about it when she is in her increase; but for what he would have made less, he chuses her wane. When the Moon is in Taurus he never can be persuaded to take physick, lest that Animal, which chews its cud, should make him cast it up again. If at any time he has a mind to be admitted into the presence of a Prince, he will wait till the Moon is in conjunction with the Sun; for 'tis then the Society of an Inferior with a Superior is salutary and successfull."

In the old Play of "The Witch of Edmonton," 4to. 1658, p. 14. young Banks observes: "When the Moon's in the full, then Wit's in the wane."

"It is said, that, to the influence of the Moon is owing the increase and decrease of the Marrow and Brain in Animals; that she frets away Stones, governs the Cold and Heat, the Rain and Wind. Did we make observations, we should find that the temperature of the Air hath so little sympathy with the new or full Moon, that we may count as many months of dry as wet weather, when the return of the Moon was wet, and contrariwise; so true is it, that the changes of the weather are subject to no rule obvious to us. 'Twere easy to shew, that the reason of the thing is directly against the popular opinion." Gent. Mag. for Sept. 1734. vol. iv. p. 489. from Bayle.

[b] In Dekker's "Match me in London," Act i. the King says: "My Lord, doe you see this Change i' th' Moone, sharp hornes doe threaten windy weather."

[Dr. Jamieson, in his Etymolog. Dictionary of the Scottish Language, *v.* MONE, says that, in Scotland, "it is considered as an almost infallible presage of bad weather, if the Moon lies *sair on her back*, or when her horns are pointed towards the Zenith. It is a similar prognostic, when the new Moon appears *with the auld Moon in her arms*, or, in other words, when that part of the Moon

antient Irish, who worshipped the Moon, or from a Custom in Scotland, (particularly in the Highlands,) where the Women make a Curtesy to the New Moon: and some English Women still retain a touch of this Gentilism, who getting up upon, and sitting astride on, a Gate or Stile, the first night of the New Moon, say:

All hail to the Moon, all hail to thee,
I prithee, good Moon, declare to me,
This Night, who my Husband shall be[c].

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which is covered with the shadow of the Earth is seen through it*. A *Brugh*, or hazy circle round the Moon, is accounted a certain prognostic of Rain†. If the Circle be wide, and at some distance from the body of that luminary, it is believed that the Rain will be delayed for some time; if it be close, and as it were adhering to the disk of the Moon, rain is expected very soon.]

[c] Aubrey, in his Miscellanies, gives it thus: "At the first appearance of the New Moon after New Year's Day, (some say any other New Moon is as good,) go out in the evening and stand over the spars of a Gate or Stile, looking on the Moon, and say:

All hail to the Moon, all hail to thee,
I prithee, good Moon, reveal to me
This night, who my Husband (Wife) shall be.

You must presently after go to bed. I knew two Gentlewomen," says our credulous author, "that did this when they were young Maids, and they had dreams of those that married them." Misc. p. 138. see also p. 187.

[Dr. Jamieson has quoted these words as used in Scotland, in a different form, from the Rev. J. Nichol's Poems, vol. i. p. 31. 32.

'O! new Moon I hail thee!
And gif I'm ere to marry man,
Or man to marry me,
His face turn'd this way fasts ye can,

* In the Ballad of Sir Patrick Spence is the following stanza:

"Late, late Yestreen, I saw the new Moone
Wi' *the auld Moone in her arme;*
And I feir, I feir, my deir Master,
That we will come to harme."

This popular Song is supposed to be of a date earlier than the reign of James the third of Scotland. See Heron's Journey in Scotland, 8vo. Perth, 1799. vol. i. p. 24.

† In "Whimzies, or a new Cast of Characters," 12mo. Lond. 1631. p. 173. speaking of a Xantippean, the author says: "A *Burre* about the Moone is not halfe so certaine a presage of a Tempest, as her Brow is of a Storme."

The person, says Grose, must presently after go to bed, when they will dream

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Let me my true love see,
This blessed Night!'

A Note adds: "As soon as you see the first new Moon of the new Year, go to a place where you can set your feet upon a Stone naturally fixed in the Earth, and lean your back against a Tree; and in that posture hail or address the Moon in the words of the poem. If ever you are to be married, you will then see an Apparition, exactly resembling the future partner of your joys and sorrows."]

In the Secret Memoirs of the late Mr. Duncan Campbel, 8vo. Lond. 1732. p. 62. we read, in the chapter on Omens: "To see a new Moon the first time after her Change, on the right hand, or directly before you, betokens the utmost good fortune that month; as to have her on your left, or behind you, so that in turning your head back you happen to see her, foreshews the worst: as also they say, to be without Gold in your pocket at that time, is of very bad consequence."

In Sir John Sinclair's Statistical Account of Scotland, vol. xii. 8vo. Edinb. 1794. p. 457. the Minister of Kirkmichael, under the head of Superstitions, &c. says, "that Fear and Ignorance incident to a rude state, have always been productive of opinions, rites, and observances which enlightened Reason disclaims. But among the vulgar, who have not an opportunity of cultivating this faculty, old prejudices, endeared to them by the Creed of their Ancestors, will long continue to maintain their influence. It may therefore be easily imagined that this Country has its due proportion of that superstition which generally prevails over the Highlands. Unable to account for the cause, they consider the effects of times and seasons as certain and infallible. The Moon in her increase, full growth, and in her wane, are, with them, the emblems of a rising, flourishing, and declining fortune. At the last period of her revolution, they carefully avoid to engage in any business of importance; but the first and middle they seize with avidity, presaging the most auspicious issue to their undertakings. Poor Martinus Scriblerus never more anxiously watched the blowing of the West wind to secure an heir to his Genius, than the love-sick Swain and his Nymph for the coming of the New Moon to be noosed together in Matrimony. Should the planet happen to be at the height of her splendour when the Ceremony is performed, their future life will be a scene of festivity, and all its paths strewed over with rose-buds of delight. But when her tapering Horns are turned towards the North, passion becomes frost-bound, and seldom thaws till the genial season again approaches. From the Moon they not only draw prognostications of the weather, but according to their creed, also discover future events. There they are dimly pourtrayed, and ingenious illusion never fails in the explanation. The veneration paid to this planet, and the opinion of its influences, are obvious from the meaning still affixed to some words of the Gaelic language. In Druidic Mythology, when the circle of the Moon was complete, Fortune then promised to be the most propitious. Agreeably to this idea, *rath*, which signifies in Gaelic a Wheel or Circle, is transferred to signify Fortune. They say "*ata rath air*," he is for-

of the person destined to be their future Husband or Wife. In Yorkshire they kneel on a ground-fast Stone.

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tunate. The wane, when the circle is diminishing, and consequently unlucky, they call *mi-rath.* Of one that is unfortunate, they say, "*ata mi-rath air.*"

In the same Work, vol. i. 8vo. Edinb. 1791. p. 47. the Minister of Portpatrick tells us: "A Cave in the neighbourhood of Dunskey ought also to be mentioned, on account of the great veneration in which it is held by the people. At the change of the Moon (which is still considered with superstitious reverence,) it is usual to bring, even from a great distance, infirm persons, and particularly ricketty Children, whom they often suppose bewitched, to bathe in a stream which pours from the Hill, and then dry them in the Cave."

Ibid. vol. vii. p. 560. Parishes of Kirkwall and St. Ola, Co. of Orkney, we read: "They do not marry but in the waxing of the Moon. They would think the Meat spoiled, were they to kill the Cattle when that Luminary is wanting."—"On going to Sea, they would reckon themselves in the most imminent danger, were they by accident to turn their Boat in opposition to the Sun's course."

[Dr. Jamieson says: "This superstition, with respect to the fatal influence of a waning Moon, seems to have been general in Scotland. In Angus, it is believed, that, if a Child be put from the breast during the waning of the Moon, it will decay all the time that the Moon continues to wane."

"In Sweden, great influence is ascribed to the Moon, not only as regulating the weather, but as influencing the affairs of human life in general."

"The Superstitions of our own Countrymen," he adds, "and of the Swedes on this head, equally confirm the account given by Cæsar concerning the ancient Germans, the forefathers of both. 'As it was the custom with them,' he says, 'that their Matrons, by the use of Lots and Prophecies, should declare, whether they should join in battle or not, they said that the Germans could not be victorious, if they should engage before the New Moon.' Bell. Gall. L. i. c. 50. They reckoned new or full Moon the most auspicious season for entering on any business. The Swedes do not carry this farther than they did. 'Coeunt,' says Tacitus, 'certis diebus, quum aut inchoatur Luna, aut impletur. Nam agendis rebus hoc auspicatissimum initium credunt'."]

I find the following in Du Chesne's History of England, p. 18. where, speaking of the Irish, he says: "Quand ils voyent la nouvelle Lune, ils flechissent les genoux et recitent l'Oraison Dominicale, a la fin de la qu'elle ils disent à haute voix, addressant leur parolle vers elle, 'Laisse nous aussi sains que tu nous as trouvez'."

Vallancey, also, in his Collectanea de Rebus Hibernicis, No. xiii. p. 91. says: "The vulgar Irish at this day retain an adoration to the New Moon, crossing themselves and saying, 'May thou leave us as safe as thou hast found us'."

Park, in his Travels in the Interior of Africa, speaking of the Mandingoe Tribe of Indians, says: "On the first appearance of a New Moon, they view it as newly created, and say a short Prayer:

Butler, in his Hudibras, Part II. Canto iii. l. 239. touches on the subject of Lunar Superstitions; speaking of his Conjurer, he tells us:

" But with the Moon was more familiar
Than e'er was Almanack well-willer;
Her secrets understood so clear,
That some believ'd he had been there;
Knew when she was in fittest mood,
For cutting Corns[d], or letting Blood;

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this seems to be the only visible adoration those Negroes, who are not Mahometans, offer to the Deity. This Prayer is pronounced in a whisper, the person holding up his hands before his face; at the conclusion they spit upon their hands, and rub them over their faces. They think it very unlucky to begin a journey, or any other work of consequence, in the last Quarter of the Moon. An Eclipse, whether of Sun or Moon, is supposed to be effected by Witchcraft. The Stars are very little regarded; and the whole study of Astronomy they view as dealing in Magic." " If they are asked for what reason they pray to the New Moon, they answer, because their Fathers did so before them."

He tells us, in another place, " When the Mahometan Feast of Rhamadan was ended, the Priests assembled to watch for the appearance of the New Moon, but the evening being cloudy, they were for some time disappointed; on a sudden, this delightful object shewed her sharp horns from behind a cloud, and was welcomed with the clapping of hands, beating of drums, firing of muskets, and other marks of rejoicing."

[d] To an Enquiry in the British Apollo, fol. Lond. 1710. No. x.

" Pray tell your Querist if he may
Rely on what the Vulgar say,
That when the Moon's in her increase,
If Corns be cut they'll grow apace;
But if you always do take care,
After the Full your Corns to pare,
They do insensibly decay,
And will in time wear quite away,
If this be true, pray let me know,
And give the reason why 'tis so."

It is answered:

" The Moon no more regards your Corns,
Than Cits do one another's Horns:
Diversions better Phœbe knows,
Than to consider your gall'd Toes."

When for anointing Scabs or Itches,
Or to the Bum applying Leeches;
When Sows and Bitches may be spay'd,
And in what Sign best Cyder's made;
Whether the wane be, or increase,
Best to set Garlick or sow Pease:
Who first found out the Man i' th' Moon,
That to the Ancients was unknown.

* * * * * * *

He made an Instrument to know
If the Moon shine at full or no;
That wou'd as soon as e'er she shone, straight
Whether 'twere Day or Night demonstrate;
Tell what her D'meter t'an Inch is,
And prove that she's not made of Green-Cheese.
It wou'd demonstrate, that the Man in
The Moon's[e] a Sea Mediterranean;
And that it is no Dog nor Bitch,
That stands behind him at his Breech;

M. Stevenson, in "The Twelve Moneths," 4to. Lond. 1661. p. 19. tells us that Horses and Mares must be put together in the increase of the Moone, for Foales got in the wane are not accounted strong and healthfull."

In Thomas Lodge's Incarnate Divells, 4to. Lond. 1596. p. 44. is the following notice of a curious Lunar superstition: "When the Moone appeareth in the Spring time, the one horne spotted, and hidden with a blacke and great Cloud, from the first day of his apparition to the fourth day after, it is some signe of Tempests and Troubles in the aire the Sommer after."

[e] MAN IN THE MOON. This is one of the most antient as well as one of the most popular Superstitions. It is supposed to have originated in the account given in the Book of Numbers, ch. xv. 32. & seq. of a Man punished with death for gathering Sticks on the Sabbath Day.

In Ritson's Antient Songs, 8vo. 1790. p. 34. we read: "The Man in the Moon is represented leaning upon a Fork, on which he carries a Bush of Thorn, because it was for 'pycchynde stake' on a Sunday that he is reported to have been thus confined. In the Midsummer Night's Dream, Peter Quince, the Carpenter, in arranging his Dramatis Personæ for the Play before the Duke, directs that 'One must come in with a Bush of Thorns and a Lantern, and say, he comes in to disfigure, or to present, the person of Moonshine,' which we afterwards find done. 'All that I

But a huge Caspian Sea, or Lake
With Arms, which Men for Legs mistake;
How large a Gulph his Tail composes,
And what a goodly Bay his Nose is;
How many German leagues by th' scale
Cape Snout's from Promontory Tail."

The Rev. Mr. Shaw, in his Account of Elgin and the Shire of Murray, (see the Appendix to Pennant's Tour,) informs us that at the full Moon in March the Inhabitants cut Withes of the Misletoe or Ivy, make Circles of them, keep them all the year, and pretend to cure Hectics and other troubles by them[f]. Dr. Johnson, in his Journey to the Western Islands, tells us, they expect better Crops of Grain, by sowing their Seed in the Moon's increase.

The Antients chiefly regarded the age of the Moon in felling their Timber: their rule was to fell it in the Wane, or four days after the New Moon, or some-

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have to say,' concludes the performer of this strange part, 'is, to tell you that the Lantern is the Moon; I the Man in the Moon; this Thorn Bush, my Thorn Bush; and this Dog my Dog.' And such a Character appears to have been familiar to the Old English Stage. Vide also Tempest, Act ii. sc. 2."

The Man in the Moon is thus alluded to in the Second Part of Dekker's "Honest Whore," 4to. Lond. 1630. Signat. D 2. "Thou art more then the Moone, for thou hast neither changing Quarters, nor a Man standing in thy Circle with a Bush of Thornes."

[f] In Barnabe Googe's Translation of Naogeorgus's "Popish Kingdome," 4to. Lond. 1570. fol. 44. we have the following Lines concerning Moon-Superstitions:

"No Vaine they pearse, nor enter in the Bathes at any Day,
Nor pare their Nayles, nor from their hed do cut the heare away:
They also put no Childe to nurse, nor mend with doung their ground,
Nor medicine do receyve to make their crased bodies sound,
Nor any other thing they do, but earnestly before
They marke the Moone how she is placde, and standeth evermore."

Martin, in his Description of the Western Islands of Scotland, p. 174. speaking of Skie, says: "The Natives are very much dispos'd to observe the influence of the Moon on human bodies, and for that cause they never dig their Peats but in the decrease; for they observe that if they are cut in the increase, they continue still moist and never burn clear, nor are they without smoak, but the contrary is daily observed of Peats cut in the increase. They make up their earthen Dykes in the decrease only, for such as are made at the increase are still observed to fall."

times in the last Quarter. Pliny advises it to be in the very moment of the Change, which happening to be in the last day of the Winter Solstice, the Timber, he says, will be incorruptible [g].

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[g] See the Scottish Encyclopædia, *v.* TIMBER. Appendix.

Melton, in his Astrologaster, p. 56. tells us that "St. Augustine in his Enchiridion sayth, that it is a great offence for any Man to observe the Time and Course of the Moone, when they plant any Trees or sowe any Corne; for he sayth, none puts any trust in them but they that worship them: believing there is some divine power in them, according to those things they believe concerning the Nativities of Men."

In Lloyd's Stratagems of Jerusalem, 4to. 1602. p. 286. we read: at any Eclipse of the Moone the Romans would take their brazen pots and pannes and beate them, lifting up many Torches and Linckes lighted, and Firebrandes into the aire, thinking by these superstitious meanes to reclaime the Moone to her Light.

"So the Macedonians were as superstitious as the Romanes were at any Eclipse of the Moone. Nothing terrified the Gentils more in their Warres than the Eclipse of the Sunne and the Moone."

Ibid. p. 287. "There was a Lawe in Sparta that every ninth yeare the chief Magistrates called Ephori would choose a bright Night without Moone-light, in some open place, to behold the Starres, and if they had seene any Star shoot or move from one place to another, straight these Ephori accused their Kings that they offended the Gods, and thereby deposed them from their Kingdome. So did Lysander depose King Leonidas."

In Annotations on Medea, &c. englished by Edward Sherburn, Esq. 8vo. Lond. 1648. p. 105. the author says: "Of the beating of Kettles, Basons, and other brazen vessells used by the Antients when the Moone was eclipsed, (which they did to drowne the Charmes of Witches, that the Moon might not heare them, and so be drawne from her Spheare as they supposed,) I shall not need to speake, being a thing so generally knowne, a custom continued among the Turks at this day: yet I cannot but adde, and wonder at, what Joseph Scaliger, in his Annotations upon Manilius, reports out of Boninconirius, an antient Commentator upon the same Poet: who affirmes that in a Towne of Italy where he lived, (within these two centuries of yeares,) he saw the same peece of Paganisme acted upon the like occasion."

The subsequent passage is in Osborne's Advice to his Son, 8vo. Oxford, 1656. p. 79. "The Irish or Welch, during Eclipses, run about beating Kettles and Pans, thinking their clamour and vexations available to the assistance of the higher Orbes."

[From a passage, Dr. Jamieson says, in one of Dunbar's Poems, it should appear to have been customary, in former times, to swear by the Moon:

SECOND SIGHT.

I rank this among Omens, as it is an indication of some future thing, which the persons to whom it is communicated, get, as it were, by accident, and without their seeking for, as is always the case in Divination. The late Dr. Johnson, who, a few years before his death, visited the scene of the declining influence of Second sight, has superseded every other account of it by what he has left us on the subject. "We should have had little claim," says he, "to the praise of curiosity, if we had not endeavoured with particular attention to examine the question of the Second Sight. Of an opinion received for centuries by a whole nation, and supposed to be confirmed through its whole descent by a series of successive facts, it is desirable that the truth should be established, or the fallacy detected.

"The Second Sight is an impression made either by the mind upon the eye, or by the eye upon the mind, by which things distant or future are perceived, and seen as if they were present. A man on a journey, far from home, falls from his horse; another, who is perhaps at work about the house, sees him bleeding on the ground, commonly with a landscape of the place where the accident befalls him. Another seer, driving home his cattle, or wandering in idleness, or musing in the sun-shine, is suddenly surprized by the appearance of a bridal ceremony, or funeral procession, and counts the mourners or attendants, of whom, if he knows them, he relates the names, if he knows them not, he can describe the dresses. Things distant are seen at the instant when they happen. Of things future I know not that there is any rule for determining the time between the Sight and the event.

"Fra Symon saw it ferd upon this wyse,
He had greit wounder; *and sueris by the Mone,*
Freyr Robert has richt weil his devoir done."
Maitland's Poems, p. 79.]

"This receptive faculty, for power it cannot be called, is neither voluntary nor constant. The appearances have no dependence upon choice: they cannot be summoned, detained, or recalled. The impression is sudden, and the effect often painful. By the term Second Sight seems to be meant a mode of seeing superadded to that which Nature generally bestows. In the Earse it is called Taisch; which signifies likewise a spectre or a vision[a]. I know not, nor is it likely that the Highlanders ever examined, whether by Taisch, used for Second Sight, they mean the power of seeing or the thing seen.

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[a] Rowlands, in his "Mona Antiqua restaurata," p. 140. Note. tells us: "The Magick of the Druids, or one part of it, seems to have remained among the Britains even after their conversion to Christianity, and is called *Taish* in Scotland; which is a way of predicting by a sort of Vision they call Second Sight: and I take it to be a relick of Druidism, particularly from a noted Story related by Vopiscus, of the Emperor Dioclesian, who when a private soldier in Gallia, on his removing thence, reckoning with his Hostess, who was a Druid woman, she told him he was too penurious, and did not bear in him the noble soul of a Soldier; on his reply, that his pay was small, she, looking stedfastly on him, said, that he needed not be so sparing of his money, for after he should kill a Boar, she confidently pronounced, he would be Emperor of Rome, which he took as a compliment from her; but, seeing her serious in her affirmation, the words she spoke stuck upon him, and was after much delighted in hunting and killing of Boars, often saying when he saw many made Emperors and his own Fortune not much mending, I kill the Boars, but 'tis others that eat the Flesh. Yet it happen'd that, many years after, one Arrius Aper, father in law of the Emperor Numerianus, grasping for the Empire, traiterously slew him, for which fact being apprehended by the Soldiers and brought before Dioclesian, who being then become a prime Commander in the Army, they left the Traytor to his disposal, who, asking his name, and being told that he was called Aper, *i. e.* a Boar, without further pause, he sheathed his sword in his bowels, saying, *et hunc Aprum cum cæteris*, i. e. 'Even this Boar also to the rest;" which done, the soldiers, commending it as a quick, extraordinary act of justice, without further deliberation saluted him by the name of Emperor. I bring this story here in view, as not improper on this hint, nor unuseful to be observed, because it gives fair evidence of the antiquity of the Second Sight, and withal shews that it descended from the antient Druids, as being one part of the diabolical magick they are charg'd with: and, upon their dispersion into the territories of Denmark and Swedeland, continued there, in the most heathenish parts to this day, as is set forth in the story of the late Duncan Campbel."

In the Ode on the popular Superstitions of the Highlands of Scotland, by Collins, I find the following lines on this subject:

"How they, whose sight such dreary dreams engross,
With their own vision oft astonish'd droop,

"I do not find it to be true, as it is reported, that to the Second Sight

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When, o'er the watry strath, or quaggy moss,
They see the gliding ghosts unbodied troop.
Or, if in sports, or on the festive green,
Their destin'd glance some fated youth descry,
Who now, perhaps, in lusty vigour seen,
And rosy health, shall soon lamented die.
* * * * *
To Monarchs dear, some hundred miles astray,
Oft have they seen Fate give the fatal blow!
The Seer, in Sky, shriek'd as the blood did flow
When headless Charles warm on the scaffold lay!" P. 12.

See on this subject some curious particulars in Aubrey's Miscellanies, p. 187.

In Sir John Sinclair's Statistical Account of Scotland, vol. iii. 8vo. Edinb. 1792, p. 380, the Minister of Applecross, in the County of Ross, speaking of his parishioners, says: *With them the belief of the Second Sight is general,* and the power of an evil eye is commonly credited: and though the faith in witchcraft be much enfeebled, the virtue of abstracting the substance from one milk, and adding it to another, is rarely questioned."

May not the following passage from Waldron's Description of the Isle of Man, (Works, folio, p. 139,) be referred to this Second Sight?

"The Natives of the Island tell you, that, before any person dies, the procession of the funeral is acted by a sort of beings, which for that end render themselves visible. I know several that have offered to make oath, that, as they have been passing the road, one of these funerals has come behind them, and even laid the bier on their shoulders, as tho' to assist the bearers. One person, who assured me he had been served so, told me that the flesh of his shoulder had been very much bruised, and was black for many weeks after. There are few or none of them who pretend not to have seen or heard these imaginary obsequies, (for I must not omit that they sing psalms in the same manner as those do who accompany the corpse of a dead friend,) which so little differ from real ones, that they are not to be known till both coffin and mourners are seen to vanish at the church doors. These they take to be a sort of friendly demons; and their business, they say, is to warn people of what is to befall them: accordingly, they give notice of any stranger's approach, by the trampling of horses at the gate of the house where they are to arrive.

"As difficult as I found it to bring myself to give any faith to this, I have frequently been very much surprised, when, on visiting a friend, I have found the table ready spread, and every thing in order to receive me, and been told by the person to whom I went, that he had knowledge of my coming, or some other guest, by these good-natured intelligencers. Nay, when obliged to be absent some time from home, my own servants have assured me, they were informed by these means of my return, and expected me the very hour I came, though perhaps it was some days before I hoped it myself at my going abroad. That this is fact, I am positively convinced by many proofs."

nothing is presented but phantoms of evil. Good seems to have the same proportion in those visionary scenes as it obtains in real life.

"That they should often see Death is to be expected, because death is an event frequent and important. But they see likewise more pleasing incidents. A gentleman told me, that when he had once gone far from his own Island, one of his labouring servants predicted his return, and described the livery of his attendant, which he had never worn at home; and which had been, without any previous design, occasionally given him.

"It is the common talk of the Lowland Scots, that the notion of the Second Sight is wearing away with other superstitions; and that its reality is no longer supposed, but by the grossest people. How far its prevalence ever extended, or what ground it has lost, I know not. The Islanders of all degrees, whether of rank or understanding, universally admit it, except the ministers, who universally deny it, and are suspected to deny it in consequence of a system, against conviction. One of them honestly told me, that he came to Sky with a resolution not to believe it.

"Strong reasons for incredulity will readily occur. This faculty of seeing things out of sight is local, and commonly useless. It is a breach of the common order of things, without any visible reason or perceptible benefit. It is ascribed only to a people very little enlightened; and among them, for the most part, to the mean and ignorant.

"To the confidence of these objections it may be replied, that by presuming to determine what is fit, and what is beneficial, they presuppose more knowledge of the universal system than man has attained, and therefore depend upon principles too complicated and extensive for our comprehension; and that there can be no security in the consequence, when the premises are not understood; that the Second Sight is only wonderful because it is rare, for, considered in itself, it involves no more difficulty than dreams or perhaps than the regular exercises of the cogitative faculty; that a general opinion of communicative impulses, or visionary representations, has prevailed in all ages and all nations; that particular instances have been given, with such evidence, as neither Bacon nor Boyle has been able to resist; that sudden impressions, which the event has verified, have been felt by more than own or publish them; that the Second Sight of the Hebrides implies only the local frequency of a power which is nowhere totally un-

known; and that, where we are unable to decide by antecedent reason, we must be content to yield to the force of testimony.

"By pretension to Second Sight, no profit was ever sought or gained. It is an involuntary affection, in which neither hope nor fear are known to have any part. Those who profess to feel it, do not boast of it as a privilege, nor are considered by others as advantageously distinguished. They have no temptation to feign, and their hearers have no motive to encourage the imposture.

"To talk with any of these seers is not easy. There is one living in Sky, with whom we would have gladly conversed; but he was very gross and ignorant, and knew no English. The proportion in these countries of the poor to the rich is such, that, if we suppose the quality to be accidental, it can rarely happen to a man of education; and yet on such men it has sometimes fallen. There is now a second sighted gentleman in the Highlands, who complains of the terrors to which he is exposed.

"The foresight of the Seers is not always prescience: they are impressed with images, of which the event only shews them the meaning. They tell what they have seen to others, who are at that time not more knowing than themselves, but may become at last very adequate witnesses, by comparing the narrative with its verification.

"To collect sufficient testimonies for the satisfaction of the publick or ourselves, would have required more time than we could bestow. There is against it, the seeming analogy of things confusedly seen and little understood; and for it, the indistinct cry of national persuasion, which may perhaps be resolved at last into prejudice and tradition." He concludes with observing: "I never could advance my curiosity to conviction; but came away, at last, only willing to believe."

SALT FALLING. THE SPILLING OF WINE.

SALT falling towards a person was considered formerly as a very unlucky omen. Something had either already happened to one of the family, or was

shortly to befall the persons spilling it[a]. It denoted also the falling out of friends.

Bishop Hall, in his Characters of Vertues and Vices, 8vo. Lond. 1608. speaking of the Superstitious Man, says: "If the Salt fall towards him he looks pale and red, and is not quiet till one of the Waiters have poured Wine on his lappe."

I have been at Table where this accident happening, it has been thought to have been averted by throwing a little of the Salt that fell over the shoulder.

Mr. Pennant, in his Journey from Chester to London, p. 31. tells us: "The dread of spilling Salt is a known Superstition among us and the Germans, being reckoned a presage of some future Calamity, and particularly that it foreboded domestic feuds, to avert which, it is customary to fling some Salt over the shoulder into the Fire, in a manner truly classical:

"Mollivit aversos Penates,
Farre pio, saliente mica."
Horat. lib. iii. Od. 23.

Both Greeks and Romans mixed Salt with their sacrifical Cakes: in their Lustrations also they made use of Salt and Water, which gave rise in after-times to

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[a] So, Pet. Molinæi Vates, p. 154: "Si Salinum in Mensa evertatur—ominosum est."

Dr. Nathaniel Home, in his Dæmonologie, p. 58, enumerates among bad Omens, "The falling of Salt towards them at the table, or the spilling of wine on their clothes:" saying also, p. 60: "How common is it for people to account it a signe of ill-luck to have *the Salt-cellar to be overturned, the Salt falling towards them.*"

The subsequent quotations are from Roberti Keuchenii Crepundia, 8vo. Amstel. 1662, p. 215:

"*Salinum Eversum.*

"Prodige, subverso casu leviore Salino,
Si malè venturum conjicis Omen: adest.

Idem.

"Deliras insulse; salem sapientia servat:
Omen ab Ingenio desipiente malum.

Idem.

"Perde Animam temulente, cades; sic auguror Omen;
Non est in toto Corpore mica Salis."

the Superstition of Holy water[b]. Stuckius, in his Convivial Antiquities, 17. tells us that the Muscovites thought that a Prince could not shew a greater mark of affection than by sending to him salt from his own Table.

Selden in his Notes on the Polyolbion, Song xi. observes of Salt, that it "was used in all Sacrifices by expresse command of the true God, the Salt of the Covenant in Holy Writ, the Religion of the Salt, set first, and last taken away, as a symbole of perpetual Friendship, that in Homer Πασσὲ δ' Ἅλος Θείοιο, he sprinkled it with divine Salt, the title of αγνιτης, the cleanser, given it by Lycophron, — you shall see apparent and apt testimonie of its having had a most respected and divinely honoured name."

It has been observed by Bailey, on the falling of Salt[c], that it proceeds from the antient opinion that Salt was incorruptible: it had therefore been made the

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[b] The same author, in his Tour in Wales, tells us that "A Tune called Gosteg yr Halen, or the prelude of the Salt, was always played whenever the Salt Seller was placed before King Arthur's Knights at his Round Table."

[c] Grose says on this subject, "to scatter Salt, by overturning the Vessel in which it is contained, is very unlucky, and portends quarrelling with a Friend or fracture of a Bone, sprain, or other bodily misfortune. Indeed this may in some measure be averted by throwing a small quantity of it over one's head. It is also unlucky to help another person to salt. To whom the ill Luck is to happen does not seem to be settled.

Gaule, in his Mag-astromancers posed and puzzel'd, p. 181. reckons among Vain Observations and superstitious Ominations thereupon, "the spilling of the Wine, the overturning of the Salt." He afterwards, in p. 320. tells us: "I have read it in an orthodox Divine, that he knew a young Gentleman, who, by chance, spilling the Salt of the Table, some that sate with him said merrily to him, that it was an ill omen, and wish't him take heed to himselfe that Day: of which the young Man was so superstitiously credulous, that it would not go out of his mind; and going abroad that Day, got a wound of which he died not long after."

In Melton's Astrologaster, p. 45. this occurs in a Catalogue of many Superstitious Ceremonies, No. 26. "That it is ill lucke to have the Saltsellar fall towards you."

Gayton, in his Art of Longevity, 4to. 1659. p. 90. says:

"I have two Friends of either Sex, which do
Eat little Salt or none, yet are Friends to,
Of both which persons I can truly tell,
They are of Patience most invincible,
When out of Temper no mischance at all
Can put, *no, if towards them the Salt should fall.*"

symbol of Friendship: and if it fell, usually, the persons between whom it happened, thought their Friendship would not be of long duration[d].

Reginald Scot, in his Discovery of Witchcraft, p. 95. observes that "to recount it good or bad luck when Salt or WINE falleth on the Table, or is shed,

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In the British Apollo, fol. Lond. 1708. vol. i. No. 24. it is said:

"Wee'l tell you the reason
Why spilling of Salt
Is esteem'd such a Fault,
Because it doth ev'ry thing season.

Th' antiques did opine
'Twas of Friendship a sign,
So serv'd it to guests in decorum:
And thought Love decay'd
When the negligent Maid
Let the Salt-Cellar tumble before them."

In "The Rules of Civility," 12mo. Lond. 1685. (transl. from the French,) p. 134. we read: "Some are so exact, they think it uncivil to help any body that sits by them, either *with Salt* or with *Brains*; but in my judgement that is but a ridiculous scruple, and if your neighbour desires you to furnish him, you must either take some out with your Knife, and lay it upon his plate; or, if they be more than one, present them with the Salt, that they may furnish themselves."

[d] "Salt was equally used in the Sacrifices both by Jews and Pagans. But the use of Salt in Baptism was taken from the Gentile Idolatry, and not from the Jewish Sacrifices. Salt, as an emblem of preservation, was ordered by the Law of Moses to be strewed on all Flesh that was offered in sacrifice. But among the Pagans it was not only made use of as an adjunct, or necessary concomitant of the Sacrifice, but was offered itself as a Propitiation. Thus in the Ferialia or Offerings to the Diis Manibus, when no Animal was slain:

"Parva petunt Manes, Pietas pro divite grata est
Munere; non avidos Styx habet una Deos
Tegula porrectis satis est velata Coronis,
Et parcæ fruges, parvaque Mica Salis."

The Manes' rights expences small supply,
The richest Sacrifice is Piety.
With vernal Garlands a small Tile exalt
A little flour and little grain of Salt.

That the Flour and Salt were both designed as propitiatory offerings to redeem them from the vengeance of the Stygian or Infernal Gods, may be proved from a like Custom in the Lemuria, ano-

is altogether Vanity and Superstition. See also Mason's Anatomy of Sorcery, 4to. Lond. 1612. p. 90. Melton, in his Astrologaster, p. 45. No. 27. observes, that "If the BEERE fall next a Man it is a signe of good Luck [e]."

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ther Festival to the same Diis Manibus, where Beans are flung instead of the Flour and Salt: and when flung, the person says:

"His, inquit, redimo, meque, meosque fabis." Fast. lib. v.

And with these Beans I me and mine redeem.

It is plain, therefore, that the Salt in the former Ceremony was offered as a Redemption, which property the Papists impiously ascribe to it still: and the parva Mica, a little grain, is the very thing put into the Child's mouth at present." Seward's Conformity between Popery and Paganism, p. 53.

Ibid. p. 50, we read, "Then he, the Priest, exorcises and expells the impure Spirits from the Salt, which stands by him in a little silver Box; and putting a bit of it into the mouth of the person to be baptized, he says, "Receive the Salt of Wisdom, and may it be a propitiation to thee for eternal Life."

By the following Extract from Dekker's Honest Whore, 4to. Lond. 1635. the taking of Bread and Salt seems to have been used as a form of an Oath or strong Asseveration:

Scena 13.

"*He tooke Bread and Salt* by this Light, that he would
Never open his Lips." (It is also said,)
"He damned himself to hel, *if he speak on't again.*"

Waldron, in his Description of the Isle of Man, (Works, fol. p. 187.) says: "No person will go out on any material affair without taking some salt in their pockets, much less remove from one House to another, marry, put out a Child, or take one to Nurse, without Salt being mutually interchanged; nay, tho' a poor Creature be almost famished in the Streets, he will not accept any Food you will give him, unless you join Salt to the rest of your Benevolence." The Reason assigned by the Natives for this, is too ridiculous to be transcribed, *i. e.* the account given by a pilgrim of the dissolution of an inchanted Palace on the Island, occasioned by Salt spilt on the Ground."

In the Statistical Account of Scotland, vol. xvi. (8vo. Edinb. 1795.) p. 121. Parish of Killearn, Co. of Stirling, we read: "Superstition yet continues to operate so strongly on some people, that they put a small Quantity of Salt into the first Milk of a Cow, after calving, that is given any person to drink. This is done with a view to prevent *skaith* (harm) if it should happen that the person is not *canny*."

Camden in his antient and modern Manners of the Irish, says: "In the Town when any enter upon a public office, women in the streets, and girls from the windows, sprinkle them and their attendants with Wheat and Salt. And before the Seed is put into the Ground, the Mistress of the

[e See in the following page.]

SHOE-OMENS.

The casual putting the left Shoe on the right Foot, or the right on the left, was thought antiently to be the Fore-runner of some unlucky Accident. Scot in his Discovery of Witchcraft tells us: "He that receiveth a mischance, will consider whether he put not on his Shirt the wrong side outwards, or his left Shoe on his right foot."

Thus Butler in his Hudibras:

> "Augustus having b'oversight
> Put on his left Shoe 'fore his right,
> Had like to have been slain that day,
> By soldiers mutin'yng for pay."

Family sends Salt into the Field." Gough's Camden, fol. 1789. vol. iii. p. 659. See also "Memorable Things noted in the Description of the World," p. 112.

Willsford, in his Nature's Secrets, p. 139, tells us: "Salt extracted out of the Earth, Water, or any Mineral, hath these properties to foreshew the weather; for, if well kept, in fair weather it will be dry, and apt to dissolve against Wet into its proper element; on Boards that it hath lain upon, and got into the pores of the wood, it will be dry in fair and serene weather, but when the air inclines to wet, it will dissolve; and that you shall see by the Board venting his brackish Tears: and Salt Sellers will have a Dew hang upon them; and those made of mettal look dim against rainy weather."

Park, in his Travels in the Interior of Africa, tells us: "It would appear strange to an European to see a Child suck a piece of Rock-salt as if it were Sugar: this is frequent in Africa: but the poorer sort of Inhabitants are so rarely indulged with this precious article, that to say, 'A man eats Salt with his Victuals,' is to say he is *a rich man*."

In the Order for the House at Denton, by Tho. Lord Fairfax, among Croft's Excerpta Antiqua, p. 32. I find, "For the Chamber let the best fashioned and apparell'd Servants *attend above the Salt*, the rest *below*."

[e] "The Lydians, Persians, and Thracians, esteeme not soothsaying by Birds, but *by powring of Wine* upon the ground, upon their cloathes, with certaine superstitious Praiers to their Gods, that their Warres should have good successe." Lloyd's Stratagems of Jerusalem, 4to. 1602. Signat. P.P.

The authority of Pliny is cited in a Note[a].

Similar to this, says Grose, is putting on one Stocking with the wrong side outward, without design: though changing it alters the luck.

A great deal of Learning might be adduced on the subject of Shoe superstitions[b]. For the antient religious use of the Shoe, see Stuckius's Convivial Antiquities, p. 228.

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[a] The following is in St. Foix, Essais sur Paris, tom. v. p. 145. "Auguste, cet Empereur qui gouverna avec tant de sagesse & dont le regne fut si florissant, restoit immobile & consterné lorsqu'il lui arrivoit par mégarde de mettre le soulier droit au pied gauche, et le soulier gauche au pied droit."

[b] The following curious passage occurs in Bynæus on the Shoes of the Hebrews, lib. ii. "Solea sive Calceo aliquem cædere olim contemptus atque contumeliæ rem fuisse habitam quod varia Scriptorum veterum loca ostendunt.—'Over Edom will I cast out my Shoe,' p. 353. As does the subsequent, p. 358. "Apud Arabes calceum sibi detractum in alium jacere, servandæ fidei signum et pignus esse certissimum." So is the following to our purpose, ibid. p. 360. "An Mos iste obtinuerit apud Hebræos veteres, ut Reges, cum Urbem aliquem obsiderent, calceum in eam projicerent, in signum pertinacis propositi non solvendæ Obsidionis, priusquam Urbs sit redacta in potestatem, omnino non liquet. De Chirotheca quoque non memini me quicquam legisse."

Ibid. Lib. i. p. 179. I read the following: Balduinus observat veteres, cum calceamenta pedibus inducerent, eaque pressius adstringerent, si quando corrigiam contingeret effringi, malum Omen credidisse, adeo ut suscepta Negotia desererent, uti disertè testatur Cicero in Divinatione, ubi sic ait: 'Quæ si suscipiamus, pedis offensio nobis et abruptio corrigiæ et sternutamenta erunt observanda,' &c. atque illud Omen veteres portendere credidisse, rem susceptam haud feliciter progressuram aut sinistro aliquo casu impediendam."

Leo Modena, speaking of the Customs of the present Jews, tells us that "Some of them observe, in dressing themselves in the Morning, to put on the right Stocking and right Shoe first, without tying it; then afterward to put on the left, and so to return to the right; that so they may begin and end with the right side, which they account to be the most fortunate." Transl. by Chilmead, 8vo. Lond. 1650. p. 17.

Gaule, in his Mag-astro-mancers posed and puzzel'd, p. 181. does not leave out among vain Observations and superstitious Ominations thereupon, the "putting on the Hose uneven, or a crosse, and *the Shooe upon the wrong foot.*"—"The Band standing awry."—"The going abroad without the Girdle on."—"and *the bursting of the Shoe-lachet.*"

In Pet. Molinæi Vates, p. 218. we read: "Si Corrigia Calcei fracta est—ominosum est."

James Mason, Master of Artes, in "The Anatomie of Sorcerie, 4to. Lond. 1612. p. 90. speaking of "vaine and frivolous Devices, of which sort we have an infinite number also used amongst us," enumerates "foredeeming of evill lucke, *by pulling on the Shooe awry.*"

It is accounted lucky by the Vulgar to throw an old Shoe after a person when they wish him to succeed in what he is going about. There was an old Ceremony in Ireland of electing a person to any Office by throwing an old Shoe over his head[c].

Shenstone, the pastoral Poet, somewhere in his Works asks the following Question: May not the Custom of scraping when we bow, be derived from the antient Custom of throwing the Shoes backwards off the Feet? and in all probability it may be answered in the affirmative.

In Gayton's Festivous Notes upon Don Quixote, p. 104. is the following passage which will be thought much to our purpose: "An incantation upon the Horse, for want of nailing his old Shoes at the door of his House when he came forth: or because, nor the old Woman, nor the Barber, nor his Niece, nor the Curate designed him *the security of an old Shooe after him*[d]."

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[c] See the Idol of the Clownes, p. 19. In Sir John Sinclair's Statistical Account of Scotland, vol. x. 8vo. Edinb. 1794. p 543. Parish of Campbelton, in Argyleshire, the following curious Anecdote occurs: "We read of a King of the Isle of Mann sending his Shoes to his Majesty of Dublin, requiring him to carry them before his people on a high Festival, or expect his Vengeance." This good Dublinian King discovers a spirit of humanity and wisdom rarely found in better times. His subjects urged him not to submit to the indignity of bearing the Manksman's shoes. "I had rather,' said he, 'not only bear but eat them, than that one province of Ireland should bear the desolation of war."

Grose, citing Ben Jonson, saying "would I had Kemp's Shoes to throw after you," observes, perhaps Kemp was a man remarkable for his good Luck or Fortune: throwing an old Shoe or Shoes after any one going on an important business, is by the vulgar deemed lucky. See Instances of this in Reed's Old Plays, vol. xii. p. 434.

[d] So, in the Workes of John Heywoode, newlie imprinted, &c. 4to. Lond. 1598. Signat. C. I read:

"And home agayne hitherward quicke as a Bee,
Now, *for good lucke, cast an olde Shooe after mee.*"

I find the following in "The Raven's Almanacke," *b. l.* (no date.) "But at his shutting in of Shop, could have bene content to have had all his Neighbours have throwne his olde Shooes after him when hee went home, in signe of good lucke."

In Ben Jonson's "Masque of the Gypsies," 4to. Lond. 1640. p. 64. we find this Superstition mentioned:

3 *Gypsie.* "*Hurle after an old Shoe,*
I'le be merry what ere I doe," &c.

LOOKING-GLASS OMENS.

To break a Looking-Glass is accounted a very unlucky accident. Should it be a valuable one this is literally true, which is not always the case in similar Superstitions. Mirrors were formerly used by Magicians in their superstitious and diabolical operations[a]: and there was an antient kind of Divination by the

See Beaumont and Fletcher's "Honest Man's Fortune," p. 3979. See also "The Wild Goose Chace," p. 1648.

In the Statistical Account of Scotland, vol. xiv. p. 541. Parish of Forglen, in the County of Banff, we read: "The Superstition of former Times is now much worn out. There remains, however, still a little. There are *happy* and *unhappy feet*. Thus, they wish Bridegrooms and Brides *a happy foot;* and to prevent any bad effect, they salute those they meet on the road with a kiss. It is hard, however, if any misfortune happens when you are passing, that you should be blamed, when neither you nor your feet ever thought of the matter. The Tongue too must be guarded, even when it commends: it had more need, one would think, when it discommends. Thus, to prevent what is called forespeaking, they say of a person, *God save them:* of a beast *Luck sair it.*"

[a] See p. 413. "Some Magicians (being curious to find out by the help of a Looking-Glasse, or a Glasse-Viall full of Water, a thiefe that lies hidden) make choyce of young Maides, or Boyes unpolluted, to discerne therein those Images or Sights which a person defiled cannot see. Bodin, in the third Book of his Dæmonomachia, chap. 3. reporteth that in his time there was at Thoulouse a certain Portugais, who shewed within a Boys naile things that were hidden. And he addeth that God had expressely forbidden that none should worship *the Stone of Imagination*. His opinion is that this Stone of Imagination or Adoration (for so expoundeth he the first verse of the 26th Chapter of Leviticus, where he speaketh of the Idoll, the graven Image, and the painted Stone) was smooth and cleare as a Looking-Glasse, wherein they saw certaine Images or Sights, of which they enquired after the things hidden. In our Time Conjurers use Christall, calling the Divination Chrystallomantia, or Onychomantia, in the which, after they have rubbed one of the Nayles of their Fingers, or a piece of Chrystall, they utter I know not what words, and they call a Boy that is pure and no way corrupted, to see therein that which they require, as the same Bodin doth also make mention." Molle's Living Librarie, &c. fol. 1621. p. 2.

In a List of superstitious Practices preserved in "The Life and Character of Harvey the famous

Looking-Glass[b]: hence, it should seem, has been derived the present popular notion.

When a Looking-Glass is broken, it is an Omen that the party to whom it belongs will lose his best Friend. See the Greek Scholia on the Nubes of Aristophanes, p. 169. Grose tells us that "Breaking a Looking Glass betokens a Mortality in the Family, commonly the Master.

Conjurer of Dublin, 8vo. Dubl. 1728. p. 58. with "Fortune-telling, Dreams, Visions, Palmestry, Physiognomy, Omens, casting Nativities, casting Urine, drawing Images," there occur also "Mirroirs."

[b] The following occurs in Delrio Disquisit. Magic. lib. iv. chap. 2. Quæst. 7. sect. 3. p. 594. "Genus Divinationis Catoptromanticum: quo Augures in splendenti Cuspide, velut in Crystallo vel Ungue, futura inspiciebant." So also, Ibid. p. 576. "Καταπτρομαντεια, quæ rerum quæsitarum figuras *in Speculis exhibet politis:* in usu fuit D. Juliano Imper. (Spartianus in Juliano.)" Consult also Pausanias, Cœlius Rhodoginus, and Potter's Greek Antiquities, vol. i. p. 350. Potter says: "When Divination by Water was performed with a Looking-Glass it was called *Catoptromancy:* sometimes they dipped a Looking-Glass into the Water, when they desired to know what would become of a sick person: for as he looked well or ill in the Glass, accordingly they presumed of his future condition. Sometimes, also, Glasses were used, and the Images of what should happen, without Water. Mr. Douce's Manuscript Notes add that "washing hands in the same Water is said to forebode a Quarrell."

Willsford in his "Nature's Secrets," p. 138. tells us: "Mettals in general, against much wet or rainy weather, will seem to have a dew hang upon them, and be much apter to sully or foul any thing that is rubbed with the Mettal; as you may see in pewter Dishes against Rain, as if they did sweat, leaving a smutch upon the Table cloaths: with this Pliny concludes as a Sign of Tempests approaching.

"Stones against Rain will have a dew hang upon them; but the sweating of Stones is from several Causes, and, sometimes, are Signs of much drought. Glasses of all sorts will have a dew upon them in moist weather: Glasse windows will also shew a Frost, by turning the Air that touches them into Water, and then congealing of it."

In the TEXNOΓAMIA, or Marriage of the Arts, by Barton Holiday, 4to. Lond. 1630. Sign. M. 4 b. is the following: "I have often heard them say, 'tis ill Luck *to see one's face in a Glasse by Candle-light.*"

TINGLING OF THE EARS. ITCHING OF THE RIGHT EYE.

NECK. SIDE.

In Shakspeare's Much ado about Nothing, Beatrice says: "What Fire is in mine Ears?" which Warburton explains as alluding to a proverbial saying of the Common People, that their Ears burn when others are talking of them. On which Reed observes that the Opinion from whence this proverbial saying is derived, is of great Antiquity, being thus mentioned by Pliny: "Moreover is not this an opinion generally received, that when our Ears do glow and tingle, some there be that in our absence doe talke of us?" Philemon Holland's Translation, B. xxviii. p. 297. and Browne's Vulgar Errors. Sir Thomas Browne says: "When our Cheek burns, or Ear tingles, we usually say somebody is talking of us, a conceit of great Antiquity, and ranked among superstitious Opinions by Pliny. He supposes it to have proceeded from the notion of a signifying Genius, or Universal Mercury, that conducted sounds to their distant subjects, and taught to hear by touch[a]."

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[a] Pliny's Words are: "Absentes tinnitu Aurium præsentire Sermones de se receptum est."

In Petri Molinæi Vates, p. 218. we read: "Si cui Aures tinniunt, indicium est alibi de eo sermones fieri."

I find the following on this in Delrio Disquisit. Magic. p. 473. "Quidam sonitum spontaneum auris dextræ vel sinistræ observant, ut si hæc tintinet, inimicum, si illa, amicum, nostri putent memoriam tum recolere; de quo Aristænetus in Epist. amatoria: εκ βομβεισοι τα ωτα, σεμεταδ ακροων εμεμνημην, nonne auris tibi resonabat quando tui lachrymans recordabar: et alicui huc pertinere videatur illud Lesbyæ Vatis a Veronensi conversum,

Sonitus suopte tintinant aures.

Quod illa dixerat βομβευς ενδ' ακοα εμοι: et apertius incertus quidam, sed antiquus, (inter Catalect. Virg.)

Garrula quid totis resonas mihi noctibus Auris
Nescio quem dicis nunc meminisse mei."

The subsequent occurs in Roberti Keuchenii Crepundia, p. 113.

Gaule, in his Mag-astro-mancers posed and puzzel'd, p. 181. has not omitted, in his List of "Vain Observations and superstitious Ominations thereupon," the tingling of the Ear, *the itching of the* EYE, the glowing of the Cheek, the bleeding of the Nose, the stammering in the beginning of a Speech—the being overmerry on a sudden, and to be given to sighing, and know no cause why."

Dr. Nathaniel Homes, in his "Dæmonologie, or the Character of the crying Evils of the present Times," 8vo. Lond. 1650. p. 61. tells us: "If their Eares tingle, they say it is a signe they have some Enemies abroad, that doe or are about to speake evill of them: so, *if their right Eye itcheth*, then it betokens joyfull laughter: and so, from the itching of the Nose, and Elbow, and severall affectings of severall parts, they make severall predictions too silly to be mentioned, though regarded by them."

In the third Idyllium of Theocritus, the itching of the right Eye occurs as a lucky Omen:

Αλλεται οφθαλμος μεν ο δεξιος· αρα γ' ιδησω
Αυταν;

thus translated by Creech, l. 37.

"My right Eye itches now, and shall I see
My Love[b]?"

"*Aurium tinnitus.*

"Laudor, et adverso, sonat Auris, lædor ab Ore:
Dextra bono tinnit murmure, læva malo.
Non moror hoc, sed inoffensum tamen arceo vulgus:
Cur? scio, me famâ nolle loquente loqui."

The following is in Herrick's Hesperides, p. 391.

"*On himselfe.*

"One Eare tingles; some there be,
That are snarling now at me;
Be they those that Homer bit,
I will give them thanks for it."

Mr. Douce's MS Notes say: "Right Lug, left Lug, whilk Lug lows?" If the left Ear, they talk harm; if the right, good. Scottish. J. M. D.

Werenfels, in his Dissertation upon Superstition, p. 6. speaking of a superstitious Man, says: "When his *right Ear* tingles, he will be chearful; but, if his *left*, he will be sad."

[b] In "Molinæi Vates," we read, "Si palpebra exiliit, ominosum est." p. 218.

Mr. Douce's MS Notes preserve the following Superstition on *measuring the* NECK, extracted from Le Voyageur à Paris, tom. iii. p. 223. "Les anciennes Nourrices, quand l'usage etoit de leur laisser les filles jusq'à ce qu'on les donnât a un mari, persuadoient à ces credules adolescentes que la grosseur du Cou etoit de moyen d'apprecier leur Continence; et pour cela elles le mésuroient chaque matin. Retenue par une telle epreuve, la fille sage dût tirer vanité de la mesure; de là l'usage des Colliers."

In Petri Molinæi Vates, p. 218. we read: "Si cui riget Collum, aut Cervicis vertebræ sunt obtortæ, præsignificatio est futuri suspendii[c]."

To rise on *the right* SIDE is accounted lucky: see Beaumont and Fletcher's Women pleased, at the end of Act i. So, in the old Play of "What you will," "You rise on *your right side* to-day, marry." Marston's Works, 8vo. 1633. Signat. R. b. And again, in "The dumb Knight," by Lewis Machin, 4to. 1633. Act iv. sc. 1. Alphonso says:

> "Sure I said my Prayers, *ris'd on my right side,*
> Wash'd hands and eyes, put on my Girdle last;
> Sure I met no splea-footed Baker,
> No Hare did cross me, nor no bearded Witch,
> Nor other ominous sign."

In "The Shepherd's Starre, &c. 4to. 1591. a Paraphrase upon the third of the Canticles of Theocritus, dialoguewise, Corydon says: "But my right eie watreth, *'tis a signe of somewhat,* do I see her yet."

[c] It is said, Ibid. "*Si Servulus sub Centone crepuit*—ominosum est."

In the old Play called "The Game at Chesse," 4to. p. 32. we read:

> "A sudden fear invades me, *a faint trembling*
> Under this Omen,
> As is oft felt, the panting of a Turtle
> Under a stroaking hand."
>
> Answer. "That boads good lucke still.
> Signe you shall change state speedily, for that trembling
> Is alwayes the first symptom of a Bride."

OMENS

relating to

the CHEEK, NOSE *and* MOUTH.

Melton, in his Astrologaster, p. 45. N° 7. observes, that "when the left Cheek burnes, it is a signe somebody talks *well* of you; but if the right Cheek burnes, it is a sign of *ill*[a]."

Itching of the NOSE. I have frequently heard this symptom interpreted into the expectation of seeing a Stranger. So in Dekkar's Honest Whore, Bellefront says:

— "We shall ha guests to day,
I'll lay my little maidenhead, *my Nose itches so.*"
Reed's Old Plays, vol. iii. p. 281.

The reply made by her Servant Roger further informs us that the biting of Fleas was a token of the same kind. In Melton's Astrologaster, p. 45. N° 31. it is observed, that "when *a Man's Nose itcheth,* it is a signe he shall drink wine," and 32. that "*if your Lips itch,* you shall kisse somebody[b]."

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[a] Grose says that when a person's Cheek or Ear burns, it is a sign that some one is then talking of him or her. If it is the right Cheek or Ear, the discourse is to their advantage: if the left, to their disadvantage. When the right Eye itches, the party affected will shortly cry; if the left, they will laugh.

In Ravenscroft's "Canterbury Guests, or a Bargain broken," 4to. p. 20. we read:

"That you shou'd think to deceive me! Why all the while I was last in your company, my heart beat all on that side you stood, *and my Cheek next you* burnt and glow'd.

[b] Poor Robin, in his Almanack for 1695. thus satirizes some very indelicate superstitions of his time in blowing the Nose: "They who blowing their Nose, in the taking away of their Handkercher look stedfastly upon it, and pry into it, as if some pearls had drop'd from them, and that they would safely lay them up for fear of loosing:

These Men are Fools, although the name they hate,
Each of them a Child at Man's estate."

The *Nose falling a bleeding* appears by the following passage to have been a sign of Love:

"*Did my Nose ever bleed when I was in your Company?* and, poor wench, just as she spake this, to shew her true Heart, her Nose fell a bleeding." Boulster Lectures, 12mo. Lond. 1640. p. 130.

Launcelot, in Shakspeare's Merchant of Venice, says, "it was not for nothing that my Nose fell a bleeding," &c. on which Steevens observes, that from a passage in Lodge's Rosalynde, 1592. it appears that some superstitious belief was annexed to the accident of bleeding at the Nose: "As he stood gazing, his Nose on a sudden bled, which made him conjecture it was some friend of his." To which Reed adds: "Again in the Dutchess of Malfy, 1640. Act i. sc. 2.

'How superstitiously we mind our evils?
The throwing down Salt, or crossing of a Hare,
Bleeding at Nose, the stumbling of a Horse,
Or singing of a Creket, are of power
To daunt whole Man in us.'

Again, Act i. sc. 3. 'My Nose bleeds.' One that was superstitious would count this ominous, when it merely comes by chance[c]."

Melton's Astrologaster, p. 45. observes, "8. That when a Man's Nose bleeds but a drop or two, that it is a sign of ill lucke." "9. That when a Man's Nose bleeds one drop, and at the left nostril, it is a sign of good lucke, but, on the right, ill."

The same writer ridicules the following indelicate fooleries then in use, which must surely have been either of Dutch or Flemish extraction: "They, who, when they make water, go streaking the walls with their urine, as if they were framing some antick figures, or making some curious delineations; or shall piss in the dust, making I know not what scatering Angles, and Circles; or some chink in a wall, or little hole in the ground—to be brought in, after two or three admonitions, as incurable Fools."

[c] In Bodenham's Belvedere, or Garden of the Muses, 8vo. Lond. 1600. p. 147. on the subject of "Feare, Doubt," &c. he gives the following Simile from some one of our old Poets:

"As suddaine bleeding argues ill ensuing,
So suddaine ceasing is fell Feares renewing."

Grose says a drop of blood from the Nose commonly foretells death, or a very severe fit of sickness; three drops are still more ominous[d]. Burton, in his Anatomy of Melancholy, edit. 4to. 1621. p. 214. says, that "to bleed three drops at the Nose is an ill omen."

If, says Grose, in eating, you miss your MOUTH, and the Victuals fall, it is very unlucky, and denotes approaching sickness.

HEAD OMENS.

Gaule, in his Mag-astro-mancer posed and puzzel'd, p. 183. very justly gives the epithets of "vain, superstitious, and ridiculous," to the subsequent observations on HEADS—"That a great Head is an Omen, or a sign of a sluggish Fool"—(this reminds one of the old saying "Great head and little wit")—"A little Head, of a subtile Knave. A middle Head, of a liberal wit. *A round Head, of a senselesse irrational fellow.* A sharp Head, of an impudent Sot," &c. Our author's remarks, or rather citation of the remarks, upon *Round Heads* above, seem not to have been over-well timed, for this Book was printed in 1652, and is dedicated to the Lord General Cromwell.

There is a vulgar notion that Men's Hair will sometimes turn grey upon a sudden and violent fright, to which Shakspeare alludes in a speech of Falstaff to Prince Henry: "Thy father's beard is turned white with the news." See Dr. Grey's Notes on Shakspeare, vol. i. p. 338. He adds: "This whimsical opi-

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[d] I found the following in Roberti Keuchenii Crepundia, p. 214.

"*Tres stillæ sanguineæ.*

Cur nova stillantes designant funere Guttæ,
Fatidicumque trias Sanguinis omen habet?
Parce superstitio: numero Deus impare gaudet,
Et Numero gaudens impare vivit homo."

"That your Nose may never bleed only three Drops at a time, is found among the Omens deprecated in Holiday's TEXNOΓAMIA, or the Marriage of the Arts, a Comedy, 4to. Lond. 1636 Signat. E. b.

nion was humourously bantered by a wag in a Coffee-house; who, upon hearing a young Gentleman giving the same reason for the change of his Hair from black to grey, observed that there was no great matter in it; and told the Company that he had a friend, who wore a coal-black wig, which was turned grey by a fright in an instant."

By the following passage, a Simile in Bodenham's Belvedere, or the Garden of the Muses, 8vo. Lond. 1600. it should seem that our Ancestors considered "Heaviness" as an Omen of some impending evil. p. 160.

"As *Heaviness foretels some harme at hand,*
So minds disturb'd presage ensuing ills."

In "Secret Memoirs of the late Mr. Duncan Campbel," 8vo. Lond. 1732. p. 61. in the Chapter of Omens we read: "Others again, by having caught cold, feel a certain Noise in their Heads, which seems to them like the sound of distant Bells, and fancy themselves warned of some great misfortune[e]."

HAND *and* FINGER NAILS.

Sir Thomas Browne admits that Conjectures of prevalent Humours may be collected from the Spots in our NAILS, but rejects the sundry Divinations vulgarly raised upon them. Melton, in his Astrologaster, giving a Catalogue of many superstitious Ceremonies, tells us: 6. "That to have yellow Speckles on the Nailes of one's hand is a greate signe of Death." He observes, ibid. 23. that "when the Palme of the right Hand itcheth, it is a shrewd sign he shall receive money[a]." In Reed's Old Plays, vol. vi. p. 357. we read:

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[e] Grose says that "a person being suddenly taken with a shivering, is a sign that some one has just then walked over the spot of their future grave. Probably all persons are not subject to this sensation, otherwise the Inhabitants of those Parishes whose Burial Grounds lie in the common foot-path would live in one continued fit of shaking."

[a] In the "Secret Memoirs of Mr. Duncan Campbel," 8vo. Lond. 1732. p. 60. we read in the Chapter of Omens, "Others have thought themselves secure of receiving Money if their Hands itched."

"When yellow Spots do on your Hands appear,
Be certain then you of a Corse shall hear[b]."

Washing Hands, says Grose, in the same bason, or with the same water that another person has washed in, is extremely unlucky, as the parties will infallibly quarrel. A "wherefore" for this "why" I no where find even conjectured.

Burton, in his Melancholy, edit. 1621. p. 214. tells us, that a black Spot appearing on the Nails is a bad Omen.

To cut the Nails upon a Friday, or a Sunday, is accounted unlucky amongst the common people in many places[c]. The set and statary times, says Browne, of paring Nails and cutting of Hair, is thought by many a point of consideration, which is perhaps but the continuation of an antient superstition. To the Romans it was piacular to pare their Nails upon the Nundinæ, observed every ninth day, and was also feared by others on certain days of the week, according to that of Ausonius, Ungues Mercurio, Barbam Jove, Cypride Crines.

Gaule, in his Mag-astro-mancer posed and puzzel'd, p. 187. ridicules the popular belief that "a great thick HAND signes one not only strong but stout; a

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[b] "That a yellow *Death-mould* may never appeare upon your Hand, or any part of your body," occurs among the Omens introduced in Barton Holiday's TEXNOΓAMIA. Signat. E. b. I suppose by Death-mould our author means *Death-Mole.*

To a person asking in the British Apollo, fol. Lond. 1708. vol. i. No. 17. the cause of little White Spots which sometimes grow under the Nails of the Fingers, and why they say they are *Gifts*—it is answered: "Those little Spots are from white glittering particles which are mixed with red in the blood, and happen to remain there some time. The reason of their being called Gifts, is as wise an one as those of Letters, Winding-sheets, &c. in a Candle."

[c] Barton Holiday deprecates the Omen, "that you may never pare your Nailes upon a Friday." In Thomas Lodge's "Wit's Miserie and the World's Madnesse: discovering the Devils Incarnat of this Age," 4to. Lond. 1596. he says, speaking of Curiositie, p. 12. Nor will "he paire his Nailes White Munday to be fortunate in his Love."

In the Schola Curiositatis we read: "Vetant ungues præscindere aut Indusium mutare die Veneris, ne fortunam aut valetudinem in discrimen ponant." tom. ii. p. 336.

In Albumazar, a Comedy, 4to. Lond. 1634. Signat. B. 3 b. we read:

"He puls you not a Haire, *nor paires a Naile,*
Nor stirs a Foote, without due figuring
The Horoscope."

The Jews however, (superstitiously, says Mr. Addison, in his Present State of that people, p. 129.) pare their Nails on a Friday.

little slender Hand, one not only weak but timorous; a long Hand and long Fingers, betoken a Man not only apt for mechanical artifice, but liberally ingenious; but those short, on the contrary, note a Foole and fit for nothing: an hard brawny Hand signes dull and rude; a soft Hand, witty but effeminate; an hairy Hand, luxurious; longe joynts signe generous, yet if they be thick withal, not so ingenious; the often clapping and folding of the Hands note covetous; and their much moving in speech, loquacious; an ambidexter is noted for ireful, crafty, injurious; short and fat Fingers mark a Man out for intemperate and silly; but long and leane, for witty; if his Fingers crook upward, that shewes him liberal; if downward, niggardly; — long Nailes and crooked, signe one brutish, ravenous, unchaste; very short Nails, pale, and sharp, shew him false, subtile, beguiling: and so round Nails, libidinous; but Nails broad, plain, thin, white, and reddish, are the tokens of a very good wit."

A moist Hand is vulgarly accounted a sign of an amorous Constitution. The Chief Justice, in the Second Part of King Henry the fourth, enumerates *a dry Hand* among the characteristics of age and debility.

I have somewhere read, but I have forgotten my authority, that the custom of *kissing the Hand by way of salutation* is derived from the manner in which the antient Persians worshipped the Sun: which was by first laying their Hands upon their Mouths, and then lifting them up by way of adoration. A practice which receives illustration from a passage in the Book of Job, a work replete with allusions to antient Manners—"If I beheld the Sun, when it shined, or the Moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my Hand." Chap. xxxi. v. 26. 27.

On the passage in Macbeth,

> "By the pricking of my thumbs[d]
> Something wicked this way comes,"

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[d] In Dekker's "Dead Terme," 1607. Signat. D. b. is found the following: "What *byting of the Thumbs* (at each other while the Company are walking in St. Paul's,) to beget Quarrels." This singular mode of picking a Quarrel occurs in Romeo and Juliet, Act i. sc. 1. in Randolph's Muses' Looking-Glass, &c. See Reed's edit. of Shaksp. 1803. vol. xx. p. 10.

In Thomas Lodge's Incarnate Devils, 4to. Lond. 1596. p. 23. is the following: "I see Contempt marching forth, *giving mee the Fico with his Thombe in his Mouth*, for concealing him so long from your eie-sight."

Steevens observes, " It is a very ancient superstition that all sudden pains of the body, and other sensations which could not naturally be accounted for, were presages of somewhat that was shortly to happen. Hence Mr. Upton has explained a passage in the Miles Gloriosus of Plautus: 'Timeo quod rerum gesserim hic, ita dorsus totus prurit'." See Reed's edit. of Shaksp. 1803. vol. x. p. 209.

CANDLE OMENS.

The fungous parcels, as Sir Thomas Browne calls them, about the Wicks of Candles are commonly thought to foretell Strangers[a]. In the North, as well as

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In the Rules of Civility, 12mo. Lond. 1685. p. 44. we read: " 'Tis no less disrespectful to bite the Nail of your Thumb by way of scorn and disdain, and, drawing your Nail from betwixt your Teeth, to tell them, you value not this what they can do; and the same rudeness may be committed with a Fillip."

Doubling the Thumb. Hutchinson, in his History of Northumberland, vol. ii. ad finem. p 4. tells us: " Children, to avoid approaching danger, are taught to double the Thumb within the Hand. This was much practised whilst the terrors of Witchcraft remained: and even in the beginning of the present Century, much of those unhappy prejudices possessed the minds of the Vulgar. It was a custom to fold the Thumbs of dead persons within the Hand, to prevent the power of evil Spirits over the deceased; the Thumb in that position forming the similitude of the Character in the Hebrew Alphabet which is commonly used to denote the name of God."

[a] The following is from " Roberti Keuchenii Crepundia," p. 211.

" *Fungi Lucernarum.*

Aeris humenti crepitans uligine Fungus
Si quid habet Flammis ominis, Auster erit."

Jodrell, in his Illustrations of Euripides, vol. i. p. 127. tells us, from Brodæus, that among the Greeks the Votary was sensible of the acceptation of his Prayer by the manner in which the Flame darted its ejaculation. If the Flame was bright, this was an auspicious Omen, but it was esteemed the contrary, if it corresponded with the description of the Sacrifice in the Antigone of Sophocles:

" When, from the Victim, lo! the sullen Flame
Aspir'd not; smother'd in the Ashes still

in other parts of England, they are called Letters at the Candle, as if the forerunners of some strange news. These, says Browne, with his usual pedantry of stile, which is well atoned for by his good sense and learning, only indicate a moist and pluvious air, which hinders the avolation of the light and favillous particles, whereupon they settle upon the Snast. That Candles and Lights, he observes also, burn blue and dim at the apparition of Spirits, may be true, if the ambient air be full of sulphureous Spirits, as it happens often in Mines.

Melton, in his Astrologaster, p. 45. says, 28. that "if a Candle burne blew, it is a signe that there is a Spirit in the House, or not farre from it."

A collection of Tallow, says Grose, rising up against the Wick of a Candle, is stiled a Winding Sheet, and deemed an Omen of Death in the Family [b].

Lay'd the moist Flesh, and roll'd in smoke, repell'd
The rising Fire."

Franklin, vol. ii. p. 57.

[b] Sir Thomas Browne, in his Hydriotaphia, p. 59. speaking of the Antients, observes, that "they poured Oyle upon the *Pyre* was a tolerable practise, while the intention rested in facilitating the accension: but to place *good Omens* in the *quick* and *speedy burning*, to sacrifice unto the Windes for a dispatch in this office, was a low form of Superstition."

Willsford, in his Nature's Secrets, p. 120. tells us: "If the flame of a Candle, Lamp, or any other Fire does wave or wind itself, where there is no sensible or visible cause, expect some windy weather.

"When Candles or Lamps will not so readily kindle as at other times, it is a sign of wet weather neer at hand.

"When Candles or Lamps do sparkle and rise up with little fumes, or their Wicks swell, with things on them like Mushrums, are all signs of ensuing wet weather."

The Innkeepers and Owners of Brothels at Amsterdam are said to account these "fungous parcels" lucky, when they burn long and brilliant, in which case they suppose them to bring Customers. But when they soon go out, they imagine the Customers already under their roofs will presently depart. See "Putanisme d'Amsterdam," 12mo. 1681. p. 92. They call these puffs of the Candle "good Men."

The Hon. Mr. Boyle, in his "Occasional Reflections upon several subjects," 8vo. Lond. 1665. p. 218. makes his "Meditation 10th upon *a Thief in a Candle*"—"which by its irregular way of making the Flame blaze, melts down a good part of the Tallow, and will soon spoil the rest, if the remains are not rescued by the removal of the Thief (as they call it) in the Candle."

In "Secret Memoirs of the late Mr. Duncan Campbel, 8vo. Lond. 1732. p. 62. the author says: "I have seen people, who, after writing *a Letter*, have prognosticated to themselves the ill success of it, if by any accident it happened to fall on the ground; others have seemed as impatient, and

A Spark at the Candle, says the same author, denotes that the party opposite to it will shortly receive a Letter. A kind of Fungus in the Candle, observes the same writer, predicts the visit of a Stranger from that part of the Country nearest the object[c].

Dr. Goldsmith, in his Vicar of Wakefield, speaking of the waking Dreams of his Hero's daughters, says, The Girls had their Omens too, they saw Rings in the Candle.

OMENS

AT THE BARS OF GRATES,

PURSES, *and* COFFINS.

A Flake of Soot hanging at the Bars of the Grate, says Grose, denotes the Visit of a Stanger[a], like the Fungus of the Candle, from that part of the Country nearest the object.

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exclaiming against their want of thought, if, thro' haste or forgetfulness, they have chanced to hold it before the fire to dry; but the mistake of a Word in it, is a sure Omen, that whatever request it carries shall be refused."

"The Irish, when they put out a Candle, say, 'May the Lord renew, or send us the Light of Heaven'." Gent. Mag. 1795. p. 202.

[c] Others say it implies the arrival of a Parcel.

[a] "Me oft has Fancy, ludicrous and wild,
Sooth'd with a waking dream of *Houses, Tow'rs,*
Trees, Churches, and *strange visages,* express'd
In the red Cinders, while with poring Eye
I gaz'd, myself creating what I saw.
Nor less amus'd have I quiescent watch'd
The sooty Films, that play upon the bars
Pendulous, and foreboding in the view
Of Superstition, *prophesying still,*
Though still deceived, *some Stranger's near approach.*"
Cowper's Poems. Winter Evening.

Dr. Goldsmith, in his Vicar of Wakefield, among the Omens of his Heroe's Daughters, tells us "Purses bounded from the Fire." In the North of England, the Cinders that bound from the Fire are carefully examined by old Women and Children, and according to their respective forms are called either *Coffins* or *Purses;* and consequently thought to be the presages of Death or Wealth: *aut Cæsar aut nullus.*

A Coal, says Grose, in the shape of a Coffin, flying out of the Fire to any particular person, betokens their Death not far off.

In the "Secret Memoirs of Mr. Duncan Campbel," p. 61. is the following observation: "The Fire also affords a kind of Divination to these Omen-mongers; they see Swords, Guns, Castles, Churches, Prisons, Coffins, Wedding Rings, Bags of Money, Men and Women, or whatever they either wish or fear, plainly decyphered in the glowing Coals."

Willsford, in his Nature's Secrets, p. 120. tells us: "When our common Fires do burn with a pale flame, they presage foul weather.

If the Fire do make a huzzing noise, it is a sign of Tempests near at hand.

When the Fire sparkleth very much, it is a sign of Rain.

If the Ashes on the Herth do clodder together of themselves, it is a sign of Rain.

When Pots are newly taken off the Fire, if they sparkle, (the soot upon them being incensed,) it presages Rain.

When the Fire scorcheth, and burneth more vehemently then it useth to do, it is a sign of frosty weather; but if the living Coals do shine brighter than commonly at other times, expect then Rain.

If Wood or any other fuel do crackle and break forth wind more than ordinary, it is an evident sign of some tempestuous weather neer at hand; the much and suddain falling of Soot presages Rain*."

Ramesey, in his Elminthologia, 8vo. Lond. 1668. p. 271. making observations on superstitious persons, says: "if the Salt fall but towards them; or *the Fire*, then they expect Anger: and an hundred such like foolish and groundless Conceits."

In Petri Molinæi Vates, p. 219. we read: "Si Flamma ex cineribus subito erupit, felicitatis Omen est."

The subsequent childish Sport, so elegantly described by Cowper, may not improperly be referred to the antient Fire Divinations:

* In the Statistical Account of Scotland, vol. xiii. p. 557. Parish of Lochcarron, in the County of Ross, we read: "Every thing almost is reckoned a sign of Rain. If there be a warm or hot Day, we shall soon have Rain: if a Crow begin to chatter, she is calling for Rain: if the Clouds be heavy, or if there be a Mist upon the top of the Hills, we shall see Rain. In a word, a Highlander may make any thing a sign of Rain, there is no danger he shall fail in his prognostication."

The HOWLING *of* DOGS.

A superstitious Opinion vulgarly prevails that the howling of a Dog by night in a neighbourhood is the presage of Death to any that are sick in it[a]. I know not what has given rise to this: Dogs have been known to stand and howl over the Bodies of their Masters, when they have been murdered, or died an accidental or sudden death: taking such note of what is past, is an instance of great sensibility in this faithful Animal, without supposing that it has in the smallest degree any prescience of the future.

Shakspeare ranks this among Omens:

"The Owl shriek'd at thy birth; an evil sign!

"So when a Child, as playful Children use,
Has burnt to tinder a stale last year's News,
The flame extinct, he views the roving fire—
There goes my Lady, and there goes the Squire,
There goes the Parson, oh! illustrious spark,
And there, scarce less illustrious, goes the Clerk!"
Cowper's Poems. edit. 1798. vol. i. p. 272.

[a] The following occurs in Roberti Keuchenii Crepundia. p. 113.

"*Canum Ululatus.*

"Præfica Nox, aliquam portendunt Nubila mortem:
A Cane, præviso funere disce mori."

The subsequent, which is found Ibid. p. 211. informs us that when Dogs rolled themselves in the dust, it was a sign of Wind:

"*Canis in pulvere volutans.*

"Præscia Ventorum, se volvit odora Canum vis:
Numine difflatur pulveris instar homo."

So Willsford, in his Nature's Secrets, p. 131. "Dogs tumbling and wallowing themselves much and often upon the Earth, if their Guts rumble and stinke very much, are signs of Rain or Wind for certain."

Gaule, in his Mag-astro-mancer posed and puzzel'd, p. 181. inserts in his long List of vain Observations and superstitious Ominations thereupon, "the Dogs howling."

The Night-Crow cry'd, aboding luckless time;
Dogs howl'd, and hideous Tempests shook down Trees."

Henry VI.

The howling of Dogs, says Grose, is a certain sign that some one of the Family will very shortly die[b].

The following passage is in the Merry Devil of Edmonton, 4to. 1631.

"I hear the watchful Dogs
With hollow howling tell of thy approach:"

and the subsequent is cited in Poole's English Parnassus, voce "Omens."

"The Air that Night was fill'd with dismal Groans,
And people oft awaked with the howls
Of Wolves and fatal Dogs."

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[b] Dr. Nathaniel Home in his Dæmonologie, p. 60. says: "If Doggs houle in the night neer an house where somebody is sick, 'tis a signe of Death."

Alexander Ross, in his Appendix to Arcana Microscomi, 8vo. Lond. 1652. p. 218. says: "That Dogs by their howling portend death and calamities is plaine by historie and experience.

"Julius Obsequens (c. 122.) sheweth that there was an extraordinary howling of Dogs before the sedition in Rome, about the Dictatorship of Pompey: he sheweth also, (c. 127.) that before the civil wars between Augustus and Antonius, among many other prodigies, there was great howling of Dogs near the House of Lepidus the Pontifice.

"Camerarius tells us (c. 73. cent. i.) that some German Princes have certain tokens and peculiar presages of their deaths, amongst others are the howling of Dogs.

"Capitolinus tels us that the Dogs by their howling presaged the death of Maximinus.

"Pausanias (in Messe) relates that before the destruction of the Messenians, the Dogs brake out into a more fierce howling than ordinary Διολέρα τῇ κραυγῇ χρώμενοι: and we read in Fincelius that in the year 1553, some weeks before the overthrow of the Saxons, the Dogs in Mysina flock'd together, and used strange howlings, in the Woods, and Fields. The like howling is observed by Virgil, presaging the Roman calamities in the Pharsalick War:

'Obscænique canes, importunæque Volucres
Signa dabant.'—

"So Lucan to the same purpose: 'flebile sævi latravere canes:' and Statius, 'Nocturnique Cænum gemitus'."

To one enquiring in the British Apollo, fol. Lond. 1708. vol. i. No. 26. "Whether the Dogs howling may be a fatal prognostick, or no," it is answered: "we cannot determine, but 'tis probable that out of a sense of sorrow for the Sickness or Absence of his Master, or the like, that Creature may be so disturbed."

CATS, RATS, *and* MICE.

Omens were drawn by antient Superstition from the coming in and going out of strange Cats, as the learned Moresin informs us[a].

Melton in his Astrologaster, p. 45. tells us, "29. That when the Cat washeth her face over her Eare, wee shall have great store of Raine[b]."

In the Memoirs of Mr. Duncan Campbel, we read, p. 76. "I have some little Faith in the Howling of a Dog, when it does not proceed from Hunger, Blows, or Confinement. As odd and unaccountable as it may seem, those Animals scent Death, even before it seizes a person."

Mr. Douce's Notes say, "It was formerly believed that Dogs saw the Ghosts of deceased persons. In the Odyssey, B. xvi. the Dogs of Eumæus are described as terrified at the sight of Minerva, though she was then invisible to Telemachus. The howling of Dogs has generally been accounted a sign of approaching Death."

Armstrong, in his History of the Island of Minorca, p. 158. says: "We have so many Owls, that we are every where entertained with their Note all night long.

'Solaque culminibus ferali carmine Bubo
Visa queri, & longas in fletum ducere noctes.'
Virg. Æn. iv. l. 462.

The Ass usually joins in the melody, and when the Moon is about the full, the Dog likewise intrudes himself as a performer in the Concert, making night hideous."

[a] "Felium peregrinarum Egressum, Ingressum."—"Ex Felis vel Canis transcursu qui inauspicati habebantur. Casaubonus, p. 341. ad Theophrasti Characteres. Fabricii Bibliogr. Antiq. p. 421. edit. 1716.

[b] Herrick, in his Hesperides, p. 155. mentions

"True Calendars, as Pusses eare
Wash't o're to tell what change is neare."

Gaule, in his Mag-astromancer posed and puzzel'd, p. 181. ranks "The Cats licking themselves" among "Vain Observations and Superstitious Ominations thereupon."

In Willsford's "Nature's Secrets, &c." 8vo. Lond. 1658. p. 131. speaking of the Weather's prediction, he says: "Cats coveting the Fire more than ordinary, or licking their Feet and trimming the Hair of their Heads and Mustachios, presages rainy Weather."

Mr. Park's Notes in his Copy of Bourne and Brand's Popular Antiquities, p. 92. say: "Cats

Lord Westmoreland, in a Poem "To a Cat bore me company in Confinement," says:

—"scratch but thine Ear,
Then boldly tell what weather's drawing near."

And we read in Peele's Play of the Novice:

"Ere Gib our Cat can lick her Eare."

The Cat sneezing appears to have been considered as a lucky Omen to a Bride who was to be married the next day[c].

In Southey's Travels in Spain we read: "The old Woman promised him a fine Day to-morrow because the Cat's skin looked bright."

It was a vulgar notion that Cats, when hungry, would eat Coals. In the Tamer tamed, or Woman's Pride, Izamo says to Moroso,

"Id learn to eat Coals with an angry Cat."

and, in Bonduca, the first daughter says:

"They are Cowards: eat Coals like compell'd Cats."

Rats gnawing the hangings of a Room, says Grose, is reckoned the forerunner of a death in the Family. He mentions also the following to the like purport: "If the Neck of a Child remains flexible for several hours after its decease, it portends that some person in that house will die in a short time."

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sitting with their Tails to the Fire, or washing with their paws behind their Ears are said to foretel change of weather."

In the Supplement to the Athenian Oracle, p. 474. we are told: "When Cats comb themselves (as we speak) 'tis a sign of Rain; because the moisture which is in the air before the Rain, insinuating itself into the fur of this Animal, moves her to smooth the same and cover her Body with it, that so she may the less feel the Inconvenience of Winter; as, on the contrary, she opens her fur in Summer that she may the better receive the refreshing of the moist season." It is added, "The crying of Cats, Ospreys, Ravens, and other Birds upon the tops of Houses, in the night time, are observed by the Vulgar to presignify death to the sick."

[c] "*Felis sternutans.*

Crastina nupturæ lux est prosperrima Sponsæ:
Felix fele bonum sternuit Omen Amor."

Roberti Keuchenii Crepundia, p. 113.

Melton, in his Astrologaster, p. 45. tells us "24. That it is a great signe of ill lucke if Rats gnaw a Man's cloathes."

Burton, in his Anatomy of Melancholy, edit. 4to. 1621. p. 214. says: "There is a feare, which is commonly caused by Prodigies and dismal Accidents, which much troubles many of us, as if a MOUSE gnaw our Clothes[d]."

Willsford, in his Nature's Secrets, p. 134. says: "BATS, or flying Mice, coming out of their Holes quickly after Sun set, and sporting themselves in the open Air, premonstrates fair and calm Weather."

CRICKETS. FLIES.

It is a lucky sign to have Crickets in the House[a]. Grose says it is held extremely unlucky to kill a Cricket, perhaps from the Idea of its being a breach of Hospitality: this Insect taking refuge in Houses.

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[d] Cicero, in his second Book on Divination, § 27. observes: "Nos autem ita leves, atque inconsiderati sumus, ut, si Mures corroserint aliquid, quorum est opus hoc unum, monstrum putemus? Ante vero Marsicum bellum, quod Clypeos Lanuvii—mures rosissent, maxumum id portentum haruspices esse dixerunt. Quasi vero quicquam intersit, mures, diem noctem aliquid rodentes, scuta an cribra corroserint. Nam si ista sequimur; quod Platonis Politian nuper apud me mures corroserint, de Republica debui pertimescere: aut, si Epicuri de Voluptate Liber corrosus esset, putarem Annonam in macello cariorem fore."

"Cum Vestis a soricibus roditur, plus timere suspicionem futuri mali, quam præsens damnum dolere. Unde illud eleganter dictum est Catonis, qui cum esset consultus a quodam, qui sibi erosas esse Caligas diceret a Soricibus respondit, non esse illud monstrum; sed verè monstrum habendum fuisse, si Sorices a Caligis roderentur." Delrio Disquisit. Magic. p. 473.

In Pet. Molinæi Vates, p. 155. we read: "Apud Romanos Soricis vox audita, turbabat Comitia. Domitores Orbis ex stridore Muris pendebant. Valerius Maximus, lib. i. cap. 3. hæc habet. Occentus soricis auditus, Fabio Maximo Dictaturam, Caio Flaminio Magisterium Equitum deponendi causam præbuit:" and again, p. 219. "Homines qui ex Salino, aut *Muribus* aut Cineribus capiunt Omina, Deum in Scriptura loquentem non audiunt."

[a] *Ad Grillum.*

O qui meæ Culinæ
Argutulus choraules,

Melton, in his Astrologaster, p. 45. says, "17. That it is a Signe of Death to some in that House where Crickets have been many yeares, if on a sudden they forsake the Chimney."

Gay gives the following in his pastoral Dirge, among the rural Prognostications of Death:

"And shrilling Crickets in the Chimney cry'd."

So also in Reed's Old Plays:

"And the strange Cricket i' th' Oven sings and hops."

vol. vi. p. 357.

The voice of a Cricket, says the Spectator, has struck more Terror than the roaring of a Lion.

The following Line occurs in Dryden's and Lee's Œdipus:

"Owls, Ravens, *Crickets*, seem the watch of Death [b]."

Et Hospes es canorus
Quacunque commoreris
Felicitatis Omen.
Bourne Poematia, edit. 1764. p. 133.

Gaule, in his Mag-astro-mancer posed and puzzel'd, p. 181. mentions among other vain Observations and superstitious Ominations thereupon, "The Crickets chirping behind the Chimney Stock; or creeping upon the Foot-pace."

Ramesey says, in his Elminthologia, 8vo. Lond. 1668. p. 271. "Some sort of people, at every turn, upon every Accident, how are they therewith terrified? if but a Cricket unusually appear, or they hear but the clicking of a Death-watch, as they call it, they, or some one else in the Family shall die."

In White's Selborne, p. 255. that Writer speaking of Crickets, says: "They are the Housewife's Barometer, foretelling her when it will rain; and are prognostic sometimes, she thinks, of ill or good luck, of the death of a near Relation, or the approach of an absent Lover. By being the constant Companions of her solitary hours, they naturally become the objects of her Superstition." "Tender Insects that live abroad, either enjoy only the short period of one Summer, or else doze away the cold, uncomfortable Months in profound slumbers; but these residing as it were in a torrid zone, are always alert and merry; a good Christmas Fire is to them like the heats of the Dog-days." "Though they are frequently heard by Day, yet is their natural time of Motion in the Night."

[b] Dr. Nathaniel Home, in his Dæmonologie, 8vo. Lond. 1650. p. 59. after saying that, "by the

Pliny, in his Natural History, Book xxix. mentions the Cricket as much esteemed by the antient Magicians: there is no doubt but that our Superstitions concerning these little Domestics have been transmitted to us from his times."

Willsford, in his Nature's Secrets, p. 135. says: "FLIES in the Spring or Sommer Season, if they grow busier or blinder than at other times, or that they are observed to shroud themselves in warm places, expect then quickly for to follow, either Hail, cold Storms of Rain, or very much wet weather; and if those little creatures are noted early in Autumn to repair unto their Winter Quarters, it presages frosty Mornings, cold Storms, with the approach of hoary Winter.

Atomes or Flies, swarming together and sporting themselves in the Sun-beams, is a good Omen of fair Weather."

ROBIN RED-BREAST.

The Guardian, No. 61. speaking of the common Notion that it is ominous or unlucky to destroy some sorts of Birds, as Swallows and Martins, observes that this Opinion might possibly rise from the Confidence these Birds seem to put in us by building under our Roofs; so that it is a kind of violation of the Laws of Hospitality to murder them. As for Robin Redbreasts in particular, 'tis not improbable they owe their security to the old Ballad of "The Children of the Wood." The subsequent Stanza of that well-known Song, places them in a point of view not unlikely to conciliate the favour of Children:

"No Burial this pretty pair
Of any man receives,
Till Robin Redbreast painfully
Did cover them with leaves."
Percy's Old Ballads, vol. iii. p. 176.

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flying and crying of Ravens over their Houses, especially in the dusk Evening, and where one is sick, they conclude Death;" adds, "the same they conclude of a Cricket crying in a House, where there was wont to be none."

Of the Robin Redbreast, says Grey on Shakespear, vol. ii. p. 226. it is commonly said, that if he finds the dead Body of any rational Creature, he will cover the face at least, if not the whole Body with Moss. An allusion probably to the old Ballad[a].

The Office of covering the dead is likewise ascribed to the Ruddock or Robin by Drayton in his Poem called "The Owl."

"Cov'ring with moss the dead's unclosed eye,
The little Red-breast teacheth Charitie."
See Reed's edit. of Shaksp. vol. xviii. p. 577.

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[a] An Essayist in the Gent. Mag. for Sept. 1735. vol. v. p. 534. observes: "It is well known, the antient Romans relyed very much upon Birds, in foretelling events; and that the Robin Redbreast hath been the cause of great Superstition among the Common People of England, ever since the silly story of the Children in the Wood. One great instance of this is their readiness to admit him into their Houses and feed him on all occasions; though he is certainly as impudent and as mischievous a little Bird as ever flew."

In Stafford's Niobe dissolved into a Nilus, 12mo. Lond. 1611. p. 241. it is said, "On her (the Nightingale) waites Robin in his redde livorie: who sits as a Crowner on the murthred Man; and, seeing his Body naked, playes the sorrie Tailour to make him a mossy rayment."

Thus in Herrick's Hesperides, p. 49.

"Sweet Amarillis, by a spring's
Soft and soule-melting murmurings,
Slept; and thus sleeping, thither flew
A Robin-Red-brest; who at view
Not seeing her at all to stir,
Brought leaves and mosse to cover her."

Also, ibid. p. 126.

To the Nightingale and Robin-Red-brest.

"When I departed am, ring thou my knell,
Thou pittifull and pretty Philomel:
And when I'm laid out for a Corse; then be
Thou Sexton, (Red-brest) for to cover me."

Pope thus speaks of this Bird:

"The Robin Redbreast till of late had rest,
And Children sacred held a Martin's Nest"

Thus also in Cymbeline, Act iv. sc. 2.

——"The Ruddock would
With charitable bill, (O bill sore shaming
Those rich-left Heirs that let their Fathers lie
Without a Monument!) bring thee all this;
Yea, and furr'd Moss besides, when Flowers are none
To winter-ground thy Corse."

Again in Reed's Old Plays: vol. vi. p. 358.

"Call for the Robin Redbreast and the Wren,
Since o'er shady Groves they hover,
And with Leaves and Flow'rs do cover
The friendless Bodies of unburied Men."

Thomson, in his Winter, thus mentions the Familiarity of this Bird:

—— "One alone,
The Redbreast sacred to the Household Gods
Wisely regardful of th' embroyling Sky
In joyless Fields and thorny Thickets leaves
His shiv'ring Mates, and pays to trusted Man
His annual Visit."

Mr. Park has inserted the following Note in his Copy of Bourne and Brand's Popular Antiquities, p. 92. "There is also a popular belief in many Country Places that it is unlucky either to kill or keep Robins. This is alluded to in the following Lines of a modern Poet, which occur in an Ode to the Robin:

'For ever from his Threshold fly,
Who, void of Honour, once shall try,
With base inhospitable Breast,
To bar the freedom of his Guest:
O rather seek the Peasant's shed,
For he will give thee wasted bread,
And fear some new calamity,
Should any there spread Snares for thee.'

J. H. Pott's Poems, 8vo. 1780. p. 27."

SWALLOWS, MARTINS, WRENS, LADY BUGS, SPARROWS, *and* TITMOUSE.

It is held extremely unlucky, says Grose, to kill a Cricket, a Lady-Bug, a Swallow, Martin, Robin Redbreast, or Wren; perhaps from the idea of its being a breach of hospitality; all these Birds and Insects alike taking refuge in Houses. There is a particular Distich, he adds, in favour of the Robin and Wren:

> "A Robin and a Wren
> Are God Almighty's Cock and Hen[a]."

Persons killing any of the above-mentioned Birds or Insects, or destroying their Nests, will infallibly within the course of the year, break a Bone, or meet with some other dreadful misfortune[b]. On the contrary, it is deemed lucky to have Martins or Swallows build their Nests in the Eaves of a House, or in the Chimneys.

Its being accounted unlucky to destroy Swallows is probably a pagan relique. We read in Ælian that these Birds were sacred to the Penates, or Household

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[a] A Note in Mr. Park's copy of Bourne and Brand, p. 92. says: "When a Boy, I remember it was said, in consonance with the above Superstition, that

> *Tom Tit* and *Jenny Wren*,
> Were God Almighty's Cock and Hen:

and therefore to be held sacred."

[b] In "Six Pastorals, &c. by George Smith, Landscape Painter, at Chichester in Sussex," 4to. Lond. 1770. p. 30. the following occurs:

> "I found *a Robin's Nest* within our Shed,
> And in the Barn *a Wren* has young ones bred.
> *I never take away their Nest, nor try*
> *To catch the old ones, lest a Friend should die.*
> *Dick took a Wren's Nest from his Cottage side,*
> *And, ere a Twelvemonth past, his Mother dy'd!*"

Gods of the Antients, and therefore were preserved. They were honoured antiently as the Nuntios of the Spring. The Rhodians are said to have had a solemn anniversary Song to welcome in the Swallow. Anacreon's Ode to that Bird is well known.

Willsford, in his Nature's Secrets, p. 134. says: "Swallows flying low, and touching the water often with their wings, presage Rain[c]."

Gaule, in his Mag-astro-mancer posed and puzzel'd, p. 181. takes notice, among other vain Observations and superstitious Ominations thereupon, "the Swallows falling down the Chymney."

In Lloyd's Stratagems of Jerusalem, 4to. Lond. 1602. p. 285. it is repeated that the Swallow is a classical Bird of Omen. "By Swallows lighting upon Pirrhus' Tents, and lighting upon the Mast of Mar. Antonius' Ship, sayling after Cleopatra to Egipt, the Soothsayers did prognosticate that Pirrhus should be slaine at Argos in Greece, and Mar. Antonius in Egipt."

"Swallowes," he adds, "followed King Cyrus going with his Army from Persia to Scythia, as Ravens followed Alexander the Great at returning from India and going to Babilon, but as the Magi tolde the Persians that Cyrus should die in Scythia, so the Chaldean Astrologers told the Macedonians that Alexander the Great their King should die in Babilon without any further warrant, but by the above Swallowes and Ravens."

Colonel Vallancey, in the thirteenth Number of his Collectanea de Rebus Hibernicis, p. 97. speaking of the Wren, the Augur's favourite Bird, says that "The Druids represented this as the King of all Birds. The superstitious respect shewn to this little Bird gave offence to our first Christian Missionaries, and by their commands, *he is still hunted and killed by the peasants on Christmas Day*, and on the following (St. Stephen's Day) he is carried about hung

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[c] "Sparrows," he adds, "in the morning early, chirping, and making more noise than ordinary they use to do, foretells Rain or Wind; the Tit-mouse, cold, if crying pincher."—"Birds in general, that do frequent Trees and Bushes, if they do fly often out, and make quick returns, expect some bad weather to follow soon after."

Alexander Ross, in his Appendix to the Arcana Microcosmi, p. 219. informs us that "In this Land of late years, our present miseries and unnatural Wars have been forewarned by Armies of Swallows, Martins, and other Birds, fighting against one another.

by the Leg, in the centre of two Hoops, crossing each other at right angles, and a procession made in every village, of Men, Women, and Children, singing an Irish Catch, importing him to be the King of all Birds. Hence the name of this Bird in all the European Languages, *Greek*, Τρόχιλος, βασιλευς. Trochilus, Basileus; Rex Avium, Senator; *Latin*, Regulus; *French*, Roytelet, Berichot[d]; but why this Nation call him Bœuf de Dieu, I cannot conjecture; *Welsh*, Bren, King; *Teutonic*, Koning Vogel, King Bird; *Dutch*, Konije, little King[e]."

In Sonnini's Travels in Upper and Lower Egypt, translated from the French, 4to. Lond. 1800. pp. 11, 12. we have the following account of "Hunting the Wren:"

"While I was at Le Ciotat, (near Marseilles in France,) the particulars of a singular Ceremony were related to me, which takes place every year at the beginning of Nivose, (the latter end of December,) a numerous body of Men, armed with Swords and Pistols, set off in search of a very small Bird which the

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[d] *Berchot* is rendered in Cotgrave's Dictionary of Old French, "the little Wrenne, our Ladies henne." In the "Livre vii. de la Nature des Oyseaux, par P. Belon," fol. Par. 1555. p. 342. we read:

"Du *Roytelet*. Les Grecs l'ont anciennement nommé Trochylos, Presuis, ou Basileus, et les Latins Trochylus, Senator, Regulus. Il est diversement nommé en Francoys: car les uns dient le Roy Bertauld, les autres un Berichot, les autres un Bœuf de Dieu." "Aristote dit, que pource qu'il est nommé Senateur, & Roy, il a combat contre l'Aigle. Le Roytelet de si petite stature fait nuisance à l'Aigle, qui maistrise touts autres Oyseaux."

I should suppose the name of "Troglodytes c'est à dire, entrants es Cavernes," from the nature of this Bird's Nest, which Belon thus describes: "La structure du nid de ce Roytelet, tel qu'il le fait communement à la couverture de chaume, qui dedens quelque pertuis de Muraille est composé en forme ovale, couvert dessus, et dessous, n'y laissant qu'un seul moult petit pertuis, par lequel il y peult entrer."

Pliny says: "Dissident—Aquilæ & Trochilus, si credimus, quoniam Rex appellatur Avium." Edit. Harduin. i. 582. 27.

He farther tells us what a singular office the Wren performs in Egypt to the Crocodile:

"Hunc (*i. e.* Crocodilum) saturum Cibo piscium, et semper esculento Ore, in litore somno datum, parva Avis, quæ Trochilos ibi vocantur, Rex avium in Italia, invitat ad hiandum pabuli sui gratia, os primum ejus assultim repurgans, mox dentes, et intus fauces quoque ad hanc scabendi dulcedinem quam maxime hiantes."

[e] Mr. Gregory informed me, May 23, 1805. that in Ireland they still go out on St. Stephen's Day, to hunt the Wren.

Ancients call Troglodytes, (Motacella Troglodytes, L. Syst. Nat. edit. 13. Anglice *the common Wren,)* a denomination retained by Guenau de Montbeillard, in his Natural History of Birds. When they have found it, a thing not difficult, because they always take care to have one ready, it is suspended on the middle of a Pole, which two Men carry on their shoulders, as if it were a heavy burthen. This whimsical procession parades round the Town; the Bird is weighed in a great pair of Scales, and the Company then sits down to Table and makes merry. The name they give to the *Troglodytes* is not less curious than the kind of Festival to which it gives occasion. They call it at La Ciotat, the *Pole-Cat*, or *Pere de la bécasse*, (father of the Wood-cock,) on account of the resemblance of its plumage to that of the Wood-cock, supposed by them to be engendered by the Pole-Cat, which is a great destroyer of Birds, but which certainly produces none."

HARE, WOLF, *or* SOW,

crossing the Way, &c. &c.

Bishop Hall, in his Characters of Vertues and Vices, so often cited, speaks of this Superstition when treating of the superstitious Man, observing that "if but a Hare crosse him in the way, he returnes."

Melton, too, in his Astrologaster, p. 45. informs us that "it is very ill lucke to have a Hare cross one in the high way." Burton, also, in his Anatomy of Melancholy, edit. 4to. 1621. p. 214. observes, "There is a Feare which is commonly caused by prodigies and dismall accidents, which much troubles many of us, as if a Hare crosse the way at our going forth, &c." The Omen of the Hare crossing the way occurs with others in the old Play of the Dumb Knight, by Lewis Machin, Act iv. sc. 1. in a passage already quoted [a]. It is found also in Ellison's Trip to Benwell. lx.

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[a] See p. 495.

"Nor did we meet, with nimble feet.
One little fearful *Lepus*,
That certain sign, as some divine,
Of fortune bad to keep us[b].

The antient Britons made use of Hares for the purposes of Divination[c].

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[b] Alex. ab Alexandro. lib. v. c. 13. p. 685. has the following passage: "*Lepus quoque occurrens in Via*, infortunatum iter præsagit et ominosum."

In Bebelii Facetiæ, edit. 4to. 1516 Sig. E. iij. we read: "Vetus est Superstitio et falsa Credulitas rusticorum, ut si cui mané lepus transverso itinere obvius venerit, malum aliquid illi hoc die portendi."

Gaule, in his Mag-astro-mancer posed and puzzel'd, p. 181. ranks among vain Observations and superstitious Ominations thereupon, "A Hare crossing the way"—as also, "the Swine grunting."

Ramesey, in his Elminthologia, 8vo. Lond. 1668. p. 271. speaking of superstitious persons, says: "if an Hare do but cross their way, they suspect they shall be rob'd, or come to some mischance forthwith."

Mason, in "The Anatomie of Sorcerie," 4to. Lond. 1612. p. 85. enumerates among the superstitious persons of his Age, those, who prognosticate "some misfortune, if a Hare do crosse a Man."

Sir Thomas Browne tells us, if an Hare cross the high-way, there are few above three score years that are not perplexed thereat, which, notwithstanding, is but an augurial terror, according to that received expression, "Inauspicatum dat iter oblatus lepus. And the ground of the conceit was probably no greater than this, that a fearful Animal passing by us, portended unto us something to be feared: as, upon the like consideration, the meeting of a Fox presaged some future imposture. These good or bad signs sometimes succeeding according to fears or desires, have left impressions and timorous expectations in credulous minds for ever."

The superstitious notion of a Hare crossing the Road being an ill Omen, is prevalent in Hungary, see Dr. Townson's Travels in Hungary. He says: "this superstition is very antient, and is mentioned in a very old Latin Treatise called Lagographia. 4to. Edinb. 1797."

Dr. Nathaniel Home, in his Dæmonologie, 8vo. Lond. 1650. p. 60. says: "If an Hare, or the like creature, cross the way where one is going, it is (they say) a signe of very ill luck. In so much as some in company with a Woman great with Childe, have upon the crossing of such creatures, cut or torne some of the clothes off that Woman with Childe, to prevent (as they imagined) the ill Luck that might befall her. I know I tell you most true; and I hope in such a subject as this, touching these superstitions, I shall not offend in acquainting you with these particulars."

[c] Borlase, in his Antiq. of Cornwall, p. 135. tells us of "a remarkable way of divining related of Boadicea, Queen of the Britans—when she had harangued her Soldiers to spirit them up against the Romans, she opened her bosom and let go a Hare, which she had there concealed, that the

They were never killed for the Table. 'Tis perhaps from hence that they have been accounted ominous by the Vulgar. See Cæsar's Commentaries, p. 89.

I find the following in "A Helpe to Discourse," 12mo. Lond. 1633. p. 340. "*Q.* Wherefore hath it anciently beene accounted good lucke, if *a* WOLFE *crosse our way*[d], but ill luck if a Hare crosse it? *A.* Our ancestors, in times past, as they were merry conceited, so were they witty: and thence it grew that they held it good lucke if a Wolf crost the way and was gone without any more danger or trouble; but ill luck, if a Hare crost and escaped them, that they had not taken her."

Grose tells us, "If going on a Journey on business a Sow cross the Road, you will probably meet with a disappointment, if not a bodily accident, before you return home. To avert this, you must endeavour to prevent her crossing you: and if that cannot be done, you must ride round on fresh ground: if the Sow is with her litter of Pigs, it is lucky, and denotes a successful journey.

According to the following passage in Ellison's Trip to Benwell, lix. it should seem that Swine appearing in sight, in travelling, was an Omen of good luck:

"Neither did here
In sight appear
Of Swine, foul, dreadful nomen;
Which common Fame
Will oft proclaim
Of Luck, dire, wretched Omen[e]."

Augurs might thence proceed to divine. The frighted Animal made such turnings and windings in her course, as, according to the then rules of judging, prognosticated happy success. The joyful multitude made loud huzzas, Boadicea seized the opportunity, approved their ardor, led them straight to their Enemies, and gained the Victory."

[d] Lupton, in his third Book of Notable Things, (edit. 8vo. 1660. p. 52.) 5. says: "Plinie reports that Men in antient times did fasten upon the Gates of their Towns, the Heads of *Wolves*, thereby to put away Witchery, Sorcery, or Enchantment; which many Hunters observe or do at this Day, but to what use they know not."

Werenfels says: p. 7. "When the superstitious person goes abroad, he is not so much afraid of the Teeth, as the unexpected Sight of a Wolf, lest he should deprive him of his Speech.

[e] The following is from a rare Collection in black letter, which has been already quoted more than once, entitled "Wits, Fits, and Fancies," 4to. "A plaine country Vicar perswaded his Pa-

The meeting of a WEASEL is a bad Omen. See Congreve's Comedy of Love for Love[f].

Melton, in his Astrologaster, p. 46. says: "16. That it is a very unfortunate thing for a Man to meete early in a morning *an ill-favoured* MAN or WOMAN, *a rough-footed* HEN, *a shag-haird* DOG, or *a black* CAT."

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rishioners in all their troubles and adversities, to call upon God, and thus he said: There is (dearlie beloved) a certaine familiar Beast amongst you called a Hogge, see you not how toward a Storme or Tempest it crieth evermore, *Ourgh, Ourgh?* So must you likewise in all your eminent troubles and dangers, say to yourselves, *Lourghd, Lourghd,* helpe me."

[f] In Secret Memoirs of the late Mr. Duncan Campbel, 8vo. 1732. p. 60. we read: "I have known people who have been put into such terrible apprehensions of Death *by the squeaking of a Weazel,* as have been very near bringing on them the Fate they dreaded."

In "Dives and Pauper," fol. 1493. The firste precepte, Chap. 46. "Some Man hadde levyr to mete with a FROUDE or a FROGGE in the way than with a Knight or a Squier, or with any Man of Religion, or of Holy Churche, for than they say and leve that they shal have gold. For sumtyme after the metyng of a Frogge or a Tode they have resceyved Golde — wele I wote that they resseyve Golde of Men or of Wymen, but nat of Frogges ne of Todes, but it be of the Devel in lyknesse of a Frogge or a Tode—these labourers, delvers, and dykers, that moost mete with Frogges and Todes, been fulle pore comonly and but Men paye them their hyre, they have lytel or nought."

Willsford, in his Nature's Secrets, 8vo. Lond. 1658. p. 130. tells us, "Beasts eating greedily, and more than they use to do, prenotes foul weather; and all small Cattel, that seeme to rejoyce with playing and sporting themselves, foreshews Rain.

OXEN and all kind of NEAT, if you do at any time observe them to hold up their heads, and snuffle in the air, or lick their hooves, or their bodies against the hair, expect then rainy weather.

ASSES or MULES, *rubbing often their Ears,* or braying much more than usually they are accustomed, presages Rain.

HOGS crying and running unquietly up and down, with Hay or Litter in their Mouths, foreshews a Storm to be near at hand.

MOLES plying their works, in undermining the Earth, foreshews Rain: but if they do forsake their Trenches and creep above ground in Summer time, it is a sign of hot weather; but when on a suddain they doe forsake the Valleys and low grounds, it foreshews a Flood neer at hand; but their coming into Meddows presages fair weather, and for certain no Floods.

The little sable Beast (called a FLEA) if much thirsting after blood, it argues Rain.

The lamentable Croaking of FROGS more than ordinary, does denote rainy weather.

GLOW-WORMS, SNAYLES, and all such creatures, do appear most against fair weather; but if Worms come out of the Earth much in the day-time, it is a presage of wet weather; but in the Summer evenings it foreshews dewy nights, and hot days to follow."

Shaw, in his History of Moray, tells us that the ancient Scots much regarded Omens in their expeditions: an armed Man meeting them was a good Omen[g]: if a Woman bare-foot crossed the Road before them, they seized her and fetched blood from her forehead: if a Deer, Fox, Hare, or any beast of game appeared, and they did not kill it, it was an unlucky Omen.

In Secret Memoirs of the late Mr. Duncan Campbel, 8vo. Lond. 1732. p. 61. we read: "Some will defer going abroad, tho' call'd by business of the greatest consequence, if on going out, they are met by a person who has the misfortune to squint. This turns them immediately back, and perhaps, by delaying till another time what requires an immediate dispatch, the affair goes wrong, and the Omen is indeed fulfilled, which, but for the superstition of the observer, would have been of no effect."

We gather from a remarkable Book entitled "The Schoolemaster or Teacher of Table Philosophy, 4to. Lond. 1583. B. iv. cap. 8. that in the Ages of Chivalry it was thought unlucky to meet with a Priest, if a Man were going forth to War or a Tournament[h].

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[g] Gaule, in his Mag-astro-mancer posed and puzzel'd, p. 312. mentions this superstition. "Meeting of Monks is commonly accounted as an ill Omen, and so much the rather if it be early in the morning: because these kind of Men live for the most part by the suddain death of Men; as Vultures do by slaughters."

The following occurs in Pet. Molinæi Vates, p. 154. "Si egredienti domo summo mane primus occurrit Æthiops, aut claudus, ominosum est." "Ex quibuslibet rebus Superstitio captat Auguria, casum vertens in Omen."

[h] Gaule, in his Mag-astro-mancer posed and puzzel'd, p. 181. holds it as a vain observation "to bode good or bad luck from the rising up on the right or left side; from lifting the left Leg over the threshold, at first going out of doors; from *the meeting of a Beggar* or *a Priest* the first in a morning; the meeting of a Virgin or a Harlot first; the running in of a Child betwixt two Friends; the justling one another at unawares; one treading upon another's toes; to meet one fasting that is lame, or defective in any member; to wash in the same water after another."

The following Superstitions among the Malabrians are related in Phillips's Account of them, 12mo. 1717. "It is interpreted as a very bad sign if a blind Man, a Bramin, or a Washerwoman, meets one in the way: as also when one meets a Man with an empty panel, or when one sees an Oil mill, or if a Man meets us with his head uncovered, or when one hears a weeping Voice, or sees a Fox crossing the way, or a Dog running on his right hand, or when a poor Man meets us in our way, or when a Cat crosses our way: moreover when any earthen pot maker or Widow meets us, we interpret it in the worst sense: when one sprains his Foot, falls on his head, or is called

THE OWL.

If an Owl, says Bourne, p. 71. which is reckoned a most abominable and unlucky Bird, send forth its hoarse and dismal Voice, it is an Omen of the approach of some terrible thing: that some dire calamity, and some great misfortune is near at hand. This Omen occurs in Chaucer:

"The jelous Swan, ayenst hys deth that singeth,
The *Oule* eke, that of Deth the bode bringeth."

Assembly of Foules, fol. 235.

It is thus mentioned by Spenser:

"The rueful Strich still wayting on the Beere,
The whistler shril, that whoso heares doth die."

Pennant, in his Zoology, vol. i. p. 202. informs us that the appearance of the Eagle Owl in Cities was deemed an unlucky Omen. Rome itself once underwent a Lustration, because one of them strayed into the Capitol[a]. The antients held them in the utmost abhorrence[b], and thought them like the Screech Owl,

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back: presently the Professors of Prognostication are consulted, and they turn to the proper chapter for such a sign, and give the interpretation of it."

[a] Thus Butler in his Hudibras, P. II. Canto iii. l. 707.

"The Roman Senate, when within
The City Walls an Owl was seen,
Did cause their Clergy with Lustrations
(Our Synod calls Humiliations,)
The round fac'd prodigy t' avert
From doing Town and Country hurt."

"According to the Author of the Æneid, the solitary Owl foretold the tragical end of the unhappy Dido." See Macauley's St. Kilda, p. 176. "Suetonius," he tells us, "who took it into his Head to relate all the imaginary prodigies that preceded the Deaths of his twelve Cæsars, never misses an opportunity so favourable of doing justice to the prophetical character of some one Bird or other. It is surprising that Tacitus should have given into the same folly."

[b] Thus Alex. ab Alexandro, lib. v. c. 13. p. 680. "Maxime vero abominatus est Bubo, tristis et dira Avis, voce funesta et gemitu, qui formidolosa, dirasque necessitates et magnos moles instare portendit."

Macaulay, abovequoted, p. 171. observes: "On the unmeaning actions, or idleness of such silly

the Messengers of Death. Pliny stiles it "Bubo funebris et Noctis monstrum[c]." Thus also Virgil in the lines already quoted from Armstrong's History of Minorca in a former page.

Speaking of the tawney Owl, p. 208. Mr. Pennant observes: "This is what we call the Screech Owl, to which the folly of Superstition had given the power of presaging death by its cries[d]."

The Spectator says that a Screech Owl at midnight has alarmed a Family

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Birds; on their silence, singing, chirping, chattering, and croaking; on their feeding, or abstinence; on their flying to the right hand or left, was founded an Art: which from a low and simple beginning grew to an immense height, and gained a surprising degree of credit in a deluded World."

[c] The Owl is called also by Pliny "inauspicata et funebris Avis:" by Ovid "dirum Mortalibus omen: by Lucan, "sinister Bubo:" and by Claudian, "infestus Bubo."

In Petri Molinæi Vates, p. 154. we read: "Si Noctua sub noctem audiatur, ominosum est."

In Bartholomæus de Proprietatibus Rerum, by Berthelet, fol. 166. b. is the following: "Of the Oule. Divynours telle that they betokyn evyll: for if the Owle be seen in a Citie, it signifyeth Distruccion and Waste, as Isidore sayth. The cryenge of the Owle by nyght tokeneth deathe, as Divinours conjecte and deme."

Gaule in his Mag-astro-mancer posed and puzzel'd, p. 181. does not omit, in his Catalogue of vain Observations and superstitious Ominations thereupon "The Owles scritching."

[d] "When Screech Owls croak upon the Chimney tops.

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Its certain then you of a Corse shall hear."

Reed's Old Plays, vol. vi. p. 357.

Alexander Ross informs us in his Appendix to the Arcana Microcosmi, p. 218. that "Lampridius and Marcellinus, among other prodigies, which presaged the death of Valentinian the Emperor, mentions an Owle which sate upon the top of the House where he used to bathe, and could not thence be driven away with Stones. Julius Obsequens (in his Book of Prodigies, c. 85.) shewes that a little before the death of Commodus Antoninus the Emperor, an Owle was observed to sit upon the top of his Chamber, both at Rome and at Sanuvium. Xiphilinus speaking of the prodigies that went before the death of Augustus, says, that the Owl sung upon the top of the Curia. He shews also that the Actian War was presignified by the flying of Owls into the Temple of Concord. In the year 1542. at Herbipolis, or Wirtzburg, in Franconia, this unlucky Bird by his scrieching Songs affrighted the Citizens a long time together, and immediately followed a great plague, war, and other calamities. About twenty years ago I did observe that in the House where I lodged, an Owl, groaning in the Window, presaged the death of two eminent persons who died there shortly after."

more than a Band of Robbers[e]. And, as Grose tells us, a Screech Owl flapping its wings against the Windows of a sick person's Chamber, or screeching at them, portends that some one of the Family shall shortly die.

Moresin, in his Papatus, p. 21. mentions among Omens the hooting of Owls in passing. "Bubonum bubulatum in transitu."

Shakspeare, in his Julius Cæsar, Act i. sc. 6. has the following passage:

"The Bird of Night did sit

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[e] In "More Knaves yet. The Knaves of Spades and Diamonds, with new Additions." 4to. Lond. (date cut off,) I find the following Account of "The Country Cunning Man:"

"Wise Gosling did but hear the Scrich Owle crie,
And told his Wife, and straight a Pigge did die.
Another time (after that scurvie Owle)
When, Ball, his Dog, at twelve o'clocke did howle,
He jog'd his Wife, and ill lucke, Madge did say,
And Fox by morning stole a Goose away.
Besides he knowes foule weather, raine, or haile,
Ev'n by the wagging of his dun Cowe's Taile.
When any Theeves his Hens and Duckes pursew,
He knowes it by the Candles burning blew.
Or if a Raven cry just o're his head,
Some in the Towne have lost their Maidenhead.
For losse of Cattell and for fugitives,
He'll find out with a Sive and rustie Knives.
His good daies are when's Chaffer is well sold,
And bad daies when his Wife doth braule and scold."

Willsford in his Nature's Secrets, p. 134. says: "Owls whooping after Sun-set, and in the Night, foreshews a fair Day to ensue; but if she names herself in French (Huette) expect then fickle and unconstant Weather, but most usually rain."

Mason in the Anatomie of Sorcerie, 4to. Lond. 1612. p. 85. ridicules the Superstition of those persons of his age, that are "the markers of the flying, or noise of foules: as they which prognosticate Death by the Croaking of Ravens, or the hideous crying of Owles in the Night."

Marston, in Antonio and Mellida; Works, 8vo. Lond. 1633. Signat. F. says:

"'Tis yet dead Night, yet all the Earth is cloucht
In the dull leaden hand of snoring sleepe:
No breath disturbs the quiet of the Aire,
No Spirit moves upon the breast of Earth,
Save howling Dogs, *Night Crowes*, and *screeching* Owles,
Save meager Ghosts, Piero, and blacke Thoughts."

Ev'n at Noon day upon the Market place
Houting and shrieking f."

The noise of the Owl, as a foretokening of ill, is also mentioned in "Six Pastorals, &c. by George Smith, Landscape Painter, at Chichester in Sussex," 4to. Lond. 1770. p. 33.

"Within my Cot, where Quiet gave me rest,
Let the dread Screech-Owl build her hated Nest,
And from my Window o'er the country send
Her midnight screams, to bode my latter end."

RAVENS, CROWS, WOOD-PECKERS, KITES, CRANES, HERONS.

Pennant, in his Zoology, vol. i. p. 219. says that "a vulgar respect is paid to the Raven, as being the Bird appointed by Heaven to feed the Prophet Elijah, when he fled from the rage of Ahab.

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f Upon which Grey in his Notes on Shakespear, vol. ii. p. 175. observes: "Romani L. Crasso & C. Marcio Coss. bubone viso lustrabant." See a remarkable account of an Owle that disturbed Pope John XXIV. at a Council held at Rome. Fascic. Rer. expetendar. & fugiendar. p. 402. Brown's edit.

The following is in answer to a Query in the Athenian Oracle, vol. i. p. 45. "why Rats, Toads, Ravens, Screech-Owls, &c. are ominous; and how they come to foreknow fatal Events?"—"Had the Querist said unlucky instead of ominous he might easily have met with satisfaction: a Rat is so, because he destroys many a good Cheshire Cheese, &c. A Toad is unlucky, because it poisons. (Later discoveries in Natural History deny this.) As for Ravens and Screech Owls, they are just as unlucky as Cats, when about their Courtship, because they make an ugly noise, which disturbs their neighbourhood. The Instinct of Rats leaving an old Ship, is, because they cannot be dry in it, and an old House, because, perhaps, they want Victuals. A Raven is much such a prophet as our Conjurers or Almanack Makers, foretelling things after they are come to pass: they follow great armies, as Vultures, not as foreboding Battle, but for the dead men, dogs, horses, &c. which (especially in a march,) must daily be left behind them. But the foolish Observations made on their Croaking before Death, &c are for the most part pure humour, and have no grounds besides foolish Tradition, or a sickly Imagination."

Moresin includes the croaking of Ravens among Omens[a].

Bishop Hall, in his Characters of Vertues and Vices, p. 87. speaking of the superstitious Man, tells us, that "if he heare but a Raven croke from the next Roofe he makes his Will." He mentions also a Crow crying even or odd. "He listens in the Morning whether the Crow crieth even or odd, and by that token presageth the Weather."

The following Lines are found in Spenser:

"The ill-fac'd Owle, Death's dreadful messenger,
The hoarse Night Raven, trompe of doleful dreere[b]."

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[a] "Corvorum crocitatum super tecto. Papatus, p. 21. Gay too, in his Pastoral called The Dirge, has noted this Omen:

"The boding Raven on her Cottage sat,
And, with hoarse Croakings, warn'd us of our Fate."

[b] So, in Shakspeare's Othello:

— "O it comes o're my Memory
As doth the Raven, o're the infected House,
Boding to all.)"

So, again, in the Second Part of Antonio and Mellida; Marston's Works, 8vo. Lond. 1633. Signat. H.

"Now barkes the Wolfe against the full checkt Moone,
Now Lyons halfe-clam'd Entrals roare for food.
Now croaks the Toad, and *Night Crowes screech aloud,*
Fluttering 'bout Casements of departing Soules,
Now gapes the Graves, and through their Yawnes let loose
Imprison'd Spirits to revisit Earth."

The following passages from old English Poets on this subject are found in Poole's English Parnassus, *v.* OMENS.

"*Ravens.*
—— which seldom boding good
Croak their black Auguries from some dark wood."

And again:

"Night Jars and Ravens, with wide stretched Throats
From Yews and Hollies send their baleful Notes—
The om'nous Raven with a dismal chear
Through his hoarse beak of following horror tells,
Begetting strange imaginary Fear,
With heavy echos like to Passing Bells."

Alexander Ross informs us that "by Ravens—both publick and private Calamities and Death

Pennant, in his Zoology, ut supra, p. 220. speaking of the Carrion Crow, tells us, "Virgil says that its croaking foreboded Rain. It was also thought a Bird of bad Omen, especially if it happened to be seen on the left hand.

"Sæpe sinistra cava prædixit ab ilice Cornix."

Thus also Butler, in his Hudibras:

"Is it not om'nous in all Countries
When Crows and Ravens croak upon Trees?"
P. II. Canto iii. l. 707.

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have been portended. Jovianus Pontanus relates two terrible skirmishes between the Ravens and the KITES in the fields lying between Beneventum and Apicium, which prognosticated a great Battle that was to be fought in those fields. Nicetas speaks of a skirmish between the Crowes and Ravens, presignifying the Irruption of the Scythians into Thracia." Appendix to Arcana Microcosmi, p. 219.

He adds, p. 220. "Private Men have been forewarned of their death by Ravens. I have not only heard and read, but have likewise observed divers times. A late example I have of a young Gentleman, Mr. Draper, my intimate Friend, who about five or six years ago, being then in the flower of his Age, had on a sudden, one or two Ravens in his Chamber, which had been quarrelling upon the top of the Chimney; these he apprehended as Messengers of his Death, and so they were; for he died shortly after. Cicero was forewarned by the noise and fluttering of Ravens about him, that his end was near. He that employed a Raven to be the feeder of Elias, may employ the same Bird as a Messenger of Death to others. We read in Histories of a Crow in Trajan's time that in the capitoll spoke (in Greek) all things shall be well."

Macaulay, in his History of St. Kilda, p. 165. tells us: "The truly philosophical manner in which the great Latin Poet has accounted for the joyful croakings of the Raven species, upon a favourable Chaunge of Weather, will in my apprehension (see Georgics, B. i. v. 410. &c.) point out at the same time the true natural causes of that Spirit of Divination, with regard to Storms of Wind, Rain, or Snow, by which the Sea-Gull, Tulmer, Cormorant, Heron, Crow, Plover, and other Birds are actuated sometime before the Change comes on." He observes, p. 174. "Of inspired Birds, Ravens were accounted the most prophetical. Accordingly, in that language of that District, to have the foresight of a Raven, is to this Day a proverbial expression, denoting a preternatural sagacity in predicting fortuitous Events. In Greece and Italy, Ravens were sacred to Apollo, the great Patron of Augurs, and were called Companions and Attendants of that God." Ibid. p. 176. he says that "according to some Writers a great number of Crows fluttered about Cicero's Head, on the very Day he was murdered by the ungrateful Popilius Lænas, as if to warn him of his approaching fate; and that one of them, after having made its way into his Chamber, pulled away his very bed cloathes, from a solicitude for his safety."

Bartholomeus, de Proprietatibus, by Berthelet, 27th Hen. VIII. fol. 168 b. says: "And as Divinours mene the Raven hath a maner Virtue of meanyng and tokenynge of Divination. And therefore, among Nations, the Raven among Foules was halowed to Apollo, as Mercius saythe."

If a Crow cry, says Bourne, p. 70. it portends some Evil.

In Willsford's Nature's Secrets, p. 133. we read: "Ravens and Crows, when they do make a hoarse, hollow, and sorrowful noise, as if they sobbed, it presages foul weather approaching. Crows flocking together in great Companies, or calling early in the morning with a full and clear voice, or at any time of the day gaping against the Sun, foreshews hot and dry weather: but if at the brink of Ponds they do wet their heads, or stalk into the water, or cry much towards the Evening, are signs of Rain[e].

"The WOOD-PECKERS *cry* denotes wet.

"BUZARDS, or KITES, when they do soar very high and much to lessening themselves, making many plains to and again, foreshews hot weather, and that the lower region of the Air is inflamed, which for coolnesse makes them

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[e] Gaule in his Mag-astro-mancer posed and puzzel'd, p. 181. inserts among vain Observations and superstitious Ominations thereupon, "A Crow lighting on the right hand or on the left."

In the Earl of Northampton's Defensative against the Poyson of supposed Prophecies, 4to. Lond. 1583. Signat. T 2 b. we read: "The flight of many Crowes uppon the left side of the Campe, made the Romans very much afrayde of some badde lucke: as if the greate God Jupiter had nothing else to doo (sayd Carneades) but to dryve Jacke Dawes in a flocke together."

Bartholomeus says, fol. 168. of the Crowe—"Divynours tell, that she taketh hede of spienges and awaytynges, and teacheth and sheweth wayes, and warneth what shal fal. But it is ful unleful to beleve, that God sheweth his prevy Counsayle to Crowes as Isidore sayth. Amonge many divynacions divynours meane that Crowes token reyne with gredynge and cryenge, as this Verse meaneth

'Nunc plena Cornix pluviam vocat improba voce.'

that is to understonde,

'Nowe the Crowe calleth reyne with an eleynge voyce."

In the Supplement to the Athenian Oracle, p. 476. we are informed that "people prognosticate a great Famine or Mortality, when great Flocks of Jays and Crows forsake the Woods; because these melancholy Birds, bearing the characters of Saturn the author of Famine and Mortality, have a very early perception of the bad disposition of that Planet."

In the Secret Memoirs of Mr. Duncan Campbel, p. 60. it is said, "Some will defer going abroad, tho' called by Business of the greatest consequence, if, happening to look out of the Window, they see a single Crow."

Ramesey, in his Elminthologia, 8vo. Lond. 1668. p. 271. says: "If a Crow fly but over the House and croak thrice, how do they fear, they, or some one else in the family shall die?"

ascend[d].

"CRANES soaring aloft, and quietly in the Air, foreshews fair Weather; but if they do make much noise, as consulting which way to go, it foreshews a Storm that's neer at hand.

"HERONS in the Evening, flying up and down, as if doubtful where to rest, presages some evill approaching weather[e]."

MAGPIES, GEESE, PEACOCKS, DOVES, JACK-DAWS, DUCKS, CORMORANTS, *and* SEA-GULLS.

The chattering of a Magpie is ranked by Bourne, p. 71. among Omens[a]. It is unlucky, says Grose, to see first one Magpie, and then more: but to see two,

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[d] In the Dialogue of "Dives and Pauper," fol. 1493. First Precepte. 46th Chapter, we read: "Some bileve that yf the Kyte or the Puttock fle ovir the way afore them that they shuld fare wel that daye, for sumtyme they have farewele after that they see the Puttock so fleynge; and soo they falle in wane by leve and thanke the Puttocke of their welfare and nat God, but suche foles take none hede howe often men mete with the Puttok so fleynge and yet they fare nevir the better: for there is no folk that mete so oft with the Puttoke so fleynge as they that begge their mete from dore to dore."

[e] Nash, in his "Christ's Teares over Jerusalem," 4to. Lond. 1613. p. 185. speaking of the Plague in London, says, "The Vulgar menialty conclude therefore it is like to encrease, because *a Hearnshaw* (a whole afternoone together,) sate on the top of Saint Peter's Church in Cornehill. They talk of an Oxe that told the Bell at Wolwitch, and how from an Oxe he transformed himselfe to an old Man, and from an old Man to an Infant, and from an Infant to a young Man. Strange prophetical reports (as touching the sicknes) they mutter he gave out, when in truth they are nought els but cleanly coined Lies, which some pleasant sportive Wits have devised to gull them most grossely."

Werenfels says, p. 6. "If the superstitious Man has a desire to know how many years he has to live, he will enquire of the CUCKOW."

[a] In the Dialogue of "Dives and Pauper," fol. Pynson, 1493. Signat. e. 2. among superstitious practices then in use, and censured by the author, we find the following: "Divynaciones by chyterynge of Byrdes, or by fleyinge of foules."

denotes Marriage or Merriment: three, a successful Journey: four, an unexpected piece of good news: five, you will shortly be in a great company.

The ancient Augurs foretold things to come by the chirping or singing of certain Birds, the Crow, the Pye, the Chough, &c.: hence perhaps the Observation, frequent in the mouths of old Women, that when the Pye chatters we shall have Strangers.

It is very observable, that, according to Lambarde in his Topographical Dictionary, p. 260. Editha persuaded her Husband to build a Monastery at Oseney near Oxford, upon the chattering of Pies. Magpies are ranked among Omens by Shakspeare[b]. Reginald Scot, in his Discovery of Witchcraft, p. 95. says that to prognosticate that Guests approach to your House, upon the chattering of

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[b] "The Raven rook'd her on the chimney's top,
And chattering Pies in dismal discords sung."
Henry VI. Act v. sc. 6.

also in Macbeth,

"Augurs, and understood Relations, have
By Magot-pies, and Choughs, and Rooks, brought forth
The secretst Man of blood."

on which Steevens observes, "In Cotgrave's Dictionary a Magpie is called Magatapie. So in the Night Raven, a Satirical Collection, &c.

'I neither tattle with Jack Daw
Or Maggot-pye on thatch'd house straw."

Magot-pie is the original name of the bird; Magot being the familiar appellation given to Pies, as we say Robin to a Red-breast, Tom to a Titmouse, Philip to a Sparrow, &c. The modern Mag is the abbreviation of the antient Magot, a word which we had from the French. See Reed's edit. of Shaksp. 1803. vol. x. p. 187.

In the Supplement to Johnson and Steevens's Shakspeare, 8vo. Lond. 1780. vol. ii. p. 706. it is said that the Magpie is called in the West to this hour a Magatipie, and the import of the Augury is determined by the number of the Birds that are seen together: "One for Sorrow: two for Mirth: three for a Wedding: four for Death." Mr. Park, in a Note in his Copy of Bourne and Brand's Popular Antiquities, p. 88, says that this regulation of the Magpie Omens is found also in Lincolnshire. He adds that the prognostic of sorrow is thought to be averted by turning thrice round.

Gaule, in his Mag-astro-mancer posed and puzzel'd, p. 181. notices among vain Observations "the Pyes chattering about the House."

Dr. Nathaniel Home in his Dæmonologie, 8vo. Lond. 1650. speaking of popular Superstitions, p. 59. tells us: "by the chattering of Magpies, they know they shall have strangers. By the flying

Pies or Haggisters (Haggister in Kent signifies a Magpie) is altogether Vanity and Superstition.

In Lancashire, among the vulgar, it is accounted very unlucky to see two Magpies (called there Pynots, in Northumberland Pyanots,) together: thus, in Tim Bobbins' Lancashire Dialect, 8vo. 1775. p. 31. "I saigh two rott'n Pynots (hongum) that wur a sign o bad fashin: for I heard my Gronny say hoode os leef o seen two owd Harries (Devils) os two pynots."

The Magpie continues to be ominous in Scotland. "The Glossary to the Complaynt of Scotland," 8vo. Edinb. 1801. *v.* PIETT, *a Magpie*, observes that "it is, according to popular Superstition, a Bird of unlucky Omen. Many an old Woman would more willingly see the Devil, who bodes no more ill luck than he brings, than a Magpie perching on a neighbouring Tree." The same Glossary, "*v.* THUESNEK, *the cry of the Lapwing*, tells us, that in the South and West of Scotland, this Bird is much detested, though not reckoned ominous. As it frequents solitary places, its haunts were frequently intruded upon by the fugitive Presbyterians, during the Persecution which they suffered in the disgraceful and tyrannical reigns of Charles the second and James the second, when they were often discovered by the clamours of the Lapwing."

The quaint Author of "A strange Metamorphosis of Man transformed into a Wildernesse, deciphered in Characters, 12mo. Lond. 1634. speaking of *the*

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and crying of Ravens over their Houses especially in the dusk Evening, and where one is sick, they conclude death: the same they conclude by the much crying of Owles in the Night, neer their Houses at such a time."

Alexander Ross, in his Appendix to the Arcana Microcosmi, p. 219. tells us that in the time of King Charles the eighth of France, the battle that was fought between the French and Britans, in which the Britans were overthrown, was foreshewed by a skirmish between the Magpies and Jack Daws."

The following is from "Glossarium Suio-Gothicum, auctore I. Ihre." fol. Upsaliæ 1769. *v.* SKATA. tom. ii. p. 565.

"SKATA, *Pica*. Quum illius plurimus in Auguriis usus fuerit, *v.* Plinii Hist. Nat. lib. x. 18. interque aves sinisterioris Ominis semper locum invenerit, unde etiam videmus, veteris Superstitionis tenacem plebem nostram volucrem hanc Stabulorum portis expansis alis suspendere, ut, quod ait Apuleius, suo corpore luat illud Infortunium quod aliis portendit: hinc arbitror a *scada* nocere, A.S. scathian, nomen illi inditum fuisse. Vocatur alias *Skjura*, forté a garritu, ut etiam Latiné *Garrulus* nuncupabatur." Such is the opinion of the common people in Sweden.

Goose, says: "She is no Witch, or Astrologer, to divine by the Starres, but yet hath a shrewd guesse of rainie Weather, being as good as an Almanack to some that beleeve in her."

We read in Willsford's Nature's Secrets, p. 132. that "the Offspring or Aliance of the Capitolian Guard, when they do make a gaggling in the air more than usual, or seem to fight, being over greedy at their meat, expect then cold and winterly weather."

Also, ibid. p. 134. "Peacocks crying loud and shrill for their lost Io, does proclaim an approaching Storm[c]."

As also, ibid. "Doves coming later home to their Houses then they are accustomed to do, presages some evil weather approaching."

So, ibid. p. 133. "Jack-daws, if they come late home from forraging, presages some cold or ill weather neer at hand, and likewise when they are seen much alone."

So, ibid. p. 132. "Ducks, *Mallards*, and all water-fowls, when they bathe themselves much, prune their feathers, and flicker, or clap themselves with their wings, it is a sign of Rain or Wind." The same with "*Cormorants* and *Gulls*[d]."

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[c] We read in the eleventh Book of Notable Things by Thomas Lupton, 8vo. Lond. 1660. No. 10. p. 311. that "the Peacock, by his loud and harsh clamor, prophesies and foretells Rain, and the oftner they cry, the more Rain is signified." Theophrastus and Mizaldus are cited:—"and Paracelsus saies, if a Peacock cries more than usual, or out of his time, it foretells the Death of some in that Family to whom it doth belong."

[d] In Sir John Sinclair's Statistical Account of Scotland, vol. iii. 8vo. Edinb. 1792. p. 478. the Minister of Arbirlot, in the County of Forfar, informs: "The *Sea Gulls* are considered as ominous. When they appear in the Fields, a Storm from the South-East generally follows: and when the Storm begins to abate, they fly back to the Shore."

Ibid. vol. i. p. 32. Parish of Holywood, Dumfries-shire, "During the whole year the Sea Gulls, commonly called in this Parish *Sea Maws*, occasionally come from the Solway Frith to this part of the Country; their arrival seldom fails of being followed by a high Wind and heavy Rain, from the South-West, within twenty-four hours; and they return to the Frith again as soon as the Storm begins to abate."

Willsford, in his Nature's Secrets, p. 134. says: "*Sea Mews*, early in the Morning making a gaggling more than ordinary, foretoken stormy and blustering weather."

COCKS, HOOPOE, GREAT AUK, STORMY PETREL, EAGLE, BITTERN, *and* KING FISHER.

Moresin ranks the unseasonable crowing of the Cock among Omens. As also the sudden fall of Hens from the House Top[a]. These Fowl Omens are

[a] "Gallorum Gallinaceorum cucurritum intempestivum.—Gallinarum subitum e Tecto casum." p. 21. Gaule, in his Mag-astro-mancer posed and puzzel'd, p. 181. enumerating vain Observations and superstitious Ominations thereupon, has not overlooked "The Cock's crowing unseasonably."

In Willsford's Nature's Secrets, 8vo. Lond. 1658. p. 132. we read: "The vigilant Cock, a Bird of Mars, the good Housewives' Clock and the Switzer's Alarum, if he crows in the day time very much, or at Sun-setting, or when he is at roost at unusual hours, as at 9 or 10, expect some change of weather, and that suddenly, but from fair to foul, or the contrary: but when the Hen crows, good Men expect a Storm within doors and without. If the Hens or Chickins in the morning come late from their Roosts, (as if they were constrained by hunger,) it presages much rainy weather."

In the British Apollo, fol. 1708. vol. i. No. 64. To a Query,

"When my Hens do crow,
Tell me if it be ominous or no?"

it is answered:

"With crowing of your Hens we will not twit ye,
Since here they ev'ry day crow in the City;
Thence thought no Omen."

Park, in his Travels in the Interior of Africa, has the following passage: "While journeying on, Johnson, the Interpreter, discovered a species of Tree, for which he had made frequent inquiry. He tied a white Chicken to the Tree by its leg to one of the branches, and then said that the Journey would be prosperous. He said the Ceremony was an offering or sacrifice to the Spirits of the Woods, who were a powerful race of beings, of a white colour, with long flowing hair."

Werenfels, in his Dissertation upon Superstition, p. 7. says, speaking of a superstitious Man, "When he returns home, he will often be in fear too, lest a Cockatrice should happen to be hatched from his Cock's Egg, and kill him with its baneful aspect." He had given the following trait of his Character before: "When he goes out of doors, he fears nothing so much as the glance of an envious Eye."

"Mischiefs are like the Cockatrice's Eye;
If they see first, they kill: if seen, they die." Dryden.

probably derived to us from the Romans, at whose Superstitions on this account Butler laughs in his Hudibras[b].

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[b] "A Flam more senseless than the Roguery
Of old Aruspicy and Aug'ry,
That out of Garbages of Cattle
Presag'd th' events of Truce or Battle;
From Flight of Birds or Chickens pecking
Success of great'st attempts would reckon."
P. II. Canto iii. l. 29.

I recollect nothing at present which seems to have been derived into modern Superstition from the antient mode of deducing Omens from the inside of Animals, unless it be that concerning *the Merry Thought*, thus noticed by the Spectator; "I have seen a Man in love turn pale and lose his appetite upon the plucking of a Merry Thought."

In the British Apollo, fol. Lond. 1708. vol. i. No. 84. is the following Quæry: "For what reason is the Bone next the breast of a Fowl, &c. called the Merry Thought, and when was it first called so? *A.* The original of that name was doubtless from the pleasant fancies that commonly arise upon the breaking of that Bone, and 'twas then certainly first called so, when these merry notions were first started."

In Lloyd's Stratagems of Jerusalem, p. 285. we are told: "Themistocles was assured of Victory over King Xerxes and his huge Army by *crowing of a Cocke*, going to the Battle at Artemisium, the day before the Battell began, who having obtained so great a Victory, gave a Cocke in his ensigne ever after."

Ibid. we read: "The first King of Rome, Romulus, builded his kingdom by *flying of Fowles* and soothsaying. So Numa Pompil. was chosen second King of Rome by *flying of Fowles*. So Torquinius Priscus, an Eagle tooke his Cappe from his Head and fled up on high to the Skies, and after descended, and let his Cappe fall on his Head againe, signifying thereby that he should be King of Rome."

Ibid. p. 289. "The Arabians, Carians, Phrygians, and Cilicians, do most religiously observe *the chirping and flying of Birds*, assuring themselves good or bad events in their Warres."

Ibid. p. 290. "So superstitious grew the Gentils, with such abhominable Idolatry, that in Persia by *a Cock*, in Egypt by a Bull, in Æthiope by a Dog, they tooke soothsaying; in Beotia by a Beech Tree, in Epyre by an Oake, in Delos by a Dragon, in Lycia by a Wolfe, in Ammon by a Ramme, they received their Oracles, as their warrant to commence any Warre, to enter any Battell, or to attempt any enterprize."

The Earl of Northampton's Defensative against the Poison of supposed Prophecies, 4to. Lond. 1583. Signat. T. 2 b. says: "The Romaines tooke the crowing of a Cocke for an abode of Victory, though no Philosopher be ignorant that this procedeth of a gallant lustinesse uppon the first digestion."

Pennant, in his Zoology, vol. i. p. 258. speaking of the HOOPOE, tells us that the country people in Sweden look on the appearance of this Bird as a presage of War: Facies armata videtur. And formerly the Vulgar in our Country esteemed it a forerunner of some calamity.

The same writer, ibid. vol. ii. p. 508. tells us that *the* GREAT AUK is a Bird observed by Seamen never to wander beyond soundings, and according to its appearance they direct their measures, being then assured that Land is not very remote. Thus the modern Sailors pay respect to Auguries in the same manner as Aristophanes tells us those of Greece did, above two thousand years ago: see Aves. l. 597.

Προερεῖ τις ἀεὶ των ὀρνίθων μαντευομένῳ περι τᾶ πλοῦ,
Νυνὶ μὴ πλεῖ, χειμὼν ἔσαι· νυνὶ πλεῖ, κέρδος ἐπέσαι.

thus translated:

"From Birds in sailing Men instructions take,
Now lye in port, now sail and profit make."

Pennant farther observes, ibid. p. 554. that the STORMY PETREL presages bad weather, and cautions the Seamen of the approach of a Tempest, by collecting under the sterns of the Ships[c].

In Lloyd's Stratagems of Jerusalem, p. 290. we read: "Aristander the soothsayer, in the battell at Arbela, being the last against Darius, was then on horseback hard by Alexander, apparelled all in white, and a Crowne of Golde upon

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[c] "Halcyon," says Willsford, ut supra, p. 134. "at the time of breeding, which is about fourteen days before the Winter Solstice, foreshews a quiet and tranquil time, as it is observed about the Coast of Sicily, from whence the proverb is transported, the Halcyon Days. Pliny."

Dallaway, in his Constantinople Antient and Modern, 4to. Lond. 1797. p. 137. speaking of the Bosphorus, says: "Scarcely a minute passes but flocks of aquatic Birds, resembling Swallows, may be observed flying in a lengthened train from one Sea to the other. As they are never known to rest, they are called Halcyons, and by the French 'Ames damnées.' They are superstitiously considered by all the Inhabitants."

In Smith's Travels, 8vo. Lond. 1792. p. 11. it is said: "On sailing along the Coasts of Corsica and Sardinia—June 9—we saw *a Sea Monster*, which (or others of the same kind) appeared several times the same day, spouting the water from its Nose to a great height. It is called Caldelia, and is said to appear frequently before a Storm. A Storm came on next morning, which continued four days."

his head, encouraging Alexander, *by the flight of an* EAGLE, the victory should be his over Darius. Both the Greekes, the Romaines, and the Lacedemonians, had theyr Soothsayers hard by them in their Warres."

Bishop Hall, in his Characters of Vertues and Vices, speaking of the superstitious Man, says, "If *a* BITTOURN fly over his head by night, he makes his Will."

In Wild's Iter Boreale, p. 19. we read:

> "The peaceful King-fishers are met together
> About the Decks, and prophesie calm weather."

SPIDERS, SNAKES, EMMETS, BEES. LAMBKINS, *and* WEATHER'S-BELL.

It is vulgarly thought unlucky to kill SPIDERS. It would be ridiculous to suppose that this has been invented to support the Scottish Proverb, that "Dirt bodes Luck:" it is however certain that this notion serves, in many instances, among the Vulgar, as an apology for the laziness of Housewives in not destroying their Cobwebs. It has rather been transmitted from the Magicians of antient Rome, by whom, according to Pliny's Natural History, Presages and Prognostications were made from their manner of weaving their Webs[a].

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[a] In Bartholomæus de Proprietatibus Rerum, (printed by Th. Berthelet, 27th Hen. VIII.) lib. xviii. fol. 314. speaking of Pliny, we read: "Also he saythe, Spynners (Spiders) ben tokens of Divynation and of knowing what wether shalfal, for oft by weders that shalfal, some spin and weve higher or lower. Also he saythe, that multytute of Spynners is token of moche reyne."

Willsford, in his Nature's Secrets, p. 131. tells us; "Spiders creep out of their holes and narrow receptacles against Wind or Rain: Minerva having made them sensible of an approaching Storm." He adds: "The Commonwealth of Emmets, when busied with their Eggs, and in ordering their State Affairs at home, it presages a Storm at hand, or some foul weather; but when Nature seems to stupifie their little bodies, and disposes them to rest, causing them to withdraw into their Caverns, least their industry should engage them by the inconveniency of the season, expect then some foul and winterly weather."

Bishop Hall, in his Characters of Vertues and Vices, speaking of a superstitious Man, says: "If he see A SNAKE *unkilled*, he fears a mischief[b]."

Gay mentions, among rustic Omens, the WEATHER'S BELL, and the LAMBKIN; as also BEES.

—— "The *Weather's Bell*
Before the drooping Flock toll'd forth her Knell."

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"The *Lambkin*, which her wonted tendance bred,
Drop'd on the plain that fatal instant dead."

Mr. Park has the following Note in his Copy of Bourne and Brand's Popular Antiquities, p. 93. "Small Spiders, termed *Money Spinners*, are held by many to prognosticate good Luck, if they are not destroyed, or injured, or removed from the person on whom they are first observed."

In the Secret Memoirs of Mr. Duncan Campbel, p. 60. in the Chapter of Omens, we read, that "Others have thought themselves secure of receiving Money, if, by chance, a little Spider fell upon their Cloaths."

White, in his Natural History of Selborne, p. 191. tells us: "The Remark that I shall make on the Cob-web-like appearances, called *Gossamer*, is, that, strange and superstitious as the notions about them were formerly, no body in these days doubts but that they are the real production of small Spiders, which swarm in the Fields in fine weather in Autumn, and have a power of shooting out Webs from their tails, so as to render themselves buoyant, and lighter than Air."

[b] Cicero, in his second Book on Divination, §. 28. observes: "Quidam et Interpres portentorum non inscitè respondisse dicitur ei, qui cum ad eum retulisset quasi ostentum, quod Anguis domi vectem circumjectus fuisset. Tum esset, inquit, ostentum, si Anguem vectis circumplicavisset. Hoc ille responso satis aperté declaravit, nihil habendum esse portentum quod fieri posset." He adds, §. 29. "C. Gracchus ad M. Pomponium scripsit, duobus Anguibus domi comprehensis, haruspices a patre convocatos. Quî magis Anguibus, quam Lacertis, quam Muribus? Quia sunt hæc quotidiana, Angues non item. Quasi vero referat, quod fieri potest quam id sæpe fiat? Ego tamen miror, si emissio feminæ Anguis mortem adferebat Ti. Graccho, emissio autem maris Anguis erat mortifera Corneliæ, cur alteram utram emiserit: nihil enim scribit respondisse haruspices, si neuter Anguis emissus esset, quid esset futurum. At mors insecuta Gracchum est. Causa quidem, credo, aliqua morbi gravioris, non emissione Serpentis: neque enim tanta est infelicitas haruspicum, ut ne casu quidem umquam fiat, quod futurum illi esse dixerint."

Alexander Ross, in his Appendix to the Arcana Microcosmi, p. 219. tells us, "I have heard of Skirmishes between Water and Land Serpents premonstrating future Calamities among Men."

The same author, ibid. tells us that "the cruel Battels between the Venetians and Insubrians, and that also between the Liegeois and the Burgundians, in which above thirty thousand men were slain, were presignified by a great Combat between two swarms of Emmets."

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"Swarm'd on a rotten stick the BEES I spy'd[c],
Which erst I saw when Goody Dobson dy'd."

DEATH-WATCH.

Wallis, in his History of Northumberland, vol. i. p. 367. gives the following account of the Insect so called, whose ticking has been thought by antient Superstition to forebode death in a Family[a]. "The small Scarab called the Death-Watch, (Scarabæus galeatus pulsator,) is frequent among Dust and in decayed rotten Wood, lonely and retired. It is one of the smallest of the Vagipennia, of a dark brown, with irregular light brown spots, the belly plicated, and the wings under the cases pellucid; like other Beetles, the helmet turned up, as is supposed for hearing; the upper lip hard and shining. By its regular pulsations, like the ticking of a Watch, it sometimes surprizes those that are strangers to its nature and properties, who fancy its beating portends a family change, and the shortening of the thread of Life. Put into a box, it may be heard and seen in the act of pulsation, with a small proboscis against the side of it, for food more

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[c] In Tusser's Five Hundred Points of Husbandry, under the Month of May, are these Lines:

"Take heed to thy Bees, that are ready to swarme,
The losse thereof now, is a Crown's worth of harme:"

on which is the following observation in Tusser Redivivus, 8vo. Lond. 1744. p. 62. "The tinkling after them with a Warming Pan, Frying Pan, or Kettle, is of good use to let the Neighbours know you have a Swarm in the Air, which you claim wherever it lights; but I believe of very little purpose to the reclaiming the Bees, who are thought to delight in no Noise but their own."

Borlase, in his Antiquities of Cornwall, p. 168. tells us: "The Cornish to this Day invoke the Spirit Browny, when their Bees swarm; and think that their crying Browny, Browny, will prevent their returning into their former Hive, and make them pitch and form a new Colony."

Willsford, in his Nature's Secrets, p. 134. says: "Bees, in fair weather, not wandring far from their Hives, presages the approach of some stormy weather."—"Wasps, Hornets, and Gnats, biting more eagerly then they use to do, is a sign of rainy weather."

See more of Bee-Superstitions in pp. 202, 203.

probably than for hymenæal pleasure as some have fancied[b]." The above formal account will not be ill contrasted with the following fanciful and witty one of Dean Swift in his invective against Wood. It furnishes us too with a Charm to avert the Omen.

——"A Wood Worm
That lies in old wood, like a Hare in her form,
With Teeth or with Claws it will bite, or will scratch,
And Chambermaids christen this Worm a Death Watch:
Because like a Watch it always cries click:
Then woe be to those in the House who are sick;
For as sure as a Gun they will give up the ghost,
If the Maggot cries click, when it scratches the post.
But a Kettle of scalding hot water injected,
Infallibly cures the Timber affected;
The Omen is broken, the danger is over,
The Maggot will die, and the sick will recover[c]."

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[b] Baxter, in his World of Spirits, p. 203. most sensibly observes that "There are many things that Ignorance causeth multitudes to take for Prodigies. I have had many discreet Friends that have been affrighted with the Noise called a Death-Watch, whereas I have since, near three years ago, oft found by Trial, that it is a Noise made upon paper, by a little, nimble, running Worm, just like a Louse, but whiter, and quicker; and it is most usually behind a Paper pasted to a Wall, especially to Wainscot: and it is rarely, if ever heard, but in the heat of Summer."

Our author, however, relapses immediately into his honest credulity: adding, "But he who can deny it to be a prodigy, which is recorded by Melchior Adamus, of a great and good Man, who had a Clock-watch that had layen in a Chest many years unused; and when he lay dying, at eleven a clock, of itself, in that Chest, it struck eleven in the hearing of many."

In the British Apollo, fol. Lond. 1710. vol. ii. No. 86. is the following Query, "Why *Death-Watches*, Crickets, and Weasles do come more common against Death than any other time? *A.* We look upon all such things as idle Superstitions, for were any thing in them, Bakers, Brewers, Inhabitants of old Houses, &c. were in a melancholy Condition."

To an enquiry, ibid. vol. ii. No. 70. "concerning a Death-Watch, whether you suppose it to be *a living Creature*," answer is given, "It is nothing but a little Worm in the Wood.

"How many people have I seen in the most terrible palpitations, for months together, expecting, every Hour, the approach of some calamity, only by a little Worm, which breeds in old Wainscot, and, endeavouring to eat its way out, makes a noise like the movement of a Watch." Secret Memoirs of the late Mr. Duncan Campbel, 8vo. Lond. 1732. p. 61.

[c] See the Athenian Oracle, vol. i. p. 231.

Grose tells us that "the clicking of a Death-Watch is an Omen of the death of some one in the House wherein it is heard."

DEATH OMENS *peculiar to* FAMILIES.

Grose tells us that besides general Notices of Death, many Families have particular Warnings or Notices; some by the appearance of a Bird, and others by the figure of a tall Woman, dressed all in white, who goes shrieking about the House. This Apparition is common in Ireland, where it is called Benshea, and the shrieking Woman.

Mr. Pennant says, that many of the great Families in Scotland had their Dæmon or Genius, who gave them monitions of future events. Thus the Family of Rothmurchas had the Bodack au dun, or the Ghost of the Hill: Kinchardines the Spectre of the bloody Hand. Gartinbeg House was haunted by Bodach Gartin, and Tulloch Gorms by Maug Monlack or the Girl with the hairy left hand. The Synod gave frequent orders that enquiry should be made into the Truth of this Apparition; and one or two declared that they had seen one that answered the description[a].

Mr. Pennant, in describing the Customs of the Highlanders, tells us that in certain places the death of people is supposed to be foretold by the Cries and Shrieks of Benshi or the Fairies Wife, uttered along the very path where the Funeral is to pass, and what in Wales are called Corps Candles are often ima-

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[a] In the Living Library, &c. fol. Lond. 1621. p. 284. we read: "There bee some Princes of Germanie that have particular and apparent presages and tokens, full of noise, before or about the Day of their death, as extraordinarie roaring of Lions, and barking of Dogs, fearful noises and bustlings by Night in Castles, striking of Clocks, and tolling of Bels at undue times and howres, and other warnings whereof none could give any Reason."

Delrio in his Disquisitiones Magic. p. 592. has the following: "In Bohemia spectrum fœmineum vestitu lugubri apparere solet in Arce quadam illustris Familiæ, antequam una ex Conjugibus Dominorum illorum e vita decedat."

gined to appear and foretell mortality. In the County of Carmarthen there is hardly any one that dies but some one or other sees his Light or Candle.

There is a similar Superstition among the Vulgar in Northumberland. They call it seeing the Waff of the person whose death it foretells [b].

King James in his Dæmonology, p. 136. says: "In a secret murther, if the

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[b] I conjecture this Northern vulgar word to be a corruption of Whiff, a sudden and vehement Blast, which Davies thinks is derived from the Welsh *Chwyth*, halitus, anhelitus, flatus. See Lye's Junius's Etymolog. in verbo. The Spirit is supposed to glide swiftly by. Thus in the Glossary of Lancashire Words and Phrases, "wapt by," is explained "went swiftly by." See A View of the Lancashire Dialect, 8vo. March 1763.

The Glossary to Burn's Scottish Poems describes "Wraith" to be a Spirit, a Ghost, an Apparition, exactly like a living person, whose Appearance is said to forbode the person's approaching Death. King James, in his Dæmonology, says that "Wraithes appeare in the shadow of a person newly dead, or to die, to his Friends," p. 125.

Wrack, in the Glossary to Gawin Douglas's Virgil, signifies a Spirit or Ghost. Wapian too, Anglo Saxon, is rendered *horrere, stupere, fluctuare.* In the Glossary to Allan Ramsay's Poems, 4to. Edinb. 1721. the word *Waff* is explained "wand'ring by itself."

These are, says Grose, the exact figures and resemblances of persons then living, often seen not only by their Friends at a distance, but many times by themselves: of which there are several instances in Aubrey's Miscellanies. These Apparitions are called *Fetches*, and in Cumberland *Swarths*: they most commonly appear to distant Friends and Relations, at the very instant preceding the death of the person whose figure they put on. Sometimes there is a greater interval between the appearance and death."

In the Statistical Account of Scotland, vol. xxi. p. 148. Parish of Monquhitter, we read under the head of "Opinion:" "The *Fye* gave due warning by certain signs of approaching mortality." Again, p. 149. "The Fye has withdrawn his warning." Ibid. p. 150. Some observing to an old Woman, when in the 99th year of her Age, that in the course of Nature she could not long survive—"Aye, said the good old Woman, with pointed indignation, 'what *Fye-token* do you see about me?" *

* In the same Volume and Page of the Statistical Account of Scotland, is another Anecdote which shews with what indifference death is sometimes contemplated. "James Mackie, by trade a wright, was asked by a neighbour for what purpose some fine deal that he observed in his barn. 'It is timber for my Coffin,' quoth James. 'Sure,' replies the neighbour, 'you mean not to make your own Coffin. You have neither resolution or ability for the task.' 'Hout away man,' says James, 'if I were once begun, I'll soon ca't by hand.' The hand, but not the heart, failed him, and he left the task of making it to a younger operator."

This calls to my remembrance what certainly happened in a Village in the County of Durham, where it is the etiquette for a person not to go out of the House till the burial of a near Relation. An honest simple countryman, whose wife lay a corpse in his house, was seen walking slowly up the Village: a Neighbour ran to him and asked "Where in Heaven, John, are you going?" "To the Joiner's Shop," said poor John, "to see them make my wife's Coffin; it will be a little diversion for me."

dead Carkasse be at any time thereafter handled by the Murtherer, it will gush out of blood, as if the Blood were crying to Heaven for revenge of the murtherer[c].

In the same Work, vol. iii. 8vo. Edinb. 1792, p. 380. The Minister of Applecross in the Co. of Ross, speaking of the Superstitions of that parish, says: "The Ghosts of the dying, called *Tasks*, are said to be heard, their cry being a repetition of the Moans of the sick. Some assume the sagacity of distinguishing the Voice of their departed Friends. The Corps follow the tract led by the Tasks to the place of Interment: and the early or late completion of the Prediction, is made to depend on the period of the Night at which the Task is heard."

[c] "Who can alleage," (says the author of the Living Librarie, &c. fol. Lond. 1621. p. 283.) "any certaine and firme reason why the blood runnes out of the Wounds of a Man murdred, long after the murder committed, if the Murderer be brought before the dead Bodie? Galeotus Martius, Jeronymus Maggius, Marsilius Ficinus, Valleriola, Joubert, and others have offered to say something thereof." The same author immediately asks also: "Who (I pray you) can shew why, if a desperat Bodie hang himselfe, suddenly there arise Tempests and Whirlewinds in the Aire?"

In Five philosophical Questions answered, 4to. Lond. 1653. is the following:

"*Why dead Bodies bleed in the presence of their Murtherers?*

"Good antiquity was so desirous to know the Truth that as often as naturall and ordinary proofes failed them, they had recourse to supernatural, and extraordinary wayes. Such among the Jewes was the Water of Jealousie, of which an adulteresse could not drink without discovering her guiltinesse, it making her burst. Such was the Triall of the Sieve, in which the Vestall Nun, not guilty of unchastity, as she was accused to be, did carry water of Tiber without spilling any. Such were the oathes upon *St. Anthonies* arme, of so great reverence, that it was believed that whosoever was there perjured would within a year after bee burned with the Fire of that Saint: and even in our Times it is commonly reckoned, that none lives above a yeare after they have incurred the Excommunication of Saint Geneviefe. And because nothing is so hidden from Justice as murder, they use not only Torments of the Body, but also the Torture of the Soule, to which its passions doe deliver it over, of which Feare discovering itselfe more than the rest, the Judges have forgotten nothing that may make the suspected person fearefull: for besides their interrogatories, confronting him with witnesses, sterne lookes, and bringing before him the Instruments of Torture, as if they were ready to make him feele them—they persuade him that a Carkasse bleeds in the presence of his murtherers, because dead Bodies being removed doe often bleed, and then he whose Conscience is tainted with the Synteresis of the Fact, is troubled in such sort, that by his mouth or gesture he often bewrayes his owne guiltinesse, as not having his first motions in his owne power."

See in the Athenian Oracle, vol. i. p. 106. a particular relation of a Corpse falling a bleeding at the approach of a person supposed to have any way occasioned its death; where the phenomenon is thus accounted for: "The Blood is congealed in the Body for two or three Days, and then becomes liquid again in its tendency to corruption. The Air being heated by many persons coming about

Reginald Scot too, in his Discovery of Witchcraft, p. 170. says: "I have heard by credible report, that the wound of a Man murthered, renewing bleeding at the presence of *a dear Friend* or of *a mortal Enemy*. Divers also write that

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the Body, is the same thing to it as motion is. 'Tis observed that dead Bodies will bleed in a concourse of people, when Murderers are absent as well as present, yet Legislators have thought fit to authorize it, and use this Tryal as an Argument at least, to frighten, though 'tis no conclusive one to condemn them." See more to the same purpose, p. 193.

At Hertford Assizes, 4 Car. I. the following was taken by Sir John Maynard, Serjeant at Law, from the Deposition of the Minister of the Parish where a Murder was committed: "That the Body being taken out of the Grave thirty Days after the party's death, and lying on the Grass, and the four Defendants (suspected of murdering her) being required, each of them touched the dead Body, whereupon the Brow of the dead, which before was of a livid and carrion colour, began to have a dew, or gentle sweat, arise on it, which encreased by degrees, till the sweat ran down on drops in the face; the brow turn'd to a lively and fresh colour; and the deceased opened one of her Eyes, and shut it again three several times: she likewise thrust out the Ring or Marriage Finger three times, and pulled it in again, and the Finger *dropt blood* on the Grass." The Minister of the next parish, who also was present, being sworn, gave evidence exactly as above. See Gent. Mag. for Sept. 1731. vol. i. p. 395.

Mr. Park, in his Copy of Bourne and Brand's Popular Antiquities, p. 101. on the prevailing Opinion that when a person is murdered, the Corpse will bleed at the approach of the murderer, has inserted the following Note:

"This Opinion is sarcastically alluded to in the following Lines of an early English Epigrammatist:

Phisition Lanio never will forsake
His golden Patiente while his Head doth ake:
When he is dead, farewell. He comes not there;
He hath nor cause, nor courage to appear—
He will not looke upon the face of Death,
Nor bring the dead unto her mother Earth.
I will not say, but if he did the deede,
He must be absent—*lest the Corpse should bleed.*"

Bastard's Chrestoleros, lib. v. ep. 22. ed. 1598."

One might add to this the very ill-timed jocular Remark made by one to a Physician attending a Funeral: "So, Doctor, I see *you are going home with your Work.*"

In Wits, Fits, and Fancies, 4to. *b. l.* p. 83. is the following: "A Gentlewoman went to Church so concealed, that she thought nobody could know her. It chanced that her Lover met her, and knew her, and spake unto her: Sir, (she answered,) you mistake me, how know ye me! All too well (replyed the Gentleman) for so soone as I met you, behold my Wounds fell fresh a bleeding! Oh, hereof you only are guilty."

if one pass by a murthered Body, (though unknown) he shall be stricken with fear, and feel in himself some alteration by Nature.

Three loud and distinct knocks at the Bed's head, says Grose, of a sick person, or at the Bed's head or Door of any of his Relations, is an Omen of his Death.

Among Death Omens the *withering of Bay Trees* was, according to Shakspeare reckoned one. Thus Richard the second :

> "'Tis thought the King is dead; we will not stay.
> The Bay Trees in our Country are all wither'd."

The dead Ruttle, a particular kind of Noise made in respiring by a person in the extremity of sickness, is still considered in the North, as well as in other parts, of England, as an Omen of Death. Levinus Lemnius in his Occult Miracles of Nature, lib. ii. ch. 15. is very learned concerning it: "In Belgica regione, totoque Septentrionalis plagæ tractu, morituri certa argumenta proferunt emigrandi, edito sonitu murmuloso, nec est, qui absque hujusmodi indicio vitam non finiat. Siquidem imminente morte sonum edunt, tanquam aquæ labentis per salebras, locaque anfractuosa atque incurva, murmur, aut qualem Siphunculi ac Fistulæ in aquæ ductibus sonitum excitant. Cùm enim vocalem arteriam occludi contingat, spiritus qui confertim erumpere gestit, nactus angustum meatum, collapsamque fistulam, gargarismo quodam prodit, ac raucum per lævia murmur efficit, scatebrisque arentes deserit artus. Conglomeratus itaque spiritus, spumaque turgidâ commixtus, sonitum excitat, reciprocanti maris æstui assimilem. Quod ipsum in nonnullis etiam fit ob panniculos ac membranas in rugas contractas, sic ut spiritus obliquè ac sinuoso volumine decurrat. Hi, autem, qui valido sunt vastoque corpore, et qui violenta morte periunt, gravius resonant, diutiusque cum morte luctantur, ob humoris copiam ac densos crassosque spiritus. Iis vero qui extenuato sunt corpore, ac lenta morte contabescunt, minus impetuose lenique sonitu fertur Spiritus, ac sensim placideque extinguuntur, ac quodammodo obdormiscunt."

Among the Superstitions relative to Death may be ranked the popular notion that a Pillow, filled with the Feathers of a Pigeon, prevents an easy Death. See p. 124.

To an Enquiry of the British Apollo, fol. Lond. 1710. vol. ii. No. 93. "that if any Body be sick and lye a dying, if they lie upon Pigeon's Feathers they will be languishing and never dye, but be in pain and torment," Answer is given: "This is an old Woman's story. But the scent of Pigeon's Feathers is so strong, that they are not fit to make Beds with, insomuch that the offence of their smell may be said (like other strong smells) to revive any Body dying, and if troubled with hysteric Fits. But as common practice, by reason of the nauseousness of the smell, has introduced a disuse of Pigeons' Feathers to make Beds, so no experience doth or hath ever given us any example of the reality of the fact."

upon which Steevens observes that "Some of these prodigies are found in Holinshed, 'In this yeare, in a manner throughout all the realme of England, old Baie Trees withered, &c.' This was esteemed a bad Omen: for as I learn from Thomas Lupton's syxt Book of Notable Thinges, 4to. *b. l.* "Neyther falling sycknes, neyther devyll, wyll infest or hurt one in that place whereas a Bay Tree is. The Romaynes calle it the Plant of the good Angell," &c. See Reed's edit. of Shaksp. 1803. vol. xi. p. 83.[c]

A writer in the Athenian Chronicle, vol. i. p. 232. asserts that he "knew a Family never without one Cricket before some one dyed out of it; another, that an unknown voice always called the person that was to die; another, that had something like a wand struck upon the Walls; and another, where some Bough always falls off a particular Tree a little before Death." He adds, inconsistently enough, "But ordinarily such talk is nonsense, and depends more upon fancy than any thing else." In the same work, vol. iii. p. 552. we read of "its being a common thing that before a King, or some great Man dies, or is beheaded, &c.

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[c] Lupton, in his third Book of Notable Thinges, 13. (edit. 8vo. 1660. p. 53.) says: "If a Firr Tree be touched, withered, or burned with Lightening, it signifies that the Master or Mistresse thereof shall shortly dye. Servius." Ibid. Book ix. No. 6. we read: "If the Forehead of the sick wax red, and his Brows fall down, and his Nose wax sharp and cold, and his left Eye become little, and the corner of his Eye run, if he turn to the Wall, if his Ears be cold, or if he may suffer no brightness, and if his womb fall, if he pull Straws or the Cloaths of his Bed, or if he pick often his Nostrils with his fingers, and if he wake much, these are most certain tokens of Death."

Allan Ramsay, in his Poems, 4to. Edinb. 1721. p. 276. speaking of Edge-well Tree, describes it to be "an Oak Tree which grows on the side of a fine Spring, nigh the Castle of Dalhousie, very much observed by the country people, who give out, that before any of the Family died, a Branch fell from the Edge-well Tree. The old Tree some few years ago fell altogether, but another sprung from the same root, which is now tall and flourishing, and *lang be't sae.*"

In Petri Molinæi Vates, p. 154. we read: "Si visitans Ægrum, lapidem inventum per Viam attollat, et sub lapide inveniatur Vermis se movens, aut formica vivens, faustum Omen est, et indicium fore ut æger convalescat, si nihil invenitur, res est conclamata, et certa mors, ut docet Burchardus Decretorum lib. xix."

Werenfels says, p. 7. "The superstitious person could wish indeed that his estate might go to his next and best Friends after his death, but he had rather leave it to any body than make his Will, for fear lest he should presently die after it."

his Picture or Image suffers some considerable damage, as falling from the place where it hung, the string breaking by some strange invisible touch." In Dr. Heylin's Life of Archbishop Laud it is stated, that "the Bishop going into his study, which nobody could get into but himself, found his own picture lying all along on its face, which extremely perplexed him, he looking upon it as ominous."

In the Glossary to the Complaynt of Scotland, 8vo. Edinb. 1801. we find the following observations on the word "*Deitht-thraw*," (p. 188.) "The Contortions of Death. These are regarded by the Peasants with a species of superstitious horror. To die with a *thraw* is reckoned an obvious indication of a bad Conscience. When a person was secretly murdered, it was formerly believed that if the Corpse were watched with certain mysterious ceremonies, the Death-thraws would be reversed on its visage, and it would denounce the perpetrators and circumstances of the murder. The following verse occurs in a Ballad, of which I have heard some fragments. A Lady is murdered by her Lover: her seven Brothers watch the Corpse: it proceeds,

'Twas at the middle o' the Night
The Cock began to craw;
And at the middle o' the Night,
The Corpse began to *thraw*'."

Heron, in his Journey through part of Scotland, 8vo. 1799, vol. ii. p. 227. says: "Tales of Ghosts, Brownies, Fairies, Witches, are the frequent entertainment of a Winter's Evening among the native peasantry of Kircudbright-shire. It is common among them to fancy that they see the *Wraiths* of persons dying, which will be visible to one and not to others present with him[d]. Sometimes the good

[d] ["The *Wraith*, or spectral appearance, of a person shortly to die, (we read in the Introduction to the Minstrelsy of the Scottish Border, p. clxvi.) is a firm article in the Creed of Scottish superstition. Nor is it unknown in our sister kingdom. See the story of the beautiful lady Diana Rich. Aubrey's Miscellanies, p. 89."

"The Wraith of a living person," says Dr. Jamieson, "does not, as some have supposed, indicate that he shall die soon: although in all cases viewed as a premonition of the disembodied state. The season, in the natural day, at which the Spectre makes its appearance, is understood as a certain presage of the time of the person's departure. If seen early in the morning, it forebodes that

and the bad Angel of the person are seen contending in the shape of a white and a black Dog. Only the Ghosts of wicked persons are supposed to return to visit and disturb their old acquaintance. Within these last twenty years, it was hardly possible to meet with any person who had not seen many Wraiths and Ghosts in the course of his experience."

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he shall live long, and even arrive at old age; if in the evening, it indicates that his death is at hand." Etymol. Dict. of Scot. Lang. in *v.*]

Connected with Death Omens are the following curious extracts. In the Dialogue of Dives and Pauper, fol. 1493. Firste Precepte. chap. xlii. we read: "*Dives.* Is it leful to trust in *these fastinges new found, to fle* sodeyne dethe? *Pauper.* It is a grete foly to trust therein: yf men were certayne by suche fastynge that they shuld nat die sodeynly, but haue tyme of repentaunce, and to be shrevyne and houselyde, they shulde be the more rechelesse in their lyvynge, and the lesse tale yeve for to doo amys in hope of amendemente in their diyng. More sodeyn deth wyste I nevir that men hadde thanne I wyste theym have that have fastyd suche fastes seven yere about. And was their nevir soo moche sodeyn deth so longe reignynge in this londe as hath be sithe suche fastynge beganne."

The time of this new Fast seems to be pointed out in the following passage: "I see no grounde ne reason whye it shuld be more medeful to fast *alle Mondayes in the yere whan the Feest of oure Lady in Lente fallyth on Monday,* thanne to fast in worshyp of her Wednesdaye, Friday, or Saturday."

Our antient popular Death Omens are all enumerated in the well-known "Historie of Thomas of Reading," 4to. Lond. 1632. previous to his being murdered by his "Oasts." Signat. O. 4 b. "There is no remedy but he should goe to Colebrooke that night; but by the way he was heavy asleepe, that he could scant keepe himself in the saddle; and when he came neere unto the Towne, his Nose burst out suddenly a bleeding." "Cole, beholding his Oast and Oastesse earnestly, began to start backe, saying, what aile you to looke so like pale Death? good Lord, what have you done, that your hands are thus bloody? What, my hands, said his Oast? Why, you may see they are neither bloody nor foule; either your Eyes doe greatly dazell, or else fancies of a troubled minde doe delude you." "With that the Scritch-Owle cried piteously, and anon, after, the Night-Raven sat croking hard by his window. Jesu have mercy upon me, quoth hee, what an ill-favoured cry doe yonder carrion Birds make, and therewithal he laid him downe in his bed, from whence he never rose againe."

Watching in the Church Porch for Death Omens, (on the Eves of St. Mark and St. John Baptist,) has been already noticed in the former volume of this Work (pp. 166. 265). The following Relation on this subject is found in the Athenian Oracle, vol. iii. p. 515. "On last —— Eve, nine others besides myself went into a Church Porch, with an expectation of seeing those who should die that year; but about eleven o'clock, I was so afraid that I left them, and all the nine did positively affirm to me, that about an hour after, the Church-doors flying open, the Minister, (who

CORPSE CANDLES, FETCH-LIGHTS,

or

DEAD-MEN'S-CANDLES.

Corpse Candles, says Grose, are very common appearances in the Counties of Cardigan, Caermarthen, and Pembroke, and also in some other parts of Wales: they are called Candles, from their resemblance not of the body of the Candle, but the fire; because that fire says the honest Welchman, Mr. Davis, in a Letter to Mr. Baxter, doth as much resemble material Candle Lights, as Eggs do Eggs: saving that, in their Journey, these Candles are sometimes visible and sometimes disappeared, especially if any one comes near to them, or in the way to meet them. On these occasions they vanish, but presently appear again behind the Observer and hold on their course. If a little Candle is seen, of a pale bluish colour, then follows the Corpse, either of an Abortive, or some Infant: if a larger one, then the Corpse of some one come to age. If there be seen two, three, or more, of different sizes, some big, some small, then shall so many Corpses pass together and of such ages or degrees. If two Candles come from different places, and be seen to meet, the Corpses will do the same; and if any of these Candles be seen to turn aside, through some by-path, leading to the Church, the following Corpse will be found to take exactly the same way. Sometimes these Candles point out the places where persons shall sicken and die. They have also appeared on the bellies of pregnant women, previous to their delivery; and predicted the drowning of persons passing a Ford. Another kind of fiery Apparition peculiar to Wales, is, what is called the Tan-we or Tan-wed. This appeareth, says Mr. Davis, to our seeming, in the lower region of the air, straight and long, not much unlike a Glaive, mours or shoots directly and level, (as who should say I'll hit) but far more slowly than falling Stars. It light-

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it seems, was very much troubled that night in his sleep,) with such as should die that year, did appear in order. Which persons they named to me, and they appeared then all very healthful, but six of them dyed in six weeks after, in the very same order that they appeared." Perhaps this comes more properly under the head of Divinations than Omens.

eneth all the Air and Ground where it passeth, lasteth three or four miles or more, for aught is known, because no man seeth the rising or beginning of it; and when it falls to the ground, it sparkleth and lighteth all about. These commonly announce the death or decease of Freeholders by falling on their Lands; and you shall scarce bury any such with us, says Mr. Davis, be he but a Lord of a House and Garden, but you shall find some one at his burial that hath seen this Fire fall on some part of his Lands.

Sometimes these Appearances have been seen by the persons whose death they foretold: two instances of which Mr. Davis records as having happened in his own Family[a].

For a particular Relation of the appearance of a FETCH-LIGHT, or DEAD-MAN'S CANDLE, to a Gentleman in Carmarthenshire, see the Athenian Oracle, vol. i. pp. 76, 77. See also, Ibid. vol. iii. p. 150.

OMENS *among* SAILORS.

There is a very singular marine Superstition noted in Petronius Arbiter; it is that no person in a ship must pare his Nails or cut his Hair, except in a

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[a] See Aubrey's Miscellanies, p. 176. Baxter's World of Spirits, p. 131—137.

Bishop Hall, in his Characters of Vertues and Vices, speaking of the Superstitious Man, says: "Some wayes he will not go, and some he dares not; either there are Bugs, or he faineth them. Every *Lanterne* is a Ghost, and every noise is of Chaines. He knowes not why, but his Custom is to go a little about, and to leave the Crosse still on the right hand."

In the Cambrian Register, 8vo. 1796. p. 431. we read: "That, among the lower Class of People, there is a general belief in the existence of Apparitions, is unquestionable: but as to *the lighted Candle springing up upon the errand of Love*, I believe that no person in Wales has ever before heard of it: (the Author is remarking on Pratt's Gleaner) the Traveller has probably confounded it with a very commonly-received opinion, that within the Diocese of St. David's, a short space before Death, a Light is seen proceeding from the House, and sometimes, as has been asserted, from the very Bed where the sick person lies, and pursues its way to the Church where he or she is to be interred, precisely in the same track in which the Funeral is afterwards to follow. This Light is called *Canwyll Corpt*, or the Corpse Candle."

Storm[a]. Bishop Hall in his Characters of Vertues and Vices, speaking of the superstitious Man, observes that "He will never set to Sea but on a Sunday."

Sailors have various puerile apprehensions of its being ominous to whistle on Shipboard, to carry a Corpse in their Vessel, &c.

I find the following in "A Helpe to Memory and Discourse," 12mo. Lond. 1630. p. 56. *Q.* Whether doth a dead Body in a Shippe cause the Shippe to sayle slower, and if it doe, what is thought to be the reason thereof? *A.* The shippe is as insensible of the living as of the dead, and as the living make it goe the faster, so the dead make it not goe the slower, for the dead are no Rhemoras to alter the course of her passage, though some there be that thinke so, and that, by a kind of mournful sympathy[b]."

The common Sailors account it very unlucky to lose a Water-Bucket or a

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[a] "Audio enim non licere cuiquam mortalium in nave neque ungues neque capillos deponere, nisi quum pelago ventus irascitur." Petron. 369. edit. Mich. Hadrianid. And Juvenal, Sat. xii. l. 81. says:

"Tum stagnante sinu, gaudent ubi vertice raso
Garrula securi narrare pericula Nautæ."

Sailors, usually the boldest Men alive, are yet frequently the very abject Slaves of superstitious fear. "Innumerable," says Scot on Witchcraft, p. 53. "are the Reports of Accidents unto such as frequent the Seas, as Fishermen and Sailors, who discourse of Noises, Flashes, Shadows, Ecchoes, and other visible appearances, nightly seen and heard upon the surface of the Water."

Andrews, in his Anecdotes, p. 331. says, "Superstition and Profaneness, those extremes of human conduct, are too often found united in the Sailor; and the Man who dreads the stormy effects of drowning a Cat, or of whistling a Country-dance while he leans over the gunwale, will, too often, wantonly defy his Creator by the most daring execrations and the most licentious behaviour." He softens, however, the severity of this charge by owning "that most assuredly he is *thoughtless* of the fault he commits."

[b] "Our Sailors," says Dr. Pegge (under the signature of T. Row,) in the Gent. Mag. for January 1763, vol. xxxiii. p. 14. "I am told, at this very day, I mean the vulgar sort of them, have a strange opinion of the Devil's power and agency in stirring up winds, and that is the reason they so seldom whistle on ship-board, esteeming that to be a mocking, and consequently an enraging of the Devil. And it appears now, that even Zoroaster himself imagined there was an Evil Spirit called *Vato*, that could excite violent Storms of Wind."

Sir Thomas Browne has the following singular passage.—"That a King-Fisher, hanged by the Bill, sheweth us what Quarter the wind is, by an occult and secret propriety, converting the Breast to that point of the Horizon from whence the Wind doth blow, is a received opinion and very

Mop. To throw a Cat over-board, or drown one at Sea, is the same. Children are deemed lucky to a Ship. Whistling at Sea is supposed to cause increase of wind, and is therefore much disliked by Seamen, though sometimes they themselves practise it when there is a dead calm.

Mr. Pennant says, in his Zoology, vol. iii. p. 67. that "the appearance of the DOLPHIN and the PORPESSE are far from being esteemed favourable Omens by the Seamen, for their boundings, springs, and frolicks in the water, are held to be sure signs of an approaching Gale."

Willsford, in his Nature's Secrets, p. 135. tells us: "*Porpaises*, or Sea Hogs, when observed to sport and chase one another about Ships, expect then some stormy Weather[c].

"*Dolphines*, in fair and calm Weather persuing one another as one of their waterish pastimes, foreshews Wind, and from that part whence they fetch their frisks; but if they play thus when the Seas are rough and troubled, it is a sign of fair and calm Weather to ensue.

"CUTTLES, with their many Legs swimming on the top of the Water, and striving to be above the Waves, do presage a Storm.

"SEA-URCHINS thrusting themselves into the Mud, or striving to cover their bodies with Sand, foreshews a Storm.

"COCKLES, and *most Shell-Fish*, are observed against a Tempest to have Gravel sticking hard unto their Shells, as a providence of Nature to stay or poise themselves, and to help weigh them down, if raised from the bottome by Surges.

"Fishes in general, both in salt and fresh Waters, are observed to sport most, and bite more eagerly, against Rain than at any other time."

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strange—introducing natural Weathercocks, and extending magnetical positions as far as animal Natures: a Conceit supported chiefly by present practice, yet not made out by reason or experience."

[c] In Canterbury Guests, or a Bargain broken, a Comedy by Ravenscroft, 4to. p. 24. we read: "My heart begins to leap, and *play like a Porpice before a Storm.*"

WEATHER OMENS.

The SKY, PLANETS, *&c.*

The learned Moresin in his Papatus, reckons among Omens *the Hornedness of the* MOON, *the Shooting of the* STARS, and *the cloudy rising of the* SUN[a]."

Shakspeare in his Richard the second, Act ii. sc. 4. tells us:

— "Meteors fright the fixed Stars of Heaven;
The pale-fac'd Moon looks bloody on the Earth,
And lean-look'd prophets whisper fearful change:
These Signs forerun the death or fall of Kings."

In "A Defensative against the Poyson of supposed Prophecies, by the Earl of Northampton," 4to. Lond. 1583. Signat. V. 4. we read: "When dyvers, uppon greater scrupulosity than cause, went about to disswade her Majestye, (Queen Elizabeth,) lying then at Richmonde, from looking on the COMET which appeared last; with a courage aunswerable to the greatnesse of her State, shee

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[a] "Lunæ corniculationem, Solis nubilum ortum, Stellarum trajectiones in aere." Papatus, p. 21. On the Hornedness of the Moon, see the present Volume, p. 471.

Googe, in his Translation of Naogeorgus's Popish Kingdome, fol. 44. has the following passage on

Sky Omens.

"Beside they give attentive Eare to blinde Astronomars,
About th'aspects in every howre of sundrie shining Stars:
And underneath what planet every man is borne and bred,
What good or evill fortune doth hang over every hed.
Hereby they thinke assuredly to know what shall befall,
As men that have no perfite fayth nor trust in God at all:
But thinke that every thing is wrought and wholy guided here,
By mooving of the Planets, and the whirling of the Speare."

In the Secret Memoirs of the late Mr. Duncan Campbel, 8vo. Lond. 1732. p. 61. 62. we read: "There are others who from the Clouds calculate the Incidents that are to befal them, and see Men on Horseback, Mountains, Ships, Forests, and a thousand other fine things in the Air."

caused the Windowe to be sette open, and cast out thys worde, *jacta est alea*, the dyce are throwne, affirming that her stedfast hope and confidence was too firmly planted in the Providence of God, to be blasted or affrighted with those beames, which either had a ground in Nature whereuppon to rise, or at least no warrant out of Scripture to portend the mishappes of Princes." He adds: "I can affirm thus much, as a present witnesse, by mine owne experience."

There is nothing superstitious in Prognostications of Weather from Aches and Corns. "Achs and Corns," says Lord Verulam, "do engrieve (afflict) either towards Rain or Frost: the one makes the humours to abound more, and the other makes them sharper." Thus also Butler, in his Hudibras, P. III. C. ii. l. 405.

"As old Sinners have all points
O' th' Compass in their Bones and Joints;
Can by their pangs and aches find
All turns and changes of the Wind,
And better than by Napier's Bones,
Feel in their own the Age of Moons."

In the following passage from Gay's first Pastoral are some curious rural Omens of the weather:

— "We learnt to read the Skies,
To know when Hail will fall, or Winds arise.
He taught us erst the Heifer's Tail to view[b],
When stuck aloft, that show'rs would straight ensue;
He first that useful secret did explain,
Why pricking *Corns* foretold the gath'ring Rain:

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[b] In the British Apollo, fol. Lond. 1708. vol. i. No. 51. it is said:

"A learned Case I now propound,
Pray give an Answer as profound:
'Tis why a *Cow*, about half an Hour
Before there comes a hasty Shower,
Does clap her Tail against the Hedge?"

In Tottenham Court, a Comedy, 4to. Lond. 1638. p. 21. we read: "I am sure I have foretold Weather from the turning up of my Cowe's tayle."

When SWALLOWS fleet, soar high and sport in air,
He told us that the Welkin would be clear."

Thus also in the Trivia of the same Poet, similar Omens occur for those who live in Towns:

"But when the swinging SIGNS your Ears offend
With creaking noise, then rainy Floods impend;
Soon shall the Kennels swell with rapid streams—
* * * * * *
On Hosier's Poles depending Stockings ty'd,
Flag with the slacken'd gale, from side to side:
CHURCH MONUMENTS foretell the changing air[c];
Then Niobe dissolves into a tear,
And sweats with secret grief: you'll hear the sounds
Of whistling Winds, ere kennels break their bounds:
Ungrateful Odours COMMON-SHORES diffuse,
And dropping Vaults distil unwholsom dews,
Ere the Tiles rattle with the smoking show'r," &c.

In "The Husbandman's Practice or Prognostication for ever," 8vo. Lond. 1664. p. 137. I find the following Omens of RAIN:

"DUCKS *and* DRAKES shaking and fluttering their wings when they rise — young HORSES rubbing their backs against the ground — SHEEP bleating, playing, or skipping wantonly — SWINE being seen to carry bottles of Hay or Straw to any place and hide them[d] — OXEN licking themselves against the Hair[e] —

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[c] The following simile is found in Bishop Hall's Virgidemiarum, 12mo. 1598. p. 85.

"So lookes he like a Marble toward Rayne."

[d] I find the following in "The Curiosities, or the Cabinet of Nature," 12mo. Lond. 1637. p. 262. *Qu.* Why is a Storme said to follow presently, when a Company of Hogges runne crying home? *An.* Some say that a Hog is most dull and of a melancholy nature: and so by reason doth foresee the Raine that commeth: and in time of Raine indeed I have observed that most Cattell doe pricke up their Eares: as for example an Asse will, when he perceiveth a Storme of Raine or Hail doth follow."

[e] See before, p. 521. In Dekkar's Match me in London, Act iv. we read:

"Beasts licking 'gainst the hayre
Foreshew some Storme, and I fore-see some snare."

the sparkling of a LAMP *or* CANDLE — the *falling of* SOOT down a Chimney more than ordinary — FROGS croaking — SWALLOWS flying low—" &c. &c.[f]

Coles, in his Introduction to the Knowledge of Plants, p. 38. says: "If the Down flyeth off COLT'S-FOOT, DANDELYON, and THISTLES, when there is no Winde, it is a signe of Rain."

On THUNDER-SUPERSTITIONS our Testimonies are as numerous as those of Rain. Leonard Digges, gentleman, in his rare work entitled "A Prognostication euerlasting of ryght good effecte, &c." 4to. Lond. 1556. fol. 6 b. tells us: "Thunders in the morning signifie Wynde: about noone, Rayne; in the evening, great Tempest. Somme wryte (their ground I see not) that Sondayes Thundre shoulde brynge the death of learned men, judges, and others;

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[f] Thus also in Smart's Hop-Garden, B. ii. l. 105. p. 127.

"And oft, alas! the long experienc'd Wights
(Oh! could they too prevent them!) Storms foresee,
For, as the Storm rides on the rising Clouds,
Fly the fleet Wild-Geese far away, or else
The *Heifer* toward the Zenith *rears her head,*
And with expanded nostrils snuffs the air:
The *Swallows* too, their airy circuits weave,
And, screaming, skim the Brook: and fen-bred *Frogs*
Forth from their hoarse throats their old Grutch recite:
Or from her earthly coverlets the *Ant*
Heaves her huge legs along the narrow way:
Or bends Thaumantia's variegated Bow
Athwart the Cope of Heav'n: or sable *Crows*
Obstreperous of wing, in crouds combine."

"Next hark
How the curst *Raven,* with her harmless voice
Invokes the Rain, and croaking to herself,
Struts on some spacious solitary shore.
Nor want thy Servants and thy Wife at home
Signs to presage the Show'r; for *in the Hall*
Sheds Niobe her precious tears, and warns
Beneath thy leaden Tubes to fix the Vase,
And catch the falling Dew-drops, which supply
Soft water and salubrious, far the best
To soak thy Hops and brew thy generous Beer."

Mondaye's Thondre, the death of Women; Tuesdaye's Thundre, plentie of Graine; Wednesday's Thundre, the deathe of Harlottes, and other blodshede; Thursday's Thundre, plentie of Shepe and Corne; Fridaie's Thundre, the slaughter of a great Man, and other horrible murders; Saturdaye's Thundre, a generall pestilent plague and great deathe[g].

In Lloyd's Stratagems of Jerusalem, 4to. 1602. p. 286. we read: "The Thracians, when it thunders, take their Bowes and Arrowes, and shoote up to the Cloudes against the Thunder, imagining by their shooting to drive the Thunders away. Cabrias, the Generall of Athens, being ready to strike a Battell on Sea, it suddenly lightened, which so terrified the Soldiers that they were unwilling to fight, untill Cabrias said, that now the time is to fight, when Jupiter himselfe, with his lightening, doth shewe a Signe that he is readie to go before us. So Epaminondas, at his going to Battell it suddenly lightened that it so amazed his Souldiers that Epaminondas comforted them and saide, 'Lumen hoc Numina ostendunt,' by these Lightenings the Gods shew us that we shall have Victories."

Ibid. p. 287. "In Rome, the Dictator, the Consul, the Prætor, and other Magistrates were to be removed from their offices, if the Soothsayer sawe any occasion by Lightning, Thundering, by removing of Starres, by flying of Fowles, by Intrailes of Beasts, by Eclipse of the Sun and Moone."

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[g] Among "Extraordinarie tokens for the Knowledge of Weather," he adds: "Some have observed evil weather to folow when watry Foules leave the Sea, desiring Lande: the Foules of the Lande flying hyghe: The crying of Fowles about Waters making a great Noyse with their wynges: also the Sees swellyng with uncustomed Waves: if Beastes eate gredely: if they lycke their hooves: if they sodaynlye move here and there, makyng a noyse, brethyng up to the ayre with open Nostrels: rayne foloweth. Also the busy heving of Moules; the appering, or coming out of Wormes; Hennes resorting to the perche or reste, covered with dust; declare Rayne. The ample working of the Spinnar in the Ayre; the Ant busied with her Egges: the Bees in fayre weather not farre wandryng: the continuall pratyng of the Crowe, chiefly twyse or thryse quycke calling, shew Tempest. Whan the Crowe or Raven gapeth against the Sunne, in Summer, heate foloweth. If they busy themselfes in proyning or washyng, and that in Wynter, loke for Raine. The uncustomed noise of Pultry, the noise of Swine, of Pecokes, declare the same. The Swalowe flying and beating the water, the chirping of the Sparow in the Morning, signifie Rayne. Raine sodainly dried up; woody Coveringes strayter than of custome; Belles harde further then commonly; the wallowyng of Dogges; the alteration of the Cocke crowing; all declare rainy weather. I leave these, wanting the good grounde of the rest. If the learned be desyrefull of the to forsayd, let them reade grave Virgil, primo Georgicorum, At Bor. &c."

Ibid. p. 288. we read: "Pau. Æmilius, Consul and Generall of the Romanes in Macedonia, at what time he sacrific'd unto the Gods in the City of Amphipolis, it lightned, whereby he was perswaded it pretended the overthrow of the Kingdom of Macedonia, and his great Victory and Tryumph of the same at Rome."

Willsford, in his Nature's Secrets, p. 113. says: "Thunder and Lightning in Winter in hot Countryes is usual, and hath the same effects; but in those Northern Climates it is held ominous, portending Factions, Tumults, and bloody Wars, and a thing seldome seen, according to the old Adigy, "Winter's Thunder is the Sommer's wonder."

Massey, in his Notes on Ovid's Fasti, p. 90. says: "The left hand Thunder was accounted a happy Omen by the Romans, but by the Greeks and Barbarians it was thought otherwise: so inconsistent are superstitious observations. See Tully de Divinatione, lib. ii. cap. 39.

Lord Northampton, in the Defensative against the Poyson of supposed Prophecies, 4to. Lond. 1583. Signat. T. 2 b. tells us, "It chaunceth sometimes to thunder about that time and season of the Yeare when Swannes hatch their young; and yet no doubt it is a paradox of simple Men to thinke that a Swanne *cannot hatch without a cracke of Thunder*[h].

From the following Simile given by Bodenham in his "Belvedere, or the Garden of the Muses," p. 153. it should seem that our Ancestors held some how

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[h] In Sir John Sinclair's Statistical Account of Scotland, vol. x. 8vo. Edinb. 1794. p. 14. Parish of Wick, co. of Caithness, the Minister, speaking of the Swans which periodically visit the Lakes there, says: "They are remarkable Prognosticators of the Weather, and much relied on as such by the Farmer."

In the Cambrian Register, 8vo. 1796. p. 430. we read: "It cannot be denied that the Welsh have much superstition amongst them, though it is wearing off very fast. But the instance adduced here, (by "The Gleaner,") that of their *predicting a Storm by the roaring of the Sea*, is a curious kind of proof of their superstition. Their Predictions, if they may be so called, are commonly justified by the event; and may, I apprehend, be accounted for from causes as natural as the forebodings of Shepherds; for which they have rules and data, as well known to themselves, and, perhaps, as little liable to error, as any of those established by the more enlightened Philosophers of the present day."

or other the HEDGE-HOG to be a prognosticator of the Weather. Edit. 8vo. Lond. 1600.

"As *Hedge-hogs doe fore-see ensuing Stormes*,
So wise men are for Fortune still prepared."

VEGETABLES.

Willsford, in his Nature's Secrets, p. 136. tells us that "TREFOILE or CLAVER-GRASSE, against stormy and tempestuous Weather, will seem rough, and the leaves of it stare and rise up, as if it were afraid of an assault.

"TEZILS, or FULLER'S THISTLE, being gathered and hanged up in the House where the air may come freely to it, upon the alteration of cold and windy Weather, will grow smoother, and against Rain will close up his prickles.

"HELIOTROPES and MARIGOLDS do not only presage stormy Weather, by closing or contracting together their leaves, but turn towards the Sun's rays all the day, and in the evening shut up Shop.

"PINE-APPLES hanging up in the House, where they freely may enjoy the air, will close themselves against wet and cold Weather, and open against hot and dry times.

"The Leaves of Trees and Plants in general will shake and tremble against a Tempest more than ordinary.

"All tender Buds, Blossoms, and delicate Flowers, against the incursion of a Storm, do contract and withdraw themselves within their Husks and Leaves, whereby each may preserve itself from the injury of the Weather."

He says, ibid. p. 144. "Leaves in the Wind, or down floating upon the Water, are signs of Tempests. In Autumn, (some say,) in the *Gall* or *Oak-Apple*, one of these three things will be found, (if cut in pieces,) a Flie, denoting want; a Worm, plenty; but, if a Spider, mortality[a]."

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[a] Lupton, in his third Book of Notable Things, (edit. 8vo. 1660. p. 52.) No. 7. says: "If you take an Oak-Apple from an Oak Tree, and, upon the same, you shall find a little Worm therein,

He tells us, ibid. that "The Broom having plenty of Blossoms, or the Walnut Tree, is a sign of a fruitful year of Corn." That "great store of Nuts and Almonds presage a plentiful year of Corn, especially Filberds."

"When Roses *and* Violets flourish in Autumn, it is an evil sign of an insuing Plague the Year following, or some pestiferous Disease."

STUMBLING.

We gather from Congreve's Love for Love, where in the character of Old Foresight he so forcibly and wittily satirizes Superstition, that to stumble in going down stairs is held to be a bad Omen[a].

It is lucky, says Grose, to tumble up Stairs; probably this is a jocular observation, meaning it was lucky the party did not tumble down Stairs.

Melton, in his Astrologaster, p. 45. says, "10. That if a Man stumbles in a Morning as soon as he comes out of Dores, it is a signe of ill lucke." He adds: "30. That if a Horse stumble on the Highway, it is a signe of ill lucke."

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which if it doth flye away, it signifies Wars; if it creeps, it betokens scarceness of Corn; if it run about, then it foreshews the Plague. This is the Countryman's Astrology, which they have long observed for truth. Mizaldus." He says, ibid. 25. "The leaves of an Elm Tree, or of a Peach Tree, falling before their time, do foreshew or betoken a Murrain or Death of Cattle. Cardanus."

In the Supplement to the Athenian Oracle, p. 476. "The Fly in the Oak-Apple is explained as denoting War; the Spider, Pestilence; the small Worm, Plenty."

[a] From him, as well as from the Spectator, we gather, that sometimes "a rusty Nail or a crooked Pin shoots up into prodigies!"

Cicero, in his second Book De Divinatione, § 40. observes: "Quæ si suscipiamus, *pedis offensio* nobis, et abruptio corrigiæ et sternutamenta erunt observanda."

In Pet. Molinæi Vates, p. 218. we read: "Si quis in limine impegit, ominosum est."

"That you may never stumble at your going out in the Morning," is found among the Omens deprecated in Barton Holiday's Comedy called TEXNOΓAMIA, or the Marriage of the Arts, 4to. Signat. E b.

Bishop Hall, in his Characters of Vertues and Vices, under the head of the Superstitious Man, observes, that "if he stumbled at the Threshold, he feares a mischief[b]."

Stumbling at a Grave was antiently reckoned ominous: thus Shakspeare,

—— "How oft to-night
Have my old Feet stumbled at Graves[c]."

Gaule, in his Mag-astro-mancer posed and puzzel'd, p. 181. omits not, in his very full Catalogue of vain Observations and superstitious Ominations thereupon, "the stumbling at first going about an enterprise."

KNIVES, SCIZZARS, RAZORS, &c.

It is unlucky, says Grose, to lay one's Knife and Fork crosswise. Crosses and Misfortunes are likely to follow. Melton, in his Astrologaster, p. 45. in his Catalogue of many superstitious Ceremonies, observes, "25. That it is naught for any Man to give a pair of Knives to his Sweetheart, for feare it cuts away all Love that is betweene them." Thus Gay in his second Pastoral of the Shepherd's Week:

"But woe is me! such presents luckless prove,
For Knives, they tell me, always sever Love."

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[b] Poor Robin, in his Almanack for 1695. thus ridicules the superstitious Charms to avert ill luck in stumbling: "All those, who walking the Streets, stumble at a Stick or Stone, and when they are past it, turn back again to spurn or kick the Stone they stumbled at, are liable to turn Students in Goatam College — and upon admittance to have a Coat put upon him, with a Cap, a Bauble, and other ornaments belonging to his degree."

[c] In "Whimzies: or a new Cast of Characters," 12mo. Lond. 1631. speaking of a yealous (jealous) neighbour, the author says: "his earth-reverting Body (according to his mind) is to be buried in some Cell, Roach, or Vault, and in no open place, lest passengers (belike) might stumble on his Grave."

It is, says Grose, unlucky to present a Knife, Scizzars, Razor, or any sharp or cutting instrument to one's Mistress or Friend, as they are apt to cut Love and Friendship. To avoid the ill effects of this, a Pin, a Farthing, or some trifling recompence must be taken. To find a Knife or Razor denotes ill luck and disappointment to the party[a].

OF FINDING *or* LOSING THINGS.

Melton, in his Astrologaster, p. 46. says: "11. That if a Man, walking in the Fields, finde any foure-leaved Grasse, he shall in a small while after find some good thing." He tells us, ibid. "15. That it is naught for a Man or Woman to lose their hose Garter." As also, ibid. "14. That it is a sign of ill lucke to finde Money."

Greene, in his Art of Conny-catching, Signat. B. tells us, "'Tis ill lucke to keepe found Money." Therefore it must be spent.

Doctor Nathaniel Homes, in his Dæmonologie, or the Character of the crying Evils of the present Times, &c. 8vo. Lond. 1650. p. 60. tells us: "How frequent is it with people (especially of the more ignorant sort, which makes the things more suspected,) to think and say, (as Master Perkins relates,) if they finde some pieces of Iron[b], it is a prediction of good luck to the finders. If they find a piece of Silver, it is a foretoken of ill luck to them."

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[a] A Knife Charm has been already cited in p. 13. under CHRISTENING CUSTOMS from Herrick's Hesperides. It likewise occurs in "Wit a sporting in a pleasant Grove of New Fancies," 8vo. Lond. 1657. p. 78.

The following is found in Delrio Disquisit. Magic. p. 494. from Beezius: "Item ne Alf, vel Mar equitet Mulierem in puerperio jacentem, vel ne Infans rapiatur (a strigibus) debet poni Cultellus vel Corrigia super Lectum."

[b] Mason, in his Anatomie of Sorcerie, 4to. Lond. 1612. p. 90. enumerating our Superstitions, mentions as an Omen of good Luck, "If Drinke be spilled upon a Man; or if he find olde Iron." Hence it is accounted a lucky Omen *to find a Horse Shoe.*

NAMES.

Among the Greeks it was an ancient Custom to refer Misfortunes to *the signification of proper* Names. The Scholiast upon Sophocles, as cited by Jodrell in his Euripides, vol. ii. p. 349. &c. observes that this ludicrous custom of analyzing the proper names of Persons, and deriving ominous Inferences from their different significations in their state of analysis, appears to have prevailed among the Grecian Poets of the first Reputation. Shakspeare, he adds, was much addicted to it. He instances Richard II. Act ii. sc. 1. "How is't with aged *Gaunt?*"

In "An alphabetical Explanation of hard Words," at the end of "The Academy of Pleasure," 12mo. Lond. 1658. an Anagram is defined to be "a Divination by names, called by the antients Onomantia. The Greeks referre this Invention to Lycophron, who was one of those they called the Seven Starres or Pleiades; afterwards (as witnesses Eustachius) there were divers Greek Wits that disported themselves herein, as he which turned Atlas for his heavy burthen in supporting Heaven, into *Talas*, that is, *wretched*. Some will maintain, that each Man's Fortune is written in his name, which they call Anagramatism, or Metragramatism: poetical liberty will not blush to use E. for Æ, V. for W, S. for Z. That amorous Youth did very queintly sure, (resolving a mysterious

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The Hon. Robt. Boyle, in his Occasional Reflections, 8vo. Lond. 1665. p. 217. says: "The Common people of this Country have a Tradition that 'tis a lucky thing to find a Horse-shoe. And though 'twas to make myself merry with this fond conceit of the superstitious vulgar, I stooped to take this up."

There is a popular Custom of crying out "Halves!" on seeing another pick up any thing which he has found, and to which this Exclamation entitles the person who makes it to one half of the value. This is alluded to as follows in Dr. John Savage's Horace to Scæva imitated, 8vo. Lond. 1730, p. 32.

"And he, who see's you stoop to th' Ground,
Cries Halves! to ev'ry thing you've found."

The well-known Trick of dropping the Ring is founded on this custom.

expression of his Love to Rose Hill,) when in the border of a painted cloth he caused to be painted as rudely as he had devised grossly, a Rose, a Hill, an Eye, a Loaf, and a Well, that is if you spell it, "*I love Rose Hill well.*"

MOLES.

In "The Husbandman's Practice; or Prognostication for ever, as teacheth Albert, Alkind, Haly and Ptolomy," 8vo. Lond. 1658. p. 153. there is a considerable waste of words to shew what Moles in several parts of the Body denote, but seem too ridiculous even to be transcribed. Some of the first are as follow:

"If the Man shall have a Mole on the place right against the Heart, doth denote him undoubtedly to be wicked."

"If a Mole shall be seen either on the Man's or Woman's Belly, doth demonstrate that he or she to be a great feeder, glutton."

"If a Mole in either the Man or Woman, shall appear on the place right against the Spleen, doth signify that he or she shall be much passionated and oftentimes sick."

As all the remaining ones are equally absurd with the above specimens, I shall not trouble the reader with any more of them[a]."

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[a] The following on this most ridiculous subject is preserved in the twelfth Book of "A Thousand notable Things."

"9. A Mole on the Feet and Hands shews there are others on the Testes, and denotes many Children.

10. Moles on the Arm and Shoulder, denote great Wisdom; on the left, Debate and Contention. Moles near the Armhole, Riches and Honour. A Mole on the Neck commonly denotes one near the Stomack, which denotes Strength.

11. A Mole on the Neck and Throat, denotes Riches and Health. A Mole on the Chin, another near the Heart, and signifies Riches.

12. A Mole on the Lip, another on the Testes, and signifies good Stomacks and great Talkers.

13. A Mole on the right side of the Forehead, is a sign of great Riches both to Men and Women; and on the other side the quite contrary. Moles on the right Ear of Men or Women, denote Riches and Honour; and on the left, the quite contrary.

Misson, in his Travels in England, translated by Ozell, observes, p. 358. that "when Englishmen, *i. e.* the common people, have *Warts* or *Moles* on their Faces, they are very careful of the great Hairs that grow out of those Excrescences; and several have told me they look upon those Hairs as Tokens of good luck."

In "The Claim, Pedigree, and Proceedings of James Percy," (the Trunk maker) who claimed the Earldom of Northumberland in 1680. folio. Signat. D. occurs the following passage; "When you came first to me, I shewed you a Mold like a Half-Moon upon my Body (born into the World with it) as hath been the like on some of the Percys formerly. Now, search Willlam Percy, and see if God hath marked him so; surely God did foresee the Troubles, although the Law takes no notice: but God makes a true decision, even as he was pleased to make Esau hairy and Jacob smooth." It is almost superfluous to observe that the Parliament paid no regard to this *divine signature* as James called it, for he did not succeed to the Earldom of Northumberland.

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14. A Mole between the Eye-brow and Edge of the Eye-lid, there will be another between the Navel and the Secrets.

15. A red Mole on the Nose of a Man or Woman, there will be another on the most secret parts, and sometimes on the Ribs, and denotes great Lechery. Moles on the Ankles or Feet, signify Modesty in Men, and Courage in Women.

16. A Mole or Moles on the Belly, denote great Eaters. A Mole on or about the Knees, signifies Riches and Virtue; if on a Woman's left Knee, many Children. A Mole on the left side of the Heart, denotes very ill Qualities. A Mole on the Breast, denotes Poverty. A Mole on the Thighs denotes great Poverty and Infelicity."

CHARMS.

THE following Notice of CHARMS occurs in Barnaby Googe's Translation of Naogeorgus's Popish Kingdom, fol. 57 b.

"Besides, for Charmes and Sorceries, in all things they excell,
Both Dardan and the Witches foule, that by Mæotis dwell.
The reason is, that yet to trust in God they have no skill,
Nor will commit themselves unto th' Almightie Father's will.
If any Woman brought abed, amongst them haps to lie,
Then every place, enchaunter lyke, they clense and purifie:
For feare of Sprightes least harme she take, or caried cleane away,
Be stolne from thence, as though she than in greatest daunger lay,
When as hir travailes overpast, and ended well hir paine,
With rest and sleepe she seekes to get her strength decayde againe.
The like in Travailes harde they use, and Mariages as well,
And eke in all things that they buy, and every thing they sell.
About these Catholikes necks and hands, are alway hanging Charmes,
That serve against all Miseries, and all vnhappie harmes:
Amongst the which, the threatning writ of Michael maketh one,
And also the beginning of the Gospell of Saint John:
But these alone they do not trust but with the same they have;
Theyr barbrous Wordes and Crosses drawne, with bloud, or painted brave.
They swordes enchaunt, and horses strong, and flesh of men they make
So harde and tough, that they ne care what blowes or cuttes they take,
And using Necromancie thus, themselves they safely keepe,
From Bowes or Guns, and from the Wolves, their Cattel[a], Lambes, and Sheepe:

[a] In the Statistical Account of Scotland, vol. xvi. 8vo. Edinb. 1795. p. 122. Parish of Killearn, County of Stirling, we read: "a certain quantity of Cowdung is forced into the mouth of a Calf immediately after it is calved, or at least before it receives any Meat; owing to this, the Vulgar believe that Witches and Fairies can have no power ever after to injure the Calf. But these and such like superstitious Customs are every day more and more losing their influence."

No journey also they doe take, but Charmes they with them beare,
Besides in glistering Glasses fayre, or else in Christall cleare
They Sprightes enclose, and as to Prophets true, so to the same
They go, if any thing be stolne, or any taken lame.
And when theyr Kine doe give no Milke, or hurt, or bitten sore
Or any other harme that to these Wretches happens more."

In Bale's Interlude concerning Nature, Moses, and Christ, 4to. 1562. Signat. C 1 b. Idolatry is described with the following qualities:

"Mennes fortunes she can tell;
She can by sayenge her Ave Marye,
And by other Charmes of Sorcerye,
Ease men of the Toth ake by and bye
Yea, and fatche the Devyll from Hell."

And ibid. C 2. the same personage says:

"With holy Oyle and Water
I can so cloyne and clatter,
That I can at the latter
Many sutelties contryve:

I can worke wyles in battell,
If I but ones do spattle
I can make Corne and Cattle
That they shall never thryve."

* * * * *

"When Ale is in the fat,
If the Bruar please me nat
The Cast shall fall down flat
And never have any strength:

No Man shall tonne nor bake,
Nor Meate in season make
If I agaynst him take
But lose his labour at length."

* * * * *

"Theyr Wells I can up drye,
Cause Trees and Herbes to dye
And slee all pulterye
Whereas Men doth me move:

I can make Stoles to daunce
And earthen Pottes to praunce
That none shall them enhaunce,
And do but cast my Glove.

I have Charmes for the Ploughe,
And also for the Cowghe
She shall gyve mylke ynowghe
So long as I am pleased:

Apace the Myll shall go
So shall the Credle do
And the Musterde Querne also
No man therwyth dyseased."

Dr. Henry, in his History of Great Britain, vol. i. p. 286. says, "When the minds of men are haunted with Dreams of Charms and Enchantments, they are apt to fancy that the most common Occurrences in Nature are the effects of magical Arts[b]."

Camden, in his antient and modern Manners of the Irish, tells us: "They think Women have Charms divided and distributed among them; and to them persons apply according to their several disorders, and they constantly begin

[b] "Sir Thomas Browne tells us, that to sit cross-legged, or with our fingers pectinated or shut together, is accounted bad, and Friends will persuade us from it. The same conceit religiously possessed the Antients, as is observable from Pliny, "poplites alternis genibus imponere nefas olim;" and also from Athenæus that it was an old venificious practice; and Juno is made in this posture to hinder the delivery of Alcmæna." See Bourne and Brand's Popular Antiquities, p. 95. Mr. Park, in his Copy of that Work, has inserted the following Note: "To sit cross-legged I have always understood, was intended to produce good or fortunate consequences. Hence it was employed as a Charm at School, by one Boy who wished well for another, in order to deprecate some punishment which both might tremble to have incurred the expectation of. At a Card-Table, I have also caught some superstitious Players sitting cross-legged with a view of bringing good Luck."

and end the Charm with Pater Noster and Ave Maria." See Mr. Gough's edition of the Britannia, 1789, vol. iii. p. 668.

Mason, inthe Anatomie of Sorcerie, 4to. Lond. 1612. p. 62. says: "The word CHARME is derived of the Latin word *Carmen*, the letter *h* being put in [c]."

Avicen, to prove that there are Charms, affirms that all material substances are subject to the Human Soul, properly disposed and exalted above matter. Dict. Cur. p. 144.

SALIVA *or* SPITTING.

Spittle, among the Antients was esteemed a Charm against all kinds of Fascination: So Theocritus,

Τοιάδε μυθιζοίσα, τρὶς εἰς ἐὸν ἔπτυσε κόλπον—

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[c] In the Athenian Oracle, vol. ii. p. 424. a Charm is defined to be "a form of Words or Letters, repeated or written, whereby strange things are pretended to be done, beyond the ordinary power of Nature."

[Andrews, in his Continuation of Dr. Henry's History of Great Britain, p. 383. quoting Scot's Discovery of Witchcraft, says: "The Stories which our facetious author relates of ridiculous Charms, which, by the help of credulity, operated Wonders, are extremely laughable. In one of them a poor Woman is commemorated who cured all diseases by muttering a certain form of Words over the party afflicted; for which service she always received one penny and a loaf of bread. At length, terrified by menaces of flames both in this world and the next, she owned that her whole conjuration consisted in these potent lines, which she always repeated in a low voice near the head of her patient:

"Thy loaf in my hand,
And thy penny in my purse,
Thou art never the better—
And I—am never the worse."]

In the Workes of John Heiwood, newlie imprinted, &c. 4to. Lond. 1598. Signat. c. 2. I find the following Charm:

"I claw'd her by the backe in way of a Charme,
To do me not the more good, but the lesse harme."

"Thrice on my Breast I spit to guard me safe
From fascinating Charms[a]."

And thus Persius upon the custom of Nurses spitting upon Children[b]:

"Ecce avia, aut metuens Divûm matertera, cunis
Exemit puerum, frontemque atque uda labella

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[a] So Potter, in his Greek Antiquities, vol. i. p. 346. tells us that among the Greeks "it was customary to spit three times into their bosoms at the sight of a Madman, or one troubled with an Epilepsy." He refers to this passage of Theocritus, Idyll. xx. v. 11. for illustration. This, he adds, they did in defiance, as it were, of the Omen; for spitting was a sign of the greatest contempt and aversion: whence, πτύειν, i. e. *to spit*, is put for καταφρονεῖν, ἐν ἐδενὶ λογίζειν, i. e. to contemn, as the Scholiast of Sophocles observes upon these words in Antigone, v. 666.

Ἀλλὰ πτύσας ὥσει δυσμενῆ.
Spit on him as an enemy.

See also Potter, vol. i. p. 358.

Delrio, in his Disquisit. Magic. p. 391. mentions that some think the following passage in Albius Tibullus, Lib. i. Eleg. 2. is to be referred to this:

"Hunc puer, hunc Juvenis, turba circumstetit arcta,
Despuit in molles, et sibi quisque sinus."

[b] "This Custom of Nurses lustrating the Children by Spittle," says Seward in his Conformity between Popery and Paganism, p. 54. "was one of the Ceremonies used on the Dies Nominalis, the Day the Child was named: so that there can be no doubt of the Papists deriving this Custom from the Heathen Nurses and Grand-mothers. They have indeed christened it, as it were, by flinging in some scriptural expressions; but then they have carried it to a more filthy extravagance by daubing it on the Nostrils of Adults as well as of Children."

"Plutarch and Macrobius make the Days of lustration of Infants thus: "The 8th Day for Girls, and the 9th for Boys. Gregory Nazianzen calls this Festival Ονομαστηρια, because upon one of those Days the Child was named. The old Grandmother or Aunt, moved around in a Circle, and rubbed the Child's forehead with spittle, and that, with her middle Finger; to preserve it from Witchcraft. It is to this foolish custom St. Athanasius alludes, when he calls the Heresy of Montanus and Priscilla γραῶν πτύσματα." Sheridan's Persius, 2d edit. p. 34. Note.

It is related by the Arabians that when Hassan the grandson of Mahomet was born, he spit in his Mouth. See Ockley's History of the Saracens, vol. ii. p. 84.

Park, in his Travels into the Interior of Africa, speaking of the Mandingoes, says: "A Child is named when it is seven or eight days old. The ceremony commences by shaving the Infant's head. The Priest after a Prayer in which he solicits the blessing of God upon the Child and all the company, whispers a few sentences in the Child's ear, and *spits three times in his face*, after which, pronouncing his name aloud, he returns the Child to his mother."

Infami digito, & lustralibus ante salivis
Expiat, urentes oculos inhibere perita."
Sat. ii. l. 31.

See how old Beldams expiations make;
To atone the Gods the Bantling up they take;
His Lips are wet with lustral spittle, thus
They think to make the Gods propitious.

Spitting, according to Pliny, was superstitiously observed in averting Witchcraft and in giving a shrewder Blow to an Enemy. Hence seems to be derived the Custom our Bruisers have of spitting in their Hands before they begin their barbarous diversion, unless it was originally done for luck's sake. Several other Vestiges of this Superstition, relative to fasting Spittle[c], mentioned also by Pliny, may yet be placed among our Vulgar Customs.

The Boys in the North of England have a Custom amongst themselves, of spitting their Faith, (or as they call it in the Northern Dialect "their Saul," *i. e.* Soul) when required to make asseverations in matters which they think of consequence.

In combinations of the Colliers, &c. about Newcastle upon Tyne for the purpose of raising their wages, they are said to spit upon a Stone together, by way of cementing their Confederacy. Hence the popular saying, when persons are

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c "Fascinationes saliva jejuna repelli, veteri Superstitione creditum est." Alex. ab. Alexandro.

Levinus Lemnius tells us: "Divers experiments shew what power and quality there is in Man's fasting Spittle, when he hath neither eat nor drunk before the use of it: for it cures all tetters, itch, scabs, pushes, and creeping sores: and if venemous little beasts have fastened on any part of the body, as hornets, beetles, toads, spiders, and such like, that by their venome cause tumours and great pains and inflammations, do but rub the places with fasting Spittle, and all those effects will be gone and discussed. Since the qualities and effects of Spittle come from the humours, (for out of them is it drawn by the faculty of Nature, as Fire draws distilled Water from hearbs) the reason may be easily understood why Spittle should do such strange things, and destroy some Creatures." Secret Miracles of Nature, English Transl. fol. Lond. 1658. p. 164.

Sir Thomas Browne in his Vulgar Errors, p. 152. leaves it undecided whether the fasting Spittle of Man be poison unto Snakes and Vipers, as experience hath made us doubt."

In Browne's Map of the Microcosme, &c. 12mo. Lond. 1642. Signat. B 8 b. speaking of Lust, the author says: "Fewell also must bee withdrawne from this Fire, *fasting spittle* must kill this Serpent."

of the same party, or agree in sentiments, that "they spit upon the same stone[d]."

In "The Life of a satirical Puppy called Nim," &c. 8vo. Lond. 1657. p. 35. I find the following passage: "One of his Guardians (being fortified with an old Charm) marches cross-legged, spitting three times, East, South, West: and afterwards prefers his Vallor to a catechising office. In the name of God, quoth he, what art thou? whence dost thou come? &c." seeing something that he supposed to be a Ghost.

Fish women generally spit upon their Handsel, *i. e.* the first money they take[e], for good Luck. Grose mentions this as a common practice among the lower Class of Hucksters, Pedlars, and Dealers in Fruit or Fish, on receiving the price of the first goods they sell[f].

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[d] The following is in "Plaine Percevall the Peace Maker of England," 4to. *b. l.* no date, but on the well-known subject of Martin Mar-Prelate. Signat. D2. "Nay no further Martin thou maist *spit in that hole*, for I'll come no more there."

Park, in his Travels in the Interior of Africa has the following passage: "They had not travelled far, before the attendants insisted upon stopping, to prepare a Saphie or Charm, to insure a good Journey: this was done by muttering a few sentences, and *spitting upon a Stone which was laid upon the ground.* The same Ceremony was repeated three times, after which the Negroes proceeded with the greatest confidence."

[e] "It is still customary in the West of England, when the conditions of a bargain are agreed upon, for the parties to ratify it by joining their hands, and at the same time for the Purchaser to give an earnest." Supplem. to Johnson and Steevens's Shaksp. 1780. vol. ii. p. 684.

[f] Of the Handsel, Misson, in his Travels in England, p. 192. observes as follows: "Une Espece de Pourvoyeuse me disoit l'autre jour, que les Boucheres de Londres, les Femmes qui apportent de la Volaille au Marché, du Beurre, des Oeufs, &c. et toutes sortes des Gens, font un cas particulier de l'Argent, qu'ils reçoivent de la primiere vente qu'ils font. Ils le baisent en le recevant, crachent dessus et le mettent dans une poche apart:" thus translated by Ozell, p. 130. "A Woman that goes much to market told me t'other Day, that the Butcher Women of London, those that sell Fowls, Butter, Eggs, &c. and in general most trades-people, have a particular esteem for what they call a Handsel; that is to say, the first money they receive in a morning; they kiss it, spit upon it, and put it in a Pocket by itself."

Lemon explains "Handsell," in his Dictionary, "the first Money received at Market, which many superstitious people will spit on, either to render it tenacious that it may remain with them, and not vanish away like a Fairy Gift, or else to render it propitious and lucky, that it may draw more money to it."

I gather from a Collection of the antient religious Customs in North Wales, drawn up by a Clergyman deceased, and which has frequently been referred to in the former part of this Work as Mr. Pennant's Manuscript, that there, "in the Church, they usually spit at the name of the Devil, and smite their breasts at the name of Judas. In their ordinary conversation the first name gives them no salivation, but is too familiar in their mouths[g]."

The following is in Scot's Discovery of Witchcraft, p. 137. "To heal the King or Queen's Evil, or any other Soreness in the Throat, first touch the place with the hand of one that died an untimely death: otherwise let a Virgin fasting lay her hand on the sore and say: Apollo denyeth that the Heat of the Plague can increase where a naked Virgin quencheth it: and spet three times upon it[h]."

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[g] In Browne's Britannia's Pastorals, B i. p. 129. there is an account of the difficulty a Blacksmith has to shoe "a stubborne Nagge of Galloway."

"Or unback'd Jennet, or a Flaunders Mare,
That at the Forge stand snuffing of the Ayre;
The swarty Smith *spits in his buckhorne fist*,
And bids his Man bring out the five-fold Twist," &c.

[h] Scot, ut supra, p. 152. prescribes the subsequent Charm against Witchcraft. "To unbewitch the bewitched, you must spit in the pot where you have made water. Otherwise spit into the Shoe of your right foot, before you put it on; and that Vairus saith, is good and wholsome to do, before you go into any dangerous place." Spitting in the right Shoe is in Monsr. Oufle, p. 282. Notes.

Delrio in his Disquisitiones Magic. lib. vi. c. 2. sect. 1. Quæst. 1. mentions the following: which with great propriety he calls "Excogitata nugacissimæ Superstitionis—de iis qui crines pectinando evulsos non nisi ter consputos abjiciunt." *i. e.* That upon those Hairs which come out of the Head in combing, they spit thrice before they throw them away. This is mentioned also in the History of Monsr. Oufle, p. 282. Notes.

Grose tells us of a singular Superstition in the Army, where we shall hope it is not without its use. "CAGG, *to cagg*, says he, is a military term used by the private soldiers, signifying a solemn Vow or Resolution not to get drunk for a certain time; or, as the term is, till their Cagg is out, which Vow is commonly observed with the strictest exactness. *Ex.* I have cagged myself for six Months. Excuse me this time and I will cagg myself for a Year. This Term is also used in the same sense among the common people in Scotland, where it is performed with divers Ceremonies."

Vallancey in his Collectanea de Rebus Hibernicis, No. x. p. 490. tells us that "Cag is an old English word for fasting, or abstaining from meat or drink."

CHARM

in

ODD NUMBERS.

In setting a Hen, says Grose, the good Women hold it an indispensible Rule to put an odd number of Eggs.

All sorts of Remedies are directed to be taken, three, seven, or nine times. Salutes with cannon consist of an odd number. A Royal Salute is thrice seven, or twenty-one Guns.

This predilection for odd Numbers is very antient, and is mentioned by Virgil in his eighth Eclogue, where many Spells and Charms, still practised, are recorded[a]: but notwithstanding these Opinions in favour of odd Numbers, the

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[a] "*Numero Deus impare gaudet.*] Aut quemcumque Superorum, juxta Pythagoreos, qui ternarium numerum perfectum summo Deo assignant, à quo initium, et medium, et finis est: aut revera Hecaten dicit, cujus triplex potestas esse perhibetur: unde est *tria Virginis Ora Dianæ*. Quamvis omnium prope Deorum potestas triplici Signo ostendatur, ut Jovis trifidum Fulmen, Neptuni Tridens, Plutonis Canis triceps. Apollo idem Sol, idem Liber, vel quod omnia ternario Numero continentur, ut Parcæ, Furiæ, Hercules etiam trinoctio conceptus. Musæ ternæ: aut impari quemadmodumcumque: nam sepem chordæ, septem planetæ, septem dies nominibus Deorum, septem Stellæ in Septentrione, et multa his similia: et impar numerus immortalis, quia dividi integer non potest, par numerus mortalis, quia dividi potest; licet Varro dicat Pythagoreos putare imparem Numerum habere finem, parem esse infinitum; ideo medendi causa multarumque rerum impares numeros servari." Servius in P. Virgil. Eclog. viii. ed. Varior.

In Censorinus de Die Natali, 8vo. Cantabrigiæ, 1695. p. 121. is the following passage: "Ea superstitione, quæ impar Numerus plenus et magis faustus habebatur:" on which is this Note, p. 124. "vid. Servium ad illud Virgilii Eclog. viii.

—"numero Deus impare gaudet.

Macrob. lib. i. Saturnal. cap. xiii. Solin. cap. iii."

In Ravenscroft's Comedy of "Mamamouchi or the Citizen turn'd Gentleman," Lond. 1675. p. 32. Trickmore, habited as a Physician, says: "let the number of his Bleedings and Purgations be odd, *Numero Deus impare gaudet.*"

number thirteen is considered as extremely ominous, it being held that when thirteen persons meet in a room, one of them will die within a year[b].

The seventh Son of a seventh Son is accounted an infallible Doctor[c].

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[b] A person under the signature of Camilla, in the Gent. Mag. for August 1796. vol. lxvi. p. 683. suggests that the antient popular superstition that it is unlucky to make one in a Company of thirteen persons, may probably have arisen from the paschal Supper. "We can none of us forget what succeeded that repast, and that thirteen persons were present at it."

So Petri Molinæi Vates, p. 219. "Si in Convivio sunt tredecim Convivæ, creditur intra Annum aliquem de istis moriturum; totidem enim personæ accumbebant Mensæ, quando Christus celebravit Eucharistiam pridie quàm mortuus est. Sic inter Superstitiosos trigesimus numerus ominosus est, quia Christus triginta denariis venditus est."

Fuller, in his Mixt Contemplations on these Times, Part II. 8vo. Lond. 1660. p. 53. says: "A covetous Courtier complained to King Edward the sixt of Christ Colledge in Cambridge, that it was a superstitious foundation, consisting of a Master and twelve Fellowes, in imitation of Christ and his twelve Apostles. He advised the King also, to take away one or two Fellowships, so to discompose that superstitious number. Oh no, (said the King,) I have a better way than that, to mar their conceit, I will add a thirteenth Fellowship unto them; which he did accordingly, and so it remaineth unto this day."

In the Gent. Mag. for July 1796. vol. lxvi. p. 573. is an account of a Dinner Party consisting of thirteen, and of a Maiden Lady's observation, that as none of her married Friends were likely to make an addition to the number, she was sure that one of the Company would die within the Twelvemonth.

Another writer in the Gent. Mag. for 1798. vol. lxviii. p. 423. says: The superstition that where a Company of persons amount to thirteen, one of them will die within the twelvemonth afterwards, seems to have been founded on the calculation adhered to by the Insurance Offices, which presume that out of thirteen people taken indiscriminately, one will die within a Year. Insurance Offices, however, are not of such remote antiquity.

Waldron, in his Description of the Isle of Man, (Works, fol. 1731. p. 104.) speaking of a Crypt, or souterrain Chapel near Peel Castle, says, "within it are thirteen pillars, on which the whole Chapel is supported. They have a superstition that whatsoever stranger goes to see this Cavern out of curiosity, and omits to count the Pillars, shall do something to occasion being confined there."

[c] Lupton, in his second Book of Notable Things, edit. 8vo. 1660. p. 25. No. 2. says: "It is manifest, by experience, that the seventh male Child, by just order, (never a Girle or Wench being born between,) doth heal only with touching (through a natural gift) the King's Evil: which is a speciall Gift of God, given to Kings and Queens, as daily experience doth witnesse."

We read in the "Traité des Superstitions, &c. par M. Jean Baptiste Thiers, Bachelier en Theologie de la Faculté de Paris, et Curè de Champrond," 12mo. a Paris, 1679, tom. i. p. 436-7.

"Plusieurs croyent qu'en France, les septiemes Garçons, nez de legitimes Mariages, sans que la Suitte des sept ait, esté interrompue par la Naissance d'aucune fille, peuvent aussi guerir des

In a Manuscript on Witchcraft, by John Bell, a Scottish Minister, 1705. which has been already quoted more than once, I find the following passage: p. 48. "Are there not some who cure by observing number? after the example of Balaam, who used Magiam Geometricam, Numb. xxiii. 4. 'Build me here seven Altars, and prepare me seven Oxen and seven Rams, &c.' There are some Witches who enjoin the Sick to dipp their Shirt seven times in South running water. Elisha sends Naaman to wash in Jordan seven times. Elijah, on the top of Carmel, sends his Servant seven times to look out for Rain. When Jericho was taken, they compassed the City seven times[d]."

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fievres tierces, des fievres quartes, et mesme des ecrouelles, aprés avoir jeûné trois ou neuf jours avant que de toucher les malades. Mais ils font trop de fond sur le nombre septenaire, en attribuant au septieme Garçon, preferablement a tous autres, une puissance qu'il y a autant de raison d'attribüer au sixieme ou au huitieme, sur le nombre de trois, & sur celuy de neuf, pour ne pas s'engager dans la Superstition. Joint que de trois que je connois de ces septiemes Garçons, il y en a deux qui ne guerissent de rien, et que le troisieme m'a avoüé de bonne foy, qu'il avoit en autrefois la Reputation de guerir de quantité des Maux, quoique en effet il n'ait jamais guery d'aucun. C'est pourquoy Monsieur du Laurent a grande raison de rejetter ce pretendu pouvoir, et de le mettre au rang des Fables, en ce qui concerne la guerison des Ecroüelles. 'Commentitia sunt,' dit il, 'quæ vulgus narrat omnes qui septimi nati sunt, nulla interveniente Sorore in tota ditione Regis Franciæ curare strumas in nomine Domini et Sancti Marculfi, si ternis aut novenis diebus jejuni contigerint; Quasi, ait Paschalius, sit hoc vestigium divinum legis Salicæ excludentis feminas'."

The following occurs in Delrio's Disquisit. Magic. lib. i. c. 3. Qu. 4. p. 26. "Tale Curationis donum; sed a Febribus tantùm sanandi, habere putantur in Flandria, quotquot nati sunt ipso die parasceues et quotquot, nullo fœmineo fœtu intercedente, septimi masculi legitimo thoro sunt nati."

So, in a MS. in the Cotton Library, marked Julius, F. 6. relating to superstitions in the Lordship of Gisborough in Cleveland, in Yorkshire: "The seventh son of a seventh son is born a Physician; having an intuitive knowledge of the art of curing all Disorders, and sometimes the faculty of performing wonderful Cures by touching only."

[d] Smith, in his MS Life of William Marques Berkeley—Berkeley MSS. vol. ii. p. 562. tells us he was born A. D. 1426. and observes: "This Lord William closeth the second Septenary Number from Harding the Dane, as much differing from his last Ancestors, as the Lord Thomas, the first septenary Lord, did from his six former Forefathers. I will not be superstitiously opinionated of the misteries of numbers, though it bee of longe standing amongst many learned men; neither will I possitively affirm, that the number of Six is fatall to Weomen, and the numbers of Seaven and Nine to Men. Or, that those numbers have, (as many have written,) magnam in tota rerum natura potestatem, great power in kingdoms and comon wealths, in families, ages, of bodies,

Levinus Lemnius observes, English Transl. fol. Lond. 1658. p. 142. "Augustus Cæsar, as Gellius saith, was glad and hoped that he was to live long, because he had passed his sixty-third year. For olde Men seldome passe that year, but they are in danger of their lives, and I have observed in the Low Countries almost infinite examples thereof. Now there are two years, the seventh and ninth, that commonly bring great changes in a Man's life and great dangers; wherefore sixty-three, that containes both these numbers multiplied together, comes not without heaps of dangers, for nine times seven, or seven times nine, are sixty-three. And thereupon that is called the climactericall year, because beginning from seven, it doth as it were by steps finish a Man's Life[e]."

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sickness, health, wealth, losse, &c.: Or, with Seneca and others: Septimus quisque Annus, &c. Each seaventh year is remarkable with Men, as the sixth is with Weomen. Or, as Divines teach: that in the numbers of Seaven there is a misticall perfection which our understandinge cannot attaine unto: and that Nature herself is observant of this number." His marginal references are as follow: "Philo the Jewe de Legis Alleg. lib. i. Hipocrates. Bodin de Republica, lib. iv. cap. 2. See the Practize of Piety, fol. 418. 410. Censorinus de Die Natali, cap. 12. Seneca. Varro in Gellius, lib. iii. Bucholcer, Jerom in Amos, 5."

[e] Werenfels, in his Dissertation upon Superstition, p. 7. speaking of a superstitious Man, says: "Upon passing the climacterick year, he is as much rejoiced as if he had escaped out of the paws of Death. When he is sick, he will never swallow the Pills he is ordered to take, *in equal number*."

In Richard Flecknoe's "Ænigmatical Characters, being rather a new Work then a new Impression of the old," 8vo. Lond. 1665. p. 109. he describes "One who troubles herself with every thing," as follows: "She is perpetually haunted with a panick fear of 'Oh what will become of us!' &c. and the Stories of Apparitions in the Air, and Prognostics of extraordinary to happen in the year sixty-six, (when perhaps 'tis nothing but the extraordinary gingle of Numbers,) makes her almost out of her wits agen."

Gaule, in his Mag-astro-mancer posed and puzzel'd, p. 181. classes with vain Observations and superstitious Ominations thereupon, "to collect or predict Men's Manners and Fortunes by their Names, or the Anagram upon the Name, or the allusion to the Name, or the *Numbers* in the Name, &c."

There is a little History extant of the unfortunate Reigns of William II. Henry II. Edw. II. Rich. II. Charles II. and James II. 12mo. Lond. 1689. entitled "Numerus Infaustus," &c. In the Preface, speaking of Heylin's "fatal Observation of the Letter H.' Geography, p. 225. the author says: "A sudden Conceit darted into my thoughts (from the remembrance of former reading,) that such Kings of England, as were the *second* of any Name, proved very unfortunate

He adds: "from this Observation of Years, there hath been a long custome in many Countries, that the Lord of the Manor makes new Agreements with his Tenant every seventh yeare[f].

PHYSICAL CHARMS.

Bishop Hall, in his Characters of Vertues and Vices, speaking of the superstitious Man, observes, that "Old Wives and Starres are his Counsellers: his

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Princes:" and he proceeds, in confirmation of this Hypothesis, to write the Lives of the above Kings."

[f] Vallancey, in his Collectanea de Rebus Hibernicis, vol. ii. p. 12, 13. Note. tells us, "in unenlightened times we find persons of the brightest characters tainted with superstition. St. Irenæus says, 'there must be four Gospels and no more, from the four Winds and four Corners of the Earth;' and St. Austin, to prove that Christ was to have twelve Apostles, uses a very singular argument, for, says he, 'The Gospel was to be preached in the four Corners of the World in the name of the Trinity, and three times four makes twelve.'

In the MS. of Mr. John Bell, from which an extract is given above, communicated to me by Mr. Pinkerton, I find the following: "2°. Guard against devilish Charms for Men or Beasts. There are many Sorceries practised in our day, against which I would on this occasion bear my testimony, and do therefore seriously ask you, what is it you mean by your observation of Times and Seasons as lucky or unlucky? What mean you by your many Spells, Verses, Words, so often repeated, said fasting, or going backward? How mean you to have success by carrying about with you certain Herbs, Plants, and branches of Trees? Why is it, that fearing certain events, you do use such superstitious means to prevent them, by laying bits of Timber at Doors, carrying a Bible meerly for a Charm without any farther use of it? What intend ye by opposing Witchcraft to Witchcraft, in such sort, that when ye suppose one to be bewitched, ye endeavour his Relief by Burnings, Bottles, Horse-shoes, and such like magical ceremonies? How think ye to have secrets revealed unto you, your doubts resolved, and your minds informed, by turning a Sieve or a Key? or to discover by Basons and Glasses how you shall be related before you die? Or do you think to escape the guilt of Sorcery, who let your Bible fall open on purpose to determine what the state of your Souls is, by the first word ye light upon?"

Night-spell is his Guard, and Charms his Physicians[a]. He wears Paracelsian Characters for the Tooth Ache; and a little hallowed Wax is his antidote for all evils."

Melton, in his Astrologaster, p. 45. gives a Catalogue of many superstitious Ceremonies, &c. the second of which is "That Tooth-Aches, Agues, Cramps, and Fevers, and many other diseases, may be healed by mumbling a few strange words over the head of the diseased[b]."

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[a] Among the antient Druids, "the generality of Diseases were attempted to be cured by Charms and Incantations." See Vallancey's Collectanea de rebus Hibernicis, vol. ii. p. 247.

[b] Grose says, the word ABACADABARA, written as under, and worn about the Neck, will cure an Ague:

Abacadabara
bacadabar
acadaba
cadab
ada
d

He observes that "Certain Herbs, Stones, and other substances, as also particular words written on Parchment, as a Charm, have the property of preserving Men from Wounds in the midst of a Battle or Engagement. This was so universally credited, that an Oath was administered to persons going to fight a legal Duel, 'that they had ne Charm, ne Herb of virtue.' The power of rendering themselves invulnerable is still believed by the Germans: it is performed by divers Charms & Ceremonies: and so firm is their belief of its efficacy, that they will rather attribute any hurt they may receive, after its performance, to some omission in the performance, than defect in its virtue."

I find the following in Lord Northampton's "Defensative against the Poyson of supposed Prophecies," 4to. Lond. 1583. Signat. O o. 4. "What godly reason can any Man alyve alledge why Mother Joane of Stowe, speaking these wordes, and neyther more nor lesse,

'Our Lord was the fyrst Man,
That ever Thorne prick't upon:
It never blysted nor it never belted,
And I pray God, nor this not may,'

should cure either Beastes, or Men and Women, from Diseases."

Thomas Lodge, in his "Incarnate Divels," 4to. Lond. 1596. p. 12. thus glances at the superstitious Creed with respect to Charms: "Bring him but a Table of Lead, with Crosses, (and 'Adonai,' or 'Elohim,' written in it,) he thinks it will heal the Ague." In the same work, speaking of Lying, p. 35. "He will tell you that a league from Poitiers, neere to Crontelles, there is a Familie, that

Martin, in his Description of the Western Islands, p. 248. speaking of the Isle of Collonsay, says, that in confidence of curing the patient by it, the Inhabitants had an antient custom of fanning the Face of the Sick with the Leaves of the Bible.

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by a speciall Grace from the Father to the Sonne, can heale the byting of mad Dogs: and that there is another Companie and sorte of people called Sauveurs, that have Saint Catherine's Wheele in the pallate of their Mouthes, that can heale the stinging of Serpents."

The subsequent Charms are from a MS Quarto of the date of 1475. formerly in the Collection of the late Mr. Herbert, now in my Library:

"*A Charme to staunch Blood.*

Jesus that was in Bethleem born, and baptyzed was in the flumen Jordane, as stente the water at hys comyng, so stente the blood of thys Man N. thy Servvaunt, thorw the vertu of thy holy Name ✠ Jesu ✠ and of thy Cosyn swete Sent Jon. And sey thys Charme fyve tymes with fyve Pater Nosters, in the worschep of the fyve woundys."

"*For Fever.*

Wryt thys Wordys on a lorell lef ✠ Ysmael ✠ Ysmael ✠ adjuro vos per Angelum ut soporetur iste Homo N. and ley thys lef under hys head that he wete not therof, and let hym ete Letuse oft and drynk Ip'e seed smal grounden in a morter, and temper yt with Ale."

"*A Charme to draw out Yren de Quarell.*

Longius Miles Ebreus percussit latus Domini nostri Jesu Christi; Sanguis exuit etiam latus; ad se traxit lancea ✠ tetragramaton ✠ Messyas ✠ Sother Emanuel ✠ Sabaoth ✠ Adonay ✠ Unde sicut verba ista fuerunt verba Christi, sic exeat ferrum istud sive quarellum ab isto Christiano. Amen. And sey thys Charme five tymes in the worschip of the fyve woundys of Chryst."

[Numerous Charms and Incantations occur in the Harleian Manuscript, No. 273. "Charme pur Sang estauncher," "Charme pour dolour le Playe," "Charme pur Fievre," fol. 112 b. "Charme pur Festre, e pur Cancre, e pur Gute. Gallicè." fol. 213. "Carmen sive Incantatio pro fœmina parturiente." ibid. "Ut Oves capias. Incantatio." "Ut Sorides, &c. non noceant Garbas." fol. 215. "Hec est Conjuracio contra Mures que nascuntur in horreo, et ne destruant Bladum; et contra Volucres et Vermes Terræ ne destruant Segetes." fol. 215 b.]

In that rare work entitled "The burnynge of Paule's Church in London, 1561. and the 4th day of June, by Lyghtnynge, &c. 8vo. Lond. 1563. Signat. I. 8 b. we read: "They be superstitious that put holinesse in *S. Agathe's Letters* for burninge Houses, Thorne bushes * for lightnings, &c." Also, Signat. G. 1. a. we find "Charmes, as S. Agathe's Letters for burning of Houses."

* In the Statistical Account of Scotland, vol. iii. 8vo. Edinb. 1792. p. 609. Parish of Newparish, "There is a quick Thorn of a very antique appearance, for which the people have a superstitious veneration. They have a mortal dread to lop off or cut any part of it, and affirm with a religious horror, that some persons, who had the temerity to hurt it, were afterwards severely punished for their sacrilege."

There is a vulgar Superstition still remaining in Devonshire and Cornwall, that any person who rides on a pye-balled Horse can cure the Chin-cough.

Aubrey gives the following Receipt to cure an Ague. Gather Cinquefoil in a good aspect of ♃ to the ☽ and let the Moone be in the Mid-heaven, if you can, and take * * * * * of the powder of it in white wine. If it be not thus gathered according to the rules of Astrology, it hath little or no virtue in it. See his Miscellanies, p. 144. where there follow other superstitious Cures for the Thrush, the Tooth-ache, the Jaundice, Bleeding, &c.

In the Muses' Threnodie, p. 213. we read that "Many are the instances, even to this Day, of Charms practised among the Vulgar, especially in the Highlands, attended with Forms of Prayer. In the Miscellaneous MS. cited before, written by Bailie Dundee, among several medicinal Receipts, I find an Exorcism against all kinds of Worms in the body, in the name of the Father, Son, and Holy Ghost, to be repeated three mornings, as a certain remedy. The poor Women who were prosecuted for Witchcraft, administered Herbs and exorcized their sick Patients [c]."

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[c] The Pool of Strathfillan has been already noticed at p. 268. under the head of "Customs at Wells and Fountains." In Sir John Sinclair's Statistical Account of Scotland, vol. v. 8vo. Edinb. 1795. p. 84. the Minister of Logierait, in Perthshire, speaking of superstitious Opinions and Practices in the Parish, says, "Recourse is often had to Charms, for the cure of diseases of Horses and Cows, no less than in the human species. In the case of various diseases, a Pilgrimage is performed to a place called Strathfillan, forty miles distant from Logierait, where the Patient bathes in a certain Pool, and performs some other rites in a Chapel which stands near. It is chiefly in the case of Madness, however, that the Pilgrimage to Strathfillan is believed to be salutary. The unfortunate person is first bathed in the Pool, then left for a Night bound in the Chapel, and, if found loose in the Morning, is expected to recover.

There is a disease called Glacach by the Highlanders, which, as it affects the chest and lungs, is evidently of a consumptive nature. It is called the Macdonald's disease, "because there are particular tribes of Macdonalds, who are believed to cure it with the Charms of their touch, and the use of a certain set of words. There must be no fee given of any kind. Their faith in the touch of a Macdonald is very great."

Ibid. vol. iii. p. 379. The Minister of Applecross, in the county of Ross, speaking of the superstitions of the Parish, says, "There are none of the common calamities or distressful accidents incident to Man or Beast, but hath had its particular Charm or Incantation; they are generally made up of a groupe of unconnected words, and an irregular Address to the Deity, or to some one of the Saints. The desire of Health, and the power of Superstition, reconciled many to the use of

Brand, in his Description of Orkney, pp. 61, 62. tells us, as has been already mentioned, that when the Beasts, as Oxen, Sheep, Horses, &c. are sick, they sprinkle them with a Water made up by them, which they call Fore-spoken Water. They have a Charm also whereby they try if persons be in a decay, or not, and if they will die thereof, which they call "casting of the Heart." "Several other Charms also they have, about their Marriage, when their Cow is calfing, when churning their Milk, or when brewing, or when their Children are sick, by taking them to a Smith, (without premonishing him,) who hath had a Smith to his Father, and a Smith to his Grandfather." "They have a Charm whereby they stop excessive bleeding in any, whatever way they come by it, whether by or without external violence. The name of the Patient being sent to the Charmer, he saith over some words, (which I heard,) upon which the blood instantly stoppeth, though the bleeding Patient were at the greatest distance from the Charmer. Yea, upon the saying of these words, the blood will stop in the bleeding throats of Oxen or Sheep, to the astonishment of Spectators. Which account we had from the Ministers of the Country."

For Warts, says Sir Thomas Browne, we rub our Hands before the Moon, and commit any maculated part to the touch of the Dead. Old Women were always famous for curing Warts; they were so in Lucian's time [d].

I extracted the following from a Newspaper, 1777. "After he (Doctor Dodd) had hung about ten minutes, a very decently dressed young Woman went up to the Gallows in order to have a Wen in her face stroked by the Doctor's hand;

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them; nor are they, as yet, among the lower class, wholly fallen into disuse. Credulity and Ignorance are congenial; every Country hath had its vulgar errors; opinions early imbibed, and cherished for generations, are difficult to be eradicated."

Ibid. vol. i. p. 507. "The Minister of Meigle Parish having informed us, that in the Churchyard of Meigle are the remains of the grand sepulchral Monument of Vanora, called also Vanera, Wanor, and Guinevar, the British Helena," adds: "the fabulous Boece records a Tradition prevailing in his time, viz. that if a young Woman should walk over the Grave of Vanora, she shall entail on herself perpetual sterility."

[d] See Luciani Opera, p. 272.

Grose says, "To cure Warts, steal a piece of Beef from a Butcher's shop and rub your Warts with it: then throw it down the Necessary-house, or bury it: and as the Beef rots, your Warts will decay. See more superstitions relating to Warts in Turner on the Diseases of the Skin, and in La Forest. L'Art de soigner les pieds. p. 75.

it being a received opinion among the Vulgar that it is a certain Cure for such a disorder. The Executioner having untied the Doctor's hand, stroked the part affected several times therewith."

I remember once to have seen, at Newcastle upon Tyne, after a person executed had been cut down, Men climb up upon the Gallows and contend for that part of the Rope which remained, and which they wished to preserve for some lucky purpose or other. I have lately made the important discovery that it is reckoned a Cure for the Head-ache[e].

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[e] Grose says that "a dead Man's hand is supposed to have the quality of dispelling Tumours, such as Wens, or swelled Glands, by striking with it, nine times, the place affected. It seems as if the hand of a person dying a violent death was deemed particularly efficacious: as it very frequently happens that Nurses bring Children to be stroked with the hands of executed Criminals, even whilst they are hanging on the Gallows."

"A Halter, wherewith any one has been hanged, if tied about the Head, will cure the Head ach."

"Moss growing on a human Skull, if dried, powdered, and taken as Snuff, will cure the Head-ach."

"The chips or cuttings of a Gibbet or Gallows, on which one or more persons have been executed or exposed, if worn next the Skin, or round the Neck in a Bag, will cure the Ague, or prevent it."

I saw, a few years ago, some Saw-dust, in which Blood was absorbed, taken, for the purpose of charming away some disease or other, from off the Scaffold on the beheading of one of the rebel Lords in 1746.

In "The Life of Nicholas Mooney, a notorious Highwayman, executed at Bristol, April 24th, 1752. with other malefactors, we read, p. 30. "After the Cart drew away, the Hangman very deservedly had his head broke, for endeavouring to pull off Mooney's Shoes; and a fellow had like to have been killed in mounting the Gallows, to take away the Ropes that were left after the Malefactors were cut down. A young Woman came fifteen miles for the sake of the Rope from Mooney's Neck, which was given to her; it being by many apprehended, that the Halter of an executed person will charm away the Ague, and perform many other cures."

Grose has preserved a foreign piece of superstition, firmly believed in many parts of France, Germany, and Spain. He calls it, "Of the *Hand of Glory*, which is made use of by Housebreakers, to enter into Houses at Night, without fear of opposition.

"I acknowledge that I never tried the Secret of the Hand of Glory, but I have thrice assisted at the definitive Judgement of certain Criminals, who under the Torture confessed having used it. Being asked what it was, how they procured it, and what were its uses and properties? they answered, first, that the use of the Hand of Glory was to stupify those to whom it was presented;

The Author of the Vulgar Errors tells us that hollow Stones are hung up in Stables to prevent the Night-Mare or Ephialtes[f]. They are called in the North of England Holy Stones. Aubrey, in his Miscellanies, p. 147. says: "To hinder the Night-Mare, they hang in a string a Flint with a hole in it (naturally) by the Manger: but, best of all, they say, hung about their Necks, and a Flint

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and to render them motionless, insomuch that they could not stir any more than if they were dead; secondly, that it was the hand of a hanged Man; and thirdly, that it must be prepared in the manner following:—Take the Hand, right or left, of a person hanged and exposed on the highway; wrap it up in a piece of a Shroud or Winding-sheet, in which let it be well squeezed, to get out any small quantity of blood that may have remain'd in it: then put it into an earthen vessel, with zimat, salt-petre, salt, and long pepper, the whole well powdered; leave it fifteen days in that vessel; afterwards take it out, and expose it to the noon-tide Sun in the Dog-days, till it is thoroughly dry; and if the Sun is not sufficient, put it into an Oven heated with Fern and Vervain: then compose a kind of Candle with the fat of a hanged Man, virgin Wax, and Sisame of Lapland. The Hand of Glory is used as a Candlestick to hold this Candle, when lighted. Its properties are that wheresoever any one goes with this dreadful Instrument, the persons to whom it is presented will be deprived of all power of motion. On being asked if there was no remedy, or antidote, to counteract this Charm, they said the Hand of Glory would cease to take effect, and Thieves could not make use of it, if the Threshold of the Door of the House, and other places by which they might enter, were anointed with an Unguent composed of the Gall of a black Cat, the fat of a white Hen, and the blood of a Screech-Owl; which mixture must necessarily be prepared during the Dog-days."

Grose observes that this Account (literally translated from the French of "Les Secrets du petit Albert," 12mo. Lion. 1751. p. 110.) and the mode of preparation appears to have been given by a Judge. In the latter there is a striking resemblance to the Charm in Macbeth.

[f] The Ephialtes, or Night-Mare, is called by the common people *Witch-riding*. This is in fact an old Gothic or Scandinavian Superstition. Mara, from whence our Night-Mare is derived, was in the Runic Theology a Spectre of the Night, which seized Men in their Sleep, and suddenly deprived them of speech and motion. See Warton's first Dissert. pref. to Hist. Engl. Poet.

A great deal of curious learning upon the Night-Mare, or Nacht-Mare, as it is called in German, may be seen in Keysler's Antiquitates selectæ Septentrionales, p. 497. et seq.

The following is from the "Glossarium Suio-Goth." of Prof. Ihre. tom. ii. p. 135. "MARA, Incubus, Ephialtes. Angl. *Night-Mare*. Nympham aliquam cui hoc Nomen fuerit, pro Dea cultam esse a Septentrionalibus narrat Wastovius in Viti Aquilonia, nescio quo auctore. De Vocis origine multi multa tradunt, sed quæ specie pleraque carent. Armorice *mor* notat somnum brevem et crebro turbatum, *mori* somnum ejusmodi capere (*v.* Pelletier in Dict. Britannique,) quæ huc apprimé facere videntur. Alias observavit Schilterus, *More* pro Diabolo vel malo Dæmone apud

will do it that hath not a hole in it. It is to prevent the Night Mare, viz. the Hag, from riding their Horses, who will sometimes sweat at Night. The Flint thus hung does hinder it[g]."

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veteres Alemannos usurpari. Marlock, plica, quæ sæpe Capillos hominum contorquet. Verisimile est, credidisse superstitiosam vetustatem, istiusmodi plicas Incubi insultibus esse adscribendas. Richey l. c. a *Mähre*, equa, nominis rationem petit, quum equorum caudæ similem in modum sæpe complicatæ sint."

A Writer in the Athenian Oracle, vol. i. p. 293. thus accounts naturally for the Night-Mare: "'Tis effected by Vapours from crude and undigested Concoctions, heat of blood, as after hard drinking, and several other ways."

[g] Grose says, "a Stone with a Hole in it, hung at the Bed's head, will prevent the Night Mare: it is therefore called a Hag Stone, from that disorder which is occasioned by a Hag or Witch sitting on the Stomach of the party afflicted. It also prevents Witches riding Horses: for which purpose it is often tied to a Stable Key."

A Stone not altogether unsimilar was the *Turquoise*. "The Turkeys," says Fenton, in his Secrete Wonders of Nature, 4to. 1569. *b. l.* p. 51 b. "doth move when there is any peril prepared to him that weareth it."

The Turquoise, (by Nicols in his Lapidary) is likewise said to take away all enmity, and to reconcile Man and Wife.

Other superstitious qualities are imputed to it, all of which were either monitory or preservative to the wearer.

Holinshed, speaking of the death of King John, says: "And when the King suspected them (the Pears) to be poisoned indeed, by reason that such precious stones as he had about him cast forth a certain Sweat, as it were bewraeing the poison," &c. See Reed's edit. of Shaksp. vol. vii. p. 308.

The *Ætites*, or Eagle Stone, has been more than once mentioned as a Charm of singular use to parturient Women. (See pp. 2. 405.) Levinus Lemnius says: "it makes women that are slippery able to conceive, being bound to the Wrist of the left arm, by which from the heart toward the Ring Finger, next to the little Finger an Artery runs; and if all the time the Woman is great with Child, this Jewel be worn on those parts, it strengthens the Child, and there is no fear of abortion or miscarrying." English Transl. fol. 1658. p. 270.

Ibid. p. 391. "So *Coral*, Piony, Misseltoe, drive away the falling Sicknesse, either hung about the neck or drank with wine."—"Rosemary purgeth Houses, and a branch of this hung at the entrance of Houses drives away Devills and contagions of the Plague, as also Ricinus, commonly called Palma Christi, because the leaves are like a hand opened wide."—"Corall bound to the Neck takes off turbulent Dreams and allays the nightly fears of Children. Other Jewells drive away Hobgoblins, Witches, Night-Mares, and other evill Spirits, if we will believe the Monuments of the Antients."

This Superstition is treated with great pleasantry in Lluellin's Poems, 8vo. Lond. 1679. p. 36.

" Some the Night-Mare hath prest
With that weight on their brest,
No Returnes of their breath can passe,
But to us the Tale is addle,
We can take off her saddle,
And turn out the Night Mare to grasse[h]."

Herrick has the following in his Hesperides, p. 336.

A Charm for Stables.

" Hang up Hooks and Sheers, to scare
Hence the Hag that rides the Mare
Till they be all over wet,
With the Mire, and the Sweat;
This observ'd, the Mains shall be
Of your Horses all knot free[i]."

In the Collection entitled " Sylva, or the Wood," 8vo. Lond. 1786. p. 130. two or three curious instances of rustic Vulgar Charms are found: such as wearing a sprig of Elder in the Breeches pocket, to prevent what is called losing Leather in riding[k]: and curing a lame Pig by boring a little hole in his Ear and putting a small peg into it.

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[h] The following is the ingenious emendation of the reading in a passage in K. Lear, Act ii. sc. 5. by Dr. Farmer:

" Saint Withold footed thrice the Oles
He met the Night-Mare and her nine foles."

Oles is a provincial corruption of *Wolds*, or *Olds*.

" That your Stables may bee alwaies free from the Queene of the Goblins," is deprecated in Holiday's Comedy of TEXNOΓAMIA. Signat. E b.

[i] Of the matted lock of Hair called an *Elf Lock*, see p. 339.

[k] So Coles in his Art of Simpling, &c. 12mo. Lond. 1656. p. 68. " It hath beene credibly reported to me from severall hands, that if a Man take an Elder stick, and cut it on both sides so that he preserve the joynt, and put in his pocket when he rides a Journey, he shall never gall."

In Richard Flecknoe's Diarium, &c. 8vo. Lond. 1658. p. 65. he mentions:

" How Alder-Stick in pocket carried
By Horseman who on high-way feared
His Breech should nere be gall'd or wearied,

In "The Anatomie of the Elder," translated from the Latin of Dr. Martin Blochwich, and dedicated to Alexander Pennycuick of New-Hall, late Chirurgion-general to the auxiliary Scotch Army, by C. de Iryngio, at the Camp in Athol, June 30, 1651. 12mo. Lond. 1655. p. 211. is the following:

Although he rid on trotting Horse,
Or Cow, or Cowl-staff which was worse,
It had, he said, such vertuous force,
Where Vertue oft *from* JUDAS *came* *
(*Who hang'd himself upon the same,*
For which, in sooth, he was to blame.)
Or't had some other magick force,
To harden breech, or soften horse,
I leave't to th' learned to discourse."

In Blagrave's Supplement to Culpepper's English Physician, 8vo. Lond. 1674. p. 62. "It is reported, that if you gently strike a Horse that cannot stale, with a stick of this Elder, and bind some of the Leaves to his belly, it will make him stale presently. It is also said, and some persons of good credit have told me, (but I never made any experiment of it,) that if one ride with two little sticks of Elder in his pockets, he shall not fret nor gaul, let the horse go never so hard." The first of these superstitions is again mentioned in Cole's Adam in Eden.

In the Athenian Oracle, vol. iii. p. 545. is the following relation: "A Friend of mine being lately upon the road a horseback, was extreamly incommoded by loss of Leather; which coming to the

* It is said in Gerrard's Herbal (Johnson's Edition, p. 1428.) that "The ARBOR JUDÆ is thought to be that whereon Judas hanged himself, and *not upon the Elder Tree* as it is vulgarly said."

I am clear that the Mushrooms or Excrescences of the Elder Tree, called *Auriculæ Judæ* in Latin, and commonly rendered "Jews Eares," ought to be translated *Judas' Eares* from the popular superstition abovementioned.

Coles in his Adam in Eden, speaking of "Jewes Eares," says "it is called in Latine Fungus Sambucinus and Auricula Judæ: some having supposed the Elder Tree to be that whereon Judas hanged himself, and that, ever since, these Mushroomes, like unto eares, have grown thereon, which I will not persuade you to believe." See also his Introduction to the Knowledge of Plants, p. 40.

In "Paradoxical Assertions and Philosophical Problems," by R. H. 8vo. Lond. 1669. Second Part, p. 2. is a silly Question, "Why Jews are said to stink naturally? Is it because the *Jews-Eares* grow on *stinking Elder* (which Tree that Fox-headed Judas was falsely supposed to have hanged himself on) and so that natural stink hath been entailed on them and their posterities as it were *ex Traduce?*"

In the Epilogue to Lilly's Alexander and Campaspe, written in the reign of Queen Elizabeth, a passage is found which implies that Elder was given at that time as a token of Disgrace: "Laurell for a Garland or *Ealder* for a Disgrace."

Coles, in his Introduction to the Knowledge of Plants, p. 63. tells us that "*Parsley* was bestowed upon those that overcame in the Grecian games, in token of Victory." So also Bartholomeus, De proprietatibus Rerum, lib. xvii. fol. 249. "De Apio. Somtyme Victours had Garlondes of it, as Isidore sayth Libro xvii. Hercules made him fyrste Garlondes of this Herbe." I find the following in Greene's Second Part of Conny-catching, Signat. B. 4 b. "Would in a braverie weare Parsley in his hat."

"The Common people keep as a great secret in curing wounds, the Leaves of the Elder which they have gathered the last day of April; which, to disappoint the Charms of Witches, they had affixed to their Dores and Windows.'

At p. 207. ibid. there is mentioned an Amulet against the Erysipelas, "made of the Elder on which the Sunn never shined. If the piece betwixt the two knots be hung about the patient's neck, it is much commended. Some cut it in little pieces, and sew it in a knot in a piece of a man's shirt, which seems superstitious." Two instances of its success are recorded[1].

At p. 52. ibid. "There is likewise set down" against the Epilepsia, "a singular Amulet, made of the Elder growing on a Sallow. If in the month of October, a little before the full Moon, you pluck a Twig of the Elder, and cut the Cane that is betwixt two of its knees, or knots, in nine pieces, and these pieces being bound in a piece of Linnen, be in a thread, so hung about the neck, that they touch the spoon of the Heart, or the sword-formed Cartilage; and that they may stay more firmly in that place, they are to be bound thereon with a linnen or silken roller wrapt about the Body, till the Thred break of itself. The Thred being broken and the Roller removed, the Amulet is not at all to be touched with bare hands, but it ought to be taken hold on by some Instrument and buried in a place that nobody may touch it."

Ibid. p. 54. we are told, "Some hang a Cross, made of the Elder and Sallow, mutually inwrapping one another about the Children's neck."

"The Boneshave, a Word perhaps no where used or understood in Devonshire but in the neighbourhood of Exmoor, means the Sciatica; and the Ex-

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knowledge of one of his fellow travellers, he over-persuaded him to put two Elder sticks into his pocket, which not only eased him of his pain, but secured the remaining portion of posteriours, not yet excoriated, throughout the rest of his Journey."

In "An Hue and Crie after Cromwell," 4to Nol-nod, 1649. p. 4. we read:

"Cooke, the Recorder, have an *Elder Tree*,
And steel a slip to reward Treacherie."

There is a vulgar prejudice that "if Boys be beaten with an elder-stick, it hinders their growth."

[1] Lupton, in his fifth Book of Notable Things, edit. 1660. 8vo. p. 132. says: "Make powder of the Flowers of Elder, gathered on Midsummer Day, being before well dryed, and use a spoonfull thereof in a good draught of Borage Water, Morning and Evening, first and last, for the space of a Month: and it will make you seem young a great while."

moorians, when affected therewith, use the following Charm to be freed from it. The patient must lie upon his back on the bank of the river or brook of water, with a straight Staff by his side, between him and the water: and must have the following words repeated over him: viz.

"Boneshave right
Boneshave straight.
As the water runs by the Stave
Good for Boneshave."

They are not to be persuaded but that this ridiculous form of Words seldom fails to give them a perfect Cure." See Exmoor Scolding, p. 8. note.

In a Receipt in Vicaries Treasure of Anatomy, 4to. Lond. 1641. p. 234. the subsequent most curious Ingredient, and which must have been introduced into the Materia Medica as a Charm, occurs: "Five Spoonfuls of Knave Child Urine of an Innocent." Knave Child is evidently for male Child, and Innocent means a harmless Ideot.

The rev. Mr. Shaw, in his History of the Province of Moray in Scotland, p. 248. gives the following account of some Physical Charms still used there. In hectic and consumptive diseases they pare the Nails of the Fingers and Toes of the Patient, put these parings into a Rag cut from his clothes, then wave their Hand with the Rag thrice round his head crying *Deas soil*, after which they bury the Rag in some unknown place. He tells us he has seen this done: and Pliny, in his Natural History, mentions it as practised by the Magicians or Druids of his Time.

When a contagious Disease enters among Cattle, the Fire is extinguished in some Villages round: then they force fire with a Wheel, or by rubbing a piece of dry wood upon another, and therewith burn Juniper in the stalls of the Cattle, that the smoke may purify the air about them: they likewise boil Juniper in Water, which they sprinkle upon the Cattle: this done, the fires in the Houses are rekindled from the forced fire. All this, he tells, he has seen done, and it is, no doubt, a Druid custom.

The antient Britons, says Pennant, in his Zoology, vol. iii. p. 31. had a strange superstition in respect of the Viper, and of which there still remains in Wales a strong Tradition. The account Pliny gives of it, Lib. xxix. c. 12. we find thus translated by Mr. Mason in his Caractacus. The person speaking is a Druid:

——"The potent Adder stone
Gender'd 'fore th' autumnal Moon:

When in undulating twine
The foaming Snakes prolific join;
When they hiss, and when they bear
Their wondrous Egg aloof in Air[m];
Thence, before to Earth it fall,
The Druid, in his hallow'd pall,
Receives the Prize,
And instant flies,
Follow'd by th' envenom'd Brood
Till he cross the crystal flood."

This wondrous Egg seems to be nothing more than a Bead of Glass, used by the Druids as a Charm to impose on the vulgar, whom they taught to believe that the possessor would be fortunate in all his attempts, and that it would give him the favour of the great. Our modern Druidesses, he adds, give much the same account of the Ovum Anguinum, *Glain Neidr* as the Welch call it, or the Adder Gem, as the Roman philosopher does, but seem not to have so exalted an Opinion of its powers, using it only to assist Children in cutting their Teeth, or to cure the Chin-cough, or to drive away an Ague. He gives a plate of these Beads, made of Glass of a very rich blue Colour: some of which are plain and others streaked.

In the Diary of Elias Ashmole, Esq. 11 April 1681, is preserved the following curious Incident: "I took early in the morning a good dose of Elixir, and hung three Spiders about my neck, and they drove my Ague away. Deo Gratias!" Ashmole was a Judicial Astrologer, and the patron of the renowned Mr. Lilly. Par nobile fratrum.

Grose tells us, that if a Tree of any kind is split—and weak, ricketty, or ruptured Children drawn through it, and afterwards the Tree is bound together, so as to make it unite, as the Tree heals and grows together, so will the Child acquire Strength. Sir John Cullum, who saw this operation twice performed, thus describes it: "For this purpose a young Ash was each time selected, and

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[m] Camden, in his ancient and modern Manners of the Irish, tells us that "to prevent Kites from stealing their Chicken, they hang up in the House the Shells in which the Chickens were hatched." See Gough's edit. of Camden, 1789. vol. iii. p. 659. See also Memorable Things noted in the Description of the World, p. 112. where it is added "To spit upon Cattel, they held it good against Witchery."

split longitudinally, about five feet: the fissure was kept wide open by my Gardener; whilst the friend of the Child, having first stripped him naked, passed him thrice through it, almost head foremost. As soon as the operation was performed, the wounded Tree was bound up with a pack-thread: and as the Bark healed, the Child was to recover. The first of the young patients was to be cured of the Ricketts, the second of a Rupture." This is a very antient and extensive piece of Superstition[n].

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[n] In the Gent. Mag. for October 1804, p. 909. is given an Engraving of an Ash Tree, growing by the side of Shirley-street, (the road leading from Hockly House to Birmingham,) at the edge of Shirley-heath, in Solihull Parish. The upper part of a gap formed by the Chizzel has closed, but the lower remains open. The Tree is healthy and flourishing. Thomas Chillingworth, son of the owner of an adjoining Farm, now about thirty-four years of age, was, when an Infant of a year old, passed through a similar Tree, now perfectly sound, which he preserves with so much care that he will not suffer a single branch to be touched, for it is believed the life of the Patient depends on the life of the Tree; and the moment that is cut down, be the patient ever so distant, the rupture returns, and a mortification ensues. It is not however uncommon for persons to survive for a time the felling of the Tree. In one case the rupture suddenly returned, and mortification followed. These Trees are left to close of themselves, or are closed with Nails. The Wood-cutters very frequently meet with the latter. One felled on Bunnan's Farm was found full of Nails. This belief is so prevalent in this part of the Country, that instances of Trees that have been employed in the cure are very common. The like notions obtain credit in some parts of Essex. In a previous part of the same volume, p. 516. it is stated that this Ash Tree stands "close to the Cottage of Henry Rowe, whose infant son Thomas Rowe was drawn through the trunk or body of it in the year 1791, to cure him of a rupture, the tree being then split open for the purpose of passing the Child through it. The boy is now thirteen years and six months old: I have this day, June 10, 1804, seen the Ash Tree and Thomas Rowe, as well as his father Henry Rowe, from whom I have received the above account; and he superstitiously believes that his son Thomas was cured of the rupture, by being drawn through the cleft in the said Ash tree and by nothing else." R. G.

The Writer first quoted in p. 909. refers to the vulgar opinion "concerning the power of Ash trees to repel other maladies or evils, such as Shrew-Mice, the stopping one of which animals alive into a hole bored in an Ash is imagined an infallible preventative of their ravages in lands."

White, in the Natural History and Antiquities of Selborne, informs us, p. 202. that "In a farm yard near the middle of this Village stands, at this day, a row of pollard-Ashes, which by the seams and long cicatrices down their sides, manifestly shew that in former times they have been cleft asunder. These trees, when young and flexible, were severed and held open by wedges, while ruptured children, stripped naked, were pushed through the apertures, under a persuasion that, by such a process, the poor babes would be cured of their infirmity. As soon as the operation was over, the tree, in the suffering part, was plastered with loam, and carefully swathed up. If the parts coa-

Creeping through Tolmen, or perforated Stones, was a druidical Ceremony and is practised in the East Indies. Borlase mentions a Stone in the parish of

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lesced and soldered together, as usually fell out, where the feat was performed with any adroitness at all, the party was cured; but, where the cleft continued to gape, the operation, it was supposed, would prove ineffectual. Having occasion to enlarge my garden not long since, I cut down two or three such trees, one of which did not grow together.

"We have several persons now living in the village, who, in their childhood, were supposed to be healed by this superstitious Ceremony, derived down perhaps from our Saxon ancestors, who practised it before their conversion to Christianity.

"At the south corner of the Plestor, or area, near the Church, there stood, about twenty years ago, a very old grotesque hollow Pollard-Ash, which for ages had been looked on with no small veneration as a *Shrew-Ash*. Now a Shrew-Ash is an Ash whose twigs or branches, when gently applied to the limbs of Cattle, will immediately relieve the pains which a beast suffers from the running of *a shrew-mouse* over the part affected: for it is supposed that a shrew-mouse is of so baneful and deleterious a nature, that wherever it creeps over a beast, be it horse, cow, or sheep, the suffering animal is afflicted with cruel anguish, and threatened with the loss of the use of the limb. Against this accident, to which they were continually liable, our provident fore-fathers always kept a Shrew-Ash at hand, which, when once medicated, would maintain its virtue for ever. A Shrew-Ash was made thus: [for a similar practice see Plott's Staffordshire:] Into the body of the Tree a deep hole was bored with an auger, and a poor devoted Shrew-mouse was thrust in alive, and plugged in, no doubt, with several quaint incantations long since forgotten. As the ceremonies necessary for such a consecration are no longer understood, all succession is at an end, and no such tree is known to subsist in the manor, or hundred.

"As to that on the Plestor, 'the late Vicar stubb'd and burnt it,' when he was Way-warden, regardless of the remonstrances of the by-standers, who interceded in vain for its preservation, urging its power and efficacy, and alledging that it had been

'Religione patrum multos servata per annos'*."

* [The following illustration of the barbarous practice of enclosing Field-Mice, was received by Mr. Brand in a Letter from Robt. Studley Vidal, Esq. of Cornborough near Biddeford, a Gentleman to whom he was much indebted for incidental information on the local Customs of Devonshire: dated May 9th 1806.

"An usage of the superstitious kind has just come under my notice, and which, as the pen is in my hand, I will shortly describe, though I rather think it is not peculiar to these parts. A neighbour of mine, on examining his Sheep the other day, found that one of them had entirely lost the use of its hinder parts. On seeing it I expressed an opinion that the Animal must have received a blow across the Back or some other sort of violence which had injured the spinal Marrow, and thus rendered it paralytic: but I was soon given to understand that my remarks only served to prove how little I knew of country affairs, for that the affection of the Sheep was nothing uncommon, and that the Cause of it was well known, namely, a Mouse having crept over its back. I could not but smile at the Idea; which my Instructor considering as a mark of Incredulity, he proceeded very gravely to inform me that I should be convinced of the truth of what he said by the means which he would use to restore the Animal; and which were never known to fail. He accordingly dispatched his people here and there in quest of a Field Mouse; and having procured one, he told me that he should carry it to a particular Tree at some distance and, inclosing it within a hollow in the trunk, leave it there to perish. He further in-

Marden through which many persons have crept for pains in their Backs and Limbs; and many Children have been drawn for the Rickets[c]. In the North, children are drawn through a Hole cut in the Groaning Cheese, on the day they are christened.

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[c] Two brass Pins, he adds, were carefully laid across each other on the top edge of this Stone, for oracular purposes. See Nat. Hist. of Cornwall, p. 179.

In the Catalogue of Stone Superstitions we must not omit to mention London Stone, and the Stone in Westminster Abbey, brought from Scotland by King Edward the first, which Monsieur Jorevin saw, and thus describes: "Jacob's Stone, whereon he rested his head when he had the Vision of the Angels ascending and descending from heaven to earth on a long ladder. This Stone is like Marble, of a blueish colour, it may be about a foot and a half in breadth, and is inclosed in a Chair, on which the Kings of England are seated at their Coronation; wherefore to do honour to strangers who come to see it, they cause them to sit down on it." Antiq. Repertory, vol. ii. p. 32.

"London Stone," says Mr. King, in his Munimenta Antiqua, vol. i. fol. Lond. 1799. p. 117. "preserved with such reverential care through so many ages, and now having its top incased within another stone, in Cannon Street, was plainly deemed a Record of the highest antiquity, of some still more important kind; though we are at present unacquainted with the original intent and purport for which it was placed. It is fixed, at present, close under the south Wall of St. Swithin's Church; but was formerly a little nearer the channel, facing the same place; which seems to prove its having had some more antient and peculiar designation than that of having been a Roman Milliary; even if it ever were used for that purpose afterwards. It was fixed deep in the ground; and is mentioned so early as the time of Ethelstan, King of the West Saxons, without any particular reference to its having been considered as a Roman Milliary Stone. There are some curious Observations with regard to this Stone, in the Gentleman's Magazine, vol. xlii. p. 126. See also Pennant's London, p. 4. and the Parentalia, p. 265. in which it appears that Sir Christopher Wren, in consequence of the depth and largeness of its foundation, was convinced that it must have been some more considerable Monument than a mere Milliary stone."

In Pasquill and Marforius, 4to. Lond. 1589. Signat. D. 3 b. we read: "*Set up this Bill at* London Stone." "Let it be doone sollemnly, with Drom and Trumpet, and looke you advance my Cullours on the top of the Steeple right over against it." Also: "If it please them these dark Winter Nights, to *sticke uppe their papers uppon* London Stone."

Of *The Stone of* Scone, Mr. King observes, (Munimenta Antiqua, vol. i. p. 118.): "The famous Stone of Scone, formerly in Scotland, on which the Kings of England and Scotland are still crowned, though now removed to Westminster, and inclosed in a Chair of Wood, is yet well

formed me that he should bring back some of the branches of the Tree with him for the purpose of their being drawn now and then across the sheep's back; and concluded by assuring me with a very scientific look that I should soon be convinced of the efficacy of this process, for that as soon as the poor devoted mouse had yielded up his Life a prey to Famine, the Sheep would be restored to its former strength and vigour. I can, however, state with certainty that the Sheep was not at all benefited by this mysterious Sacrifice of the Mouse. The Tree, I find, is of the sort called Witch Elm or Witch Hazel."]

Borlase, in his Antiquities of Cornwall, p. 138. tells us: "Another Relick of these Druid Fancies and Incantations is doubtless the Custom of sleeping on Stones, on a particular Night, in order to be cured of lameness." He observes, Natural History of Cornwall, p. 302. "a very singular manner of curing madness, mentioned by Carew, p. 123. in the parish of Altarnun—to place the disordered in mind on the brink of a square pool, filled with water from St. Nun's Well. The patient, having no intimation of what was intended, was, by a sudden blow on the breast, tumbled into the pool, where he was tossed up and down by some persons of superior strength, till, being quite debilitated, his Fury forsook him; he was then carried to Church, and certain Masses sung over him. The Cornish call this Immersion *Boossenning*, from *Beuzi* or *Bidhyzi* in the Cornu-British and Armoric, signifying to dip or drown[P]."

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known to have been an antient Stone of Record, and most solemn designation, even long before it was first placed at Scone.

Buchanan tells us, it formerly stood in Argyleshire; and that King Kennith, in the ninth Century, transferred it from thence to Scone, and inclosed it in a wooden chair. It was believed by some to have been that which Jacob used for a pillow, and to have travelled into Scotland from Ireland, and from Spain. But, whatever may be thought of such a monkish tradition, it is clear enough that before the time of Kennith, that is before the year 834. it had been placed simply, and plainly, as a stone of great import, and of great notoriety, in Argyleshire; and on account of the reverence paid to it, was removed by Kennith.

It would not be just to omit mentioning that a curious Investigation of the history of this Stone, may be seen in the Gentleman's Magazine, vol. li. p. 452. vol. lii. p. 23.

[P] In p. 268. of the present Volume an account of the Superstitions practised at the Pool of St. Fillan, has been already given from Heron's Journey. Some farther particulars are noticed in p. 581. and others more immediately to our present purpose, are here given from Sir John Sinclair's Statistical Account of Scotland, vol. xvii. p. 377. in the account of Killin Parish, co. Perth, given by the rev. Mr. Patrick Stuart, the Minister.

"There is a Bell," he says, "belonging to the Chapel of St. Fillan, that was in high reputation among the Votaries of that Saint in old Times. It seems to be of some mixed metal. It is about a foot high, and of an oblong form. It usually lay on a Grave-stone in the Church-yard. When mad people were brought to be dipped in the Saint's Pool, it was necessary to perform certain ceremonies, in which there was a mixture of Druidism and Popery. After remaining all night in the Chapel, bound with ropes, the Bell was set upon their head with great solemnity. It was the popular Opinion, that, if stolen, it would extricate itself out of the Thief's hands, and return home, ringing all the way.

"For some years past this Bell has been locked up, to prevent its being used for superstitious purposes.

In Bale's Interlude concerning the three Laws of Nature, Moses, and Christ, 4to. 1562. Signat. C. 3 b. Idolatry mentions the following physical Charms:

"For the Coughe take Judas Eare
With the parynge of a Peare
And drynke them without feare
If ye will have remedy:

Thre syppes are fore the hyckocke
And six more for the Chyckocke
Thus my prety pyckocke
Recover by and by.

If ye can not slepe but slumber
Geve Otes unto Saynt Uncumber
And Beanes in a certen number
Unto Saynt Blase and Saynt Blythe.

"It is but justice to the Highlanders to say that the dipping of Mad people in St. Fillan's pool and using the other Ceremonies*, was common to them with the Lowlanders."

[Mr. Walter Scott, in the Notes to "Marmion," 4to. Edinb. 1808. p. xxxi. informs us that 'there are, in Perthshire, several Wells and Springs dedicated to St. Fillan, which are still places of pilgrimage and offerings, even among the Protestants. They are held powerful in cases of madness, and in cases of very late occurrence Lunatics have been left all night bound to the holy stone, in confidence that the Saint would cure and unloose them before morning."]

* "The Origin of the Bell," says Mr. Stuart, "is to be referred to the most remote Ages of the Celtic Churches, whose Ministers spoke a dialect of that Language. Ara Trode, one of the most antient Icelandic historians, tells us, in his second chapter, that when the Norwegians first planted a colony in Ireland, about the year 870, "Eo tempore erat Islandia silvis concreta, in medio montium et littorum: tum erant hic viri Christiani, quos Norwegi Papas appellant: et illi peregre profecti sunt, ex eo quod nollent esse hic cum viris Ethnicis, et relinquebant post se Nolas et Baculos: ex illo poterat discerni quod essent viri Christiani." *Nola* and *Bajula* both signify Hand-bells. See Du Cange. Giraldus Cambrensis, who visited Ireland about the end of the 12th Century, speaks thus of these relicts of Superstition: 'Hoc non praetereundum puto, quod campanas, bajulas, baculosque sanctorum ex superiore parte recurvos, auro et argento aut ære confectos, tam Hiberniæ et Scotiæ quam et Gi-valliæ populus et clerus in magna reverentia habere solet; ita ut juramenta supra hæc, longe magis quam super Evangelia, et præstare vereantur et perjurare. Ex vi enim quodam occulta, et iis quasi divinitus insita, nec non et vindicta (cujus praecipue sancti illi appetibiles esse videntur) plerumque puniuntur contemptores.' He elsewhere speaks of a Bell in Ireland, endowed with the same loco-motive powers as that of St. Fillan. Topog. Hiber. l. iii. c. 33. and l. ii. c. 23. For in the 18th century it is curious to meet with things, which astonished Giraldus, the most credulous of mortals in the 12th. St. Fillan is said to have died in 649. In the 10th year of his reign, Robert the Bruce granted the Church of Killin in Glendochart, to the Abbey of Inchaffray, on condition that one of the canons should officiate in the Kirk of Strathfillan."

Give Onyons to Saynt Cutlake
And Garlycke to Saynt Cyryake
If ye wyll shurne the heade ake
Ye shall have them at Quene hyth [q]."

Mr. Douce's MS Notes say: "It is usual with many persons about Exeter, who are affected with Agues, to visit at dead of night the nearest cross road five different times, and there bury a new-laid Egg. The visit is paid about an hour before the cold fit is expected; and they are persuaded that with the Egg they shall bury the Ague. If the experiment fail, (and the agitation it occasions may often render it successful) they attribute it to some unlucky accident that may have befallen them on the way. In the execution of this matter they observe the strictest silence, taking care not to speak to any one, whom they may

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[q] Coles in his Art of Simpling, &c. p. 69. says: "It hath been observed, that if a Woman with Childe eate Quinces much, and Coriander Seed (the nature of both which is to represse and stay Vapours that ascend to the Braine) it will make the Childe ingenious: and, if the Mother eate much Onyons, or Beanes, or such vapourous food, it endangereth the Childe to become Lunaticke, or of imperfect Memory." Ibid. p. 70. "Boemus relates, that in Darien, in America, the Women eate an Herb when they are great with Childe, which makes them to bring forth without paine." Ibid. p. 71. "If a Man gather Vervaine the first day of the New Moon, before Sun rising, and drinke the Juice thereof, it will make him to avoid Lust for seven yeares." Ibid. p. 88. "If Asses chaunce to feed much upon Hemlock, they will fall so fast asleep that they will seeme to be dead: insomuch, that some thinking them to be dead indeed, have flayed off their skins, yet after the Hemlock had done operating, they have stirred and wakened out of their sleep, to the griefe and amazement of the owners, and to the laughter of others." "Wood Night-Shade, or Bitter sweet, being hung about the Neck of Cattell that have the staggers, helpeth them."

In Buttes's "Dyetts dry Dinner," 12mo. Lond. 1599. Signat. C. 7. it is asserted that "If one eate three small Pomegranate Flowers (they say) for an whole Yeare he shall be safe from all maner of eyesore." As it is, Ibid. G. 3. that "It hath bene and yet is a thing which Superstition hath beleeved; that the Body anoynted with the Juyce of Cichory is very availeable to obtaine the favour of great persons."

"Homer relates, how Autolycus's Sons staunched Ulysses's blood, flowing from a wound he received in hunting a wild Boar, by a Charm; the same is observed by Pliny, who adds farther that 'sic Theophrastus ischidiacos sanari, Cato prodidit luxatis membris carmen auxiliari, Marcus Varro podagris:' it was reported by Theophrastus, that the Hip-Gout was cured in the same manner; by Cato, that a Charm would relieve any Member out of Joint; and by Marcus Varro, that it would cure the gout in the feet. Chiron in Pindar is said to use the same remedy in some Distempers, but not in all." See Potter's Greek Antiquities, vol. i. p. 355.

happen to meet. See Gent. Mag. for 1787, p. 719. I shall here note another Remedy against the Ague mentioned as above, viz. by breaking a salted Cake of Bran[r] and giving it to a Dog, when the Fit comes on, by which means they suppose the malady to be transferred from them to the Animal[s]."

King James in his Dæmonology, p. 100. enumerates thus, "Such kinde of Charmes as, commonly, daft wives use for healing forspoken Goods," (by Goods he means here Cattle;) for preserving them from evill Eyes, by knitting Roun Trees, or sundriest kind of herbes, to the haire or tailes of the Goodes, by curing the worme, by stemming of blood; by healing of Horse Crookes; by turning of the Riddle; or doing of such like innumerable Things by words, without applying any thing meete to the part offended, as Mediciners doe: or else by staying married Folkes to have naturally adoe with other, by knitting so many knots upon a Point at the time of their Marriage."

I find the following Charms in the History of Monsieur Oufle, p. 99.

"Dew Cakes with honey were given to those who entered Trophonius' Cave, to free them from any mischiefs from the Phantoms which should appear. Le Loyer of Spectres, p. 136.

"Bulbianus says, that where Purslain is laid in the Bed, those in it will not be disturbed by any Vision that night. Albertus Magnus, Admirable Secrets, l. ii. c. 142.

"A Diamond fastened to the left arm, so as to touch the skin, prevents all nocturnal Fears. Cardan de Subtilitate, l. 7.

"To expel Phantoms and rid people of Folly, take the precious Stone Chrysolite, set it in Gold, and let them wear it about em. Albertus Magnus, Admirable Secrets, l. 2. c. 100.

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[r] In a most curious and rare Book, entitled, "A Werke for Housholders, &c. by a professed Brother of Syon, Richard Whitforde, 8vo. Lond. 1537." Signat. C. mention is made of a Charm then in use as follows: "The Charmer taketh a pece of whyt Brede, and sayth over that Breade the Pater Noster, and maketh a Crosse upon the Breade, then doth he ley that pece of Breade unto the Toth that aketh, or unto any Sore; tournynge the Crosse unto the Sore or Dysease, and so is the persone healed." Whitforde inveighs against this as "evill and damnable."

[s] In Pope's Memoirs of P. P. Clerk of the Parish, Works, vol. vi. p. 246. is the following: "The next Chapter relates how he discovered a Thief with a Bible and Key, and experimented Verses of the Psalms that had cured Agues."

"According to Pliny, l. xxxiv. c. 15. The Antients believed that a Nail drawn out of a Sepulchre and placed on the Threshold of the Bed-chamber door, would drive away Phantoms and Visions which terrified people in the Night. Le Loyer, p. 326.

"Herbam Urticam tenens in manu cum Millefolio, securus est ab omni metu, et ab omni Phantasmate. Trinum Magicum, p. 169."

As also, ibid. p. 281. Ostanes the Magician prescribed the dipping of our feet, in the morning, in human Urine, as a preservative against Charms. Le Loyer, p. 830.

In Berkshire there is a popular Superstition that a Ring made from a piece of Silver collected at the Communion, is a cure for Convulsions and Fits of every kind. It should seem that that collected on Easter Sunday is peculiarly efficacious. Gent. Mag. for May 1794. vol. lxiv. p. 433. Also July 1794. p. 648. Ibid. p. 598. a curious Ring Superstition by way of Charm is recorded. That Silver Ring will cure Fits, which is made of five Sixpences, collected from five different Bachelors, to be conveyed by the hand of a Bachelor to a Smith that is a Bachelor. None of the persons who gave the Sixpences are to know for what purpose, or to whom, they gave them.

One may trace the same crafty motive for this Superstition, as in the Money given upon touching for the King's Evil. See also Gent. Mag. for 1794. p. 889. where it is stated that in Devonshire there is a similar custom: the materials however are different; the Ring must be made of three Nails, or Screws which have been used to fasten a Coffin, and must be dug out of the Churchyard[t].

Boorde, in his Introduction to Knowledge, speaking of England, says: "The

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[t] Lupton in his Second Book of Notable Things, edit. 8vo. 1660. p. 40. says: "Three Nails made in the Vigil of the Nativity of St. John Baptist, called Midsommer Eve, and driven in so deep that they cannot be seen, in the place where the party doth fall that hath the falling Sicknesse, and naming the said partie's name while it is doing, doth drive away the disease quite." Mizaldus. He says in the same page, "The Root of Vervin hanged at the neck of such as have the King's Evil; it brings a marvellous and unhoped help."

[The late Rev. George Ashby, in some Notes on Bourne and Brand's Antiquities communicated to the Editor of this Work by Mr. Nichols, says: "Squire Morley of Essex used to say a Prayer which he hoped would do no harm when he hung a bit of Vervain root from a scrophulous person's neck. My aunt Freeman had a very high opinion of a baked Toad in a silk Bag, hung round the Neck. For live Toads thus used, see Pennant's British Zoology."]

Kynges of Englande doth halowe every yere Crampe Rynges, ye which Rynges worne on one's Fynger doth helpe them whych hath the Crampe[u]."

The same Author, in his Breviary of Health, fol. 80 b. among the Remedies of the King's Evil has the following:

"For this matter, let every man make Frendes to the Kynges Majestie, for it doth perteyne to a Kynge to helpe this Infirmitie by the grace of God, the which is geven to a Kynge anoynted. But for as much as some Men doth judge divers tymes a Fystle or a Frenche Pocke to be the Kynges Evyll, in such matters it behoveth not a Kynge to medle withall."

We now, without the smallest danger of incurring the suspicion of Disloyalty, can safely pronounce that the royal touch for the King's Evil, is to be referred to the head of Physical Charms, evincing that no order of Men escaped the antient contagion of Superstition[w].

The Hon. Daines Barrington, in his Observations on our antient Statutes, p. 107. tells us of an old Man, who was witness in a Cause, and averred that

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[u] See vol. i. p. 128. Mr. Douce's MS Notes say: "Rings made from Coffin-hinges are supposed to prevent the Cramp. See Grose's Dictionary of the Vulgar Tongue, v. Scower The Ceremonies of blessing Cramp Rings on Good Friday will be found in Waldron's Literary Museum."

From the Minute Book of the Society of Antiquaries of London, Nov. 12, 1772. I learn that "Dr. Morell communicated from a Gentleman who was present as a Visitor (Mr. Penneck) the following Extract of a Letter, copied from the Harleian Manuscripts, which shews the great prevalence of superstition in those days, even among the most exalted Characters, with regard to the prevention or cure of Diseases by Charms only. The Letter is from Lord Chancellor Hatton to Sir Thomas Smith, dated Sept. 11th, 158–, and relates to an epidemical Disorder, at that time very alarming. The extract runs thus: 'I am likewise bold to recommend my most humble duty to our dear Mistress' (Queen Elizabeth) 'by this Letter and Ring, which hath the virtue to expell infectious Airs, and is (as it telleth me) *to be worn betwixt the sweet Duggs*, the chaste Nest of pure Constancy. I trust, Sir, when the virtue is known, it shall not be refused for the value.'

Also, March 11, 1773. "Mr. Wright presented an Engraving from a Sardonyx, which formerly belonged to the Monastery of St. Alban's: the use of it, we are told, was to procure easy Births to labouring Women, by being laid, in the time of travail, *inter mammas*. A Transcript of the MS. describing it will be inserted in Latin, and explained in English, in the History of St. Alban's, intended to be published by Mr. Wright."

[w] In Bulwer's Chirologia, 8vo. Lond. 1644. p. 149. we read: "This miraculous Imposition of the Hand in curing the Disease called the Struma, which, from the constant effect of that sovereigne Salve, is called the King's Evil, his sacred Majesty that now is hath practised with as good successe as any of his royal progenitours."

when Queen Anne was at Oxford, she touched him whilst a Child for the Evil. Mr. Barrington, when he had finished his Evidence, "asked him whether he was really cured? upon which he answered, with a significant smile, that he believed himself never to have had a complaint that deserved to be considered as the Evil, but that his Parents were poor, *and had no objection to the bit of* GOLD."

This accounts well for the great resort of Patients and supposed miraculous Cures on this occasion.

This now exploded royal Gift is thus described by Shakspeare in Macbeth:

—— "strangely visited people,
All swoln and ulcerous, pitiful to the Eye,
The mere despair of Surgery, he cures;
Hanging a golden Stamp about their Necks,
Put on with holy Prayers[x]."

Camden, in his antient and modern Manners of the Irish, says: "If they never give Fire out of their Houses to their Neighbours, they fancy their Horses will live the longer and be more healthy. If the owners of Horses eat Eggs, they must take care to eat an even number, otherwise some mischief will betide the Horses. Grooms are not allowed Eggs, and the Riders are obliged to wash their Hands after eating them. When a Horse dies, his Feet and Legs are hung up in the House, and even the Hoofs are accounted sacred. It is by no means allowable to praise a Horse or any other Animal, unless you say God

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[x] In the Gent. Mag. for 1751. vol. xxi. p. 415. we read: "The solemn words, 'I touch, but God healeth'*, were those our former Kings always pronounced when they touched for the Evil; but this

* In the Statistical Account of Scotland, vol. xiv. 8vo. Edinb. 1795. p. 210. Parishes of Kilfinichen and Kilviceuen, co. of Argyll, we read: "A Man in I. of the name of Mr. Innis, touches for the King's Evil. He is the seventh son; and it is firmly believed in the Country that he has this gift of curing. He touches or rubs over the sore with his hand, two Thursdays and two Sundays successively, in the name of the Trinity, and says '*It is God that cures.*' He asks nothing for his trouble. It is believed if he did, there would be no cure. He is often sent for out of the Country; and though he asks nothing, yet the Patients, or their friends, make him presents. He is perfectly illiterate, and says he does not know how the Cure is effected, but that God is pleased to work it in consequence of his touch." The same supposed quality of curing the King's Evil by touch in a seventh male Child, has been before noticed among the CHARMS *in* ODD NUMBERS, in p. 575. note [c].

See an Account of Mr. Valentine Greatrakes' stroking for different Disorders, in the Gent. Mag. for Jan. 1779. vol. xlix. p. 22.

save him, or spit upon him. If any mischance befalls the Horse, in three days after, they find out the person who commended him, that he may whisper the Lord's Prayer in his right Ear. They believe some Men's Eyes have a power of bewitching Horses; and then they send for certain old Women, who, by muttering short Prayers, restore them to health. Their Horses' Feet are subject to a Worm, which gradually creeping upwards produces others of its own species, and corrupts the body. Against this Worm they call in a Witch, who must come to the Horse two Mondays and one Thursday, and breathe upon the place where the Worm lodges, and after repeating a Charm the Horse recovers. This Charm they will, for a sum of Money, teach to many people, after first swearing them never to disclose it [y]."

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was never done but in the presence of a Bishop or Priest, who introduced the Patient to the royal presence for that salutary intention. Then also, a form of Prayer for the divine blessing was used, and the King hung a small piece of *Silver* about the person's Neck, which he was required to wear during his life."

For a Proclamation concerning the Cure of the King's Evil, see Rushworth's Collections, Part II. vol. i. p. 47. The small piece of Silver noticed in the quotation from Gent. Mag. appears erroneous: "As often as the King putteth the *Angel* about their Necks, repeat these words: 'That Light was the true Light which lighteth every Man into the World.' After this the Lord's Prayer is said, and another Prayer on the behalf of the diseased, that they, receiving health, may give Thanks to God, &c."

In the Statistical Account of Scotland, vol. vii. p. 560. Parishes of Kirkwall and St. Ola, we read: "In the time of sickness or danger, they often make vows to this or the other favourite Saint, at whose Church or Chapel in the place they lodge a piece of *Money*, as a reward for their protection; and they imagine that if any person steals, or carries off that Money, he will instantly fall into the same danger from which they, by their pious offering, had been so lately delivered."

[y] Gough's edit. of Camden, 1789. vol. iii. p. 668.

In Dr. Jorden's "Briefe Discourse of a Disease called the Suffocation of the Mother, written upon occasion which hath beene of late taken thereby, to suspect possession of an evill Spirit, or some such like supernatural Power:" 4to. Lond. 1603. p. 24 b. we have the following on the subject of Physical Charms: "If we cannot moderate these perturbations of the minde, by reason and perswasions, or by alluring their (the patients) mindes another way, we may politikely confirme them in their fantasies, that wee may the better fasten some Cure upon them: as Constantinus Affriccanus (if it be his Booke which is inserted among Galen's Works, de Incantatione, Adjuratione, &c.) affirmeth, and practised with good successe, upon one who was *impotens ad Venerem*, and thought himself bewitched therewith, by reading unto him a foolish Medicine out of Cleopatra, made with a Crowe's Gall and Oyle: whereof the Patient tooke so great conceit, that, upon the use of it, he presently recovered his strength and abilitie againe. The like opinion is to bee

LOVE CHARMS.

Some years ago, says the Connoisseur, No. 56. there was publicly advertised among the other extraordinary Medicines whose wonderful qualities are daily related in the last page of a Newspaper, a most efficacious Love Powder: by which a despairing Lover might create affection in the bosom of the most cruel Mistress. Lovers indeed have always been fond of enchantment. Shakspeare has represented Othello as accused of winning his Desdemona "by Conjuration

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helde of all those superstitious Remedies which have crept into our profession, of *Charmes, Exorcismes, Constellations, Characters, Periapts, Amulets, Incense, Holie-Water, Clouts* crossed and folded superstitiously, *Repeating of a certaine number and forme of Prayers* or *Ave Maries, Offering to certaine Saintes,* * * * * * * * *through the Wedding Ring,* and a hundred such like Toyes and Gambols; which when they prevaile in the cure of Diseases, it is not for any supernaturall vertue in them, either from God or the Divell [although perhaps the Divell may have a collaterall intent or worke therein, namely, to drawe us unto Superstition,] but by reason of the confident perswasion which melancholike and passionate people may have in them; according to the saying of Avicen, that the confidence of the Patient in the meanes used is oftentimes more available to cure Diseases then all other Remedies whatsoever.

In Osbourne's Advice to a Son, also, 8vo. Oxf. 1656. p. 125. we read: "Be not therefore hasty to register all you understand not in the black Calendar of Hell, as some have done the Weapon Salve, passing by the Cure of the King's Evill altogether, as improbable to Sense: lest you resemble the Pope, who anathematized the Bishop of Saltzburge for maintaining Antipodes, or the Consistory for decreeing against the probable opinion of the Earth's motion."

Werenfels, p. 8. says: "If the superstitious person be wounded by any chance, he applies the Salve, not to the Wound, but what is more effectual, to the Weapon by which he received it. By a new kind of art, he will transplant his Disease, like a Scion, and graft it into what Tree he pleases. The Fever he will not drive away by Medicines, but what is a more certain remedy, having pared his Nails, and tied them to a Cray-fish, he will turn his back, and as Deucalion did the Stones from which a new progeny of Men arose, throw them behind him into the next River."

In Warner's Topographical Remarks relating to the South-western Parts of Hampshire, 8vo. Lond. 1793. vol. ii. p. 131. speaking of the old Register of Christ Church, that author tells us: "The same Register affords, also, several very curious Receipts, or modes of Cure, in some singular cases of indisposition: they are apparently of the beginning of the seventeenth Century, and couched in the uncouth phraseology of that time. I forbear, however, to insert them, from motives of delicacy."

and mighty Magic[a];" and Theocritus and Virgil have both introduced Women into their Pastorals, using Charms and Incantations to recover the affections of their Sweethearts.

Thus also in Gay's Shepherd's Week:

"Strait to the 'Pothecary's Shop I went,
And in *Love Powder* all my Money spent,
Behap what will, next Sunday after prayers,
When to the Ale-house Lubberkin repairs,
These golden Flies into his Mug I'll throw,
And soon the Swain with fervent Love shall glow[b]."

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[a] — "Thou hast practis'd on her with foul Charms;
Abus'd her delicate youth with Drugs, or Minerals
That waken motion." Act i. sc. 2.

Again, sc. 3.

"She is abus'd, stol'n from me, and corrupted
By Spells and Medicines bought of Mountebanks."

And again,

— "I therefore vouch again
That with some mixtures powerful o'er the blood,
Or with some Dram conjur'd to this effect
He wrought upon her."

[b] Newton, in his "Tryall of a Man's owne selfe," 12mo. Lond. 1602. p. 116. enquires, under Breaches of the seventh Commandment, "Whether, by any secret sleight, or cunning, as Drinkes, Drugges, Medicines, *charmed Potions, Amatorious Philters*, Figures, Characters, or any such like paltering Instruments, Devises, or Practises, thou hast gone about to procure others to doate for love of thee."

Dr. Ferrand, in his Love Melancholy, 8vo. Oxf. 1640. p. 176. tells us: "We have sometimes among our silly Wenches some that out of a foolish Curiosity they have, must needs be putting in practice some of those feats that they have received by Tradition from their Mother, perhaps, or Nurse, and so, not thinking forsooth to doe any harme, as they hope, they paganize it to their own damnation. For it is most certain that *Botanomancy*, which is done by the noise or crackling that Kneeholme, Box, or Bay-leaves make when they are crushed betwixt one's hands, or cast into the Fire, was of old in use among the Pagans, who were wont to bruise Poppy Flowres betwixt their hands, by this meanes thinking to know their Loves: and for this cause Theocritus cals this hearb Τηλιφιλον, quasi Δηλιφιλον, as if we should say *Tel-Love*."

In the same work, p. 310. Dr. Ferrand, speaking of the antient Love Charmes, Characters, Amulets, or such like Periapses, says, they are "such as no Christian Physitian ought to use: notwith-

Werenfels, p. 6. says: "Whenever the superstitious person is in love, he will complain that *Tempting Powder* has been given him."

The unfortunate Miss Blandy, who was executed many years ago for poisoning her Father, persisted to the last in affirming that she thought the Powder which her villainous Lover, Cranston, sent her to administer to him was a *Love-Powder*, which was to conciliate her Father's affection to the Captain. She met her death with this asseveration, and I presume that those who have considered the wonderful power of Superstition, added to the fascination of Love, will be half persuaded to believe that she did not go out of the world with a lie in her mouth. Her dying request, too, to be buried close to her Father, appears to me a corroborating proof that though she was certainly the cause of his premature death, and underwent the judgment of the law for the same, (which can take no cognizance of such excuses for so horrid a crime as Parricide,) yet she was not, in the blackest sence of the word, his wilful Murderess[c].

Andrews, in his Continuation of Dr. Henry's History of Great Britain, 4to. p. 178. speaking of the profligate Bothwell, says, in a Note: "It seems strange that an author so respectable as Mr. Guthrie, should allow any credit to

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standing that the common people doe to this day too superstitiously believe and put in practice many of these paganish devices."

In "The Character of a Quack Astrologer," 4to. 1673. Signat. C. 2. we are told; "He trappans a young Heiress to run away with a Footman, by perswading a young Girl 'tis her destiny: and sells the old and ugly Philtres and Love-powder to procure them Sweetharts."

[c] The following is copied from the Gent. Mag. for January 1731. vol. i. p. 30. "A Man at a village near Mortagne in France had been long ill of a distemper, which puzzled the Physicians: his Wife believed he was bewitched, and consulted a pretended Conjurer, who shewed her the Wizard (her Husband's Uncle) in a Glass of Water, and told her, that to oblige him to withdraw the Charm, they must beat him and burn the soles of his Feet. On her return she sent for the Uncle, and with the assistance of her relations beat him unmercifully, and burnt the soles of his Feet and the crown of his Head in such a manner, that in two days after he died. The Woman and her accomplices were seized. She owned the fact, and said if it was to do again, she would do it. This happened in December last." In the same Magazine, for August 1731. p. 358. we read that "The Tournelle condemned the Woman to be hanged" for the above fact, but that "great interest was making to get her sentence commuted, *the fact proceeding from conjugal affection.*"

In the Comedy entitled "The Mock-Marriage," 4to. Lond. 1696. Signat. G. some Love Charms occur to cause a person to dream of his Lover. "Hide some Dazy-roots under your Pillow, and hang your Shoes out of the Window."

the asseverations in a Will in which the Testator affirms, 'that, as he had from his youth addicted himself much to the art of *Enchantment* at Paris and elsewhere, he had bewitched the Queen (Mary) to fall in love with him, &c. &c."

In "The Comical Pilgrim's Pilgrimage into Ireland," 8vo. Lond. 1723. p. 97. we read: "They often use Philtres." "The Spark that's resolved to sacrifice his youth and vigour on a Damsel, whose coyness will not accept of his Love-Oblations, he threads a Needle with the Hair of her Head, and then running it thro' the most fleshy part of a dead Man, as the brawn of the Arms, Thigh, or the Calf of the Leg, the Charm has that virtue in it, as to make her run mad for him whom she so lately slighted."

RURAL CHARMS.

Sir Thomas Browne, in his "Quincunx artificially considered," p. 111. mentions a rural Charm against Dodder, Tetter, and strangling Weeds, by placing a chalked Tile at the four corners, and one in the middle of the Fields, which, though ridiculous in the intention, was rational in the contrivance, and a good way to diffuse the magic through all parts of the area."

The following rural Charms are found in a Collection intitled "Wit a sporting in a pleasant Grove of new Fancies," 8vo. Lond. 1657. p. 78. they also occur in Herrick's Hesperides, p. 383.

"This I'le tell ye by the way,
Maidens when ye Leavens lay,
Crosse your Dow, and your dispatch
Will be better for your Batch."

The following is found in Herrick's Hesperides, p. 245.

"*A Charme, or an Allay, for Love.*

If so be a Toad be laid
In a Sheep-skin newly flaid,
And that ty'd to Man, 'twil sever
Him and his affections ever."

"In the Morning when ye rise,
Wash your Hands and cleanse your Eyes.
Next be sure ye have a care
To disperse the Water farre:
For as farre as that doth light,
So farre keeps the evil Spright[a]."

"If ye feare to be affrighted,
When ye are (by chance) benighted:
In your pocket, for a trust,
Carrie nothing but a Crust:
For that holie piece of Bread
Charmes the danger and the dread."

Some older Charms, however, are to be found in Bale's Interlude concerning the Laws of Nature, Moses, and Christ, 4to. 1562. Signat. C. 3 b. Idolatry says:

"With blessynges of Saynt Germayne
I wyll me so determyne
That neyther Fox nor Vermyne
Shall do my Chyckens harme.
For your Gese seke Saynt Legearde,
And for your Duckes Saynt Leonarde,
For Horse take Moyses yearde,
There is no better Charme.

Take me a Napkyn folte
With the byas of a bolte
For the healyng of a Colte
No better thynge can be:

[a] In vol. i. p. 403. the superstition of holding the Poker before the Fire to drive away the Witch has been already noticed. Whatever may be the reason, it is a certain fact that setting up a Poker before a Fire has a wonderful effect in causing it to burn.

For Lampes and for Bottes
Take me Saynt Wilfride's knottes,
And holy Saynt Thomas Lottes,
On my Lyfe I warrande ye.

A Dram of a Shepe's Tyrdle,
And good Saynt Frances Gyrdle,
With the hamlet of a Hyrdle,
Are wholsom for the Pyppe:
Besydes these Charmes afore
I have feates many more
That kepe styll in store,
Whom nowe I over hyppe[b]."

Ady, in his Candle in the Dark, 4to. Lond. 1655. p. 58, says: "It appeareth still among common silly country people, how they had learned Charms by tradition from Popish times, for curing Cattle, Men, Women, and Children; for churning of Butter, for baking their Bread, and many other occasions; one or two whereof I will rehearse only, for brevity. An old Woman in Essex, who was living in my time, she had lived also in Queen Marie's time, had learned thence many Popish Charms, one whereof was this; every Night when she lay down to sleep she charmed her Bed, saying:

Matthew, Mark, Luke, and John,
The Bed be blest that I lye on:

and this would she *repeat three times*, reposing great confidence therein, because (she said) she had been taught it, when she was a young maid, by the Church-men of those times.

"Another old Woman came into an House at a time when as the maid was churning of Butter, and having laboured long and could not make her Butter

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[b] In the Athenian Oracle, vol. i. p. 158. is preserved the following Charm to stop bleeding at the Nose, and all other Hæmorrhages, in the Country:

"In the blood of Adam Sin was taken,
In the blood of Christ it was all to shaken,
And by the same blood I do the charge,
That the blood of (*) run no longer at large."

* Naming the christian and sirname of the party.

come, the old Woman told the Maid what was wont to be done when she was a maid, and also in her mother's young time, that if it happened their Butter would not come readily, they used a Charm to be said over it, whilst yet it was in beating, and it would come straightways, and that was this:

Come Butter, come,
Come Butter, come,
Peter stands at the Gate,
Waiting for a butter'd Cake,
Come Butter, come.

This, said the old Woman, being *said three times*, will make your Butter come, for it was taught my mother by a learned Church-man in Queen Marie's Days, when as Churchmen had more cunning, and could teach people many a trick, that our Ministers now a days know not[c]."

Coles, in his Art of Simpling, p. 68. says: "It is said that if a handfull of *Arsmart* be put under the Saddle, upon a tired Horse's back[d], it will make him travaile fresh and lustily:" and, "If a Footman take Mugwort and put into his Shoes in the morning, he may goe forty miles before noon, and not be weary." P. 70. "The Seed of *Fleabane* strewed between the Sheets causeth Chastity." P. 71. "If one that hath eaten *Comin* doe but breath on a painted Face, the Colour will vanish away straight." The Seeds of *Docks* tyed to the left arme of

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[c] In "Whimzies: or a new Cast of Characters," 12mo. Lond. 1631. the witty anonymous Author, in his Description of a Ballad-monger, has the following: "His Ballads, cashiered the City, must now ride poast for the Country: where they are no lesse admired than a Gyant in a Pageant: till at last they grow so common there too, as every poore Milk-maid can chant and chirpe it under her Cow, which she useth *as an harmelesse Charme* to make her let downe her Milk."

Grose tells us that "a slunk or abortive Calf, buried in the Highway over which Cattle frequently pass, will greatly prevent that misfortune happening to Cows. This is commonly practised in Suffolk."

[d] Lupton, in his third Book of Notable Things, (edit. 8vo. 1660. p. 53.) 12. says: "Mousear, any manner of way ministered to Horses, brings this help unto them, that they cannot be hurt, whiles the Smith is shooing of them, therfore it is called of many, Herba Clavorum, the Herb of Nails. Mizaldus.

The well-known interjection used by the country people to their Horses, when yoked to a Cart, &c. has been already noticed in the former volume of this Work.

Carew, in his Survey of Cornwall, p. 24. tells us: "Each Oxe hath his several name, upon which the Drivers call aloud, both to direct and *give them courage* as they are at worke."

a Woman do helpe Barrennesse." P. 70. "All kinde of Docks have this property, that what Flesh, or Meat, is sod therewith, though it be never so old, hard, or tough, it will become tender and meet to be eaten." "*Calamint* will recover stinking meat, if it be laid amongst it whilst it is raw. The often smelling to *Basil* breedeth a Scorpion in the Brain." P. 69. "That the root of *Male-Piony* dryed, tied to the Neck, doth help the Incubus, which we call the Mare." P. 68. "That if Maids will take wilde *Tansey*, and lay it to soake in Butter-milke nine dayes, and wash their Faces therewith, it will make them look very faire."

The same author, in his Adam in Eden, p. 561. tells us: "It is said, yea and believed by many, that *Moonwort* will open the Locks wherewith Dwelling-houses are made fast, if it be put into the Key-hole; as also that it will loosen the Locks, Fetters, and Shoes from those Horses' feet that goe on the places where it groweth; and of this opinion was Master Culpeper, who, though he railed against superstition in others, yet had enough of it himselfe, as may appear by his story of the Earl of Essex his Horses, which being drawn up in a body, many of them lost their Shoos upon White Downe in Devonshire, neer Tiverton, because Moonwort grows upon Heaths[e]."

Rue was hung about the Neck, as an Amulet against Witchcraft, in Aristotle's time. "Rutam fascini Amuletum esse tradit Aristoteles." Wierii de Præstigiis Dæmonum, Lib. V. cap. xxi. col. 584.

Shakspeare, in Hamlet, Act iv. sc. 7. has this passage: "There's Rue for you,

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[e] Turner, in his British Physician, 8vo. Lond. 1687. p. 209. is confident, that tho' Moonwort "be the Moon's Herb, yet it is neither Smith, Farrier, nor Picklock."

Withers, in allusion to the supposed virtues of the Moonwort, in the Introduction to his Abuses stript and whipt, 1622. says:

> "There is an Herb, some say, whose vertue's such
> It in the pasture, only with a touch,
> Unshooes the new-shod Steed."

Among Tree-Superstitions must be ranked what Armstrong says in his History of Minorca, p. 191. "The Vine excepted, the Minorquins never prune a Tree, thinking it irreligious in some degree to presume to direct its growth; and if you express your wonder that they forbear this useful practice, and inform them of the advantages that attend it in other countries, their answer is ever ready: *God knows best how a Tree should grow.*"

and here's some for me. We may call it Herb of Grace on Sundays." Rue was called Herb of Grace by the country people, and probably for the reason assigned byMr. Warburton, that it was used on Sundays by the Romanists in their exorcisms. See Grey's Notes on Shakespear, vol. ii. p. 301.

Thunder Superstitions have been in part considered under Omens. The Charms and superstitious Preservatives against Thunder remain to be mentioned.

It appears from the following passage in Greene's Penelope's Web, &c. 4to. Lond. 1601. Signat. E. 4. that wearing *a Bay Leaf* was a Charm against Thunder: "He which weareth the Bay-leafe is priviledged from the prejudice of Thunder."

So, in the old Play of "The white Devil," Cornelia says:

— "Reach the Bays:
I'll tie a Garland here about his Head,
'Twill keep my Boy from Lightning."

See also "Whimzies: or a new Cast of Characters," p. 174. In "A strange Metamorphosis of Man, transformed into a Wildernesse, deciphered in Characters," 12mo. Lond. 1634. under No. 37. The Bay Tree: it is observed, that it is "so priviledged by Nature, that even Thunder and Lightning are here even taxed of partiality, and will not touch him for respect's sake, as a sacred thing."

As a Simile, cited from some old English Poet, in Bodenham's "Belvedere, or the Garden of the Muses," 8vo. Lond. 1600. p. 90. we read:

"As Thunder nor fierce Lightning harmes the Bay,
So no extremitie hath power on Fame."

In "Jonsonus Virbius," Verses upon Ben Jonson, signed Hen. King[f], there is an elegant compliment paid to the memory of that Poet, in allusion to the superstitious idea of *Lawrel* being a defensative against Thunder:

"I see that Wreath, *which doth the wearer arme*
'Gainst the quick Stroakes of Thunder, is no Charme
To keepe off Death's pale dart: for (Jonson) then,
Thou had'st been number'd still with living Men:

[f] Bishop of Chichester. Born in 1591. Died 1669. There is an edition of his Poems in 1657. Another in 1664, entitled "Poems, Elegies, Paradoxes, and Sonets." 8vo.

Time's Sythe had fear'd thy LAWRELL to invade,
Nor thee this subject of our sorrow made[g]."

Leigh, in his Observations on the first twelve Cæsars, 8vo. Lond. 1647. p. 63. speaking of Tiberius Cæsar, says: "He feared Thunder exceedingly, and when the Aire or Weather was any thing troubled, he ever carried a Chaplet or Wreath of Lawrell about his Neck, because that, (as Pliny reporteth,) is never blasted with Lightning." The same author, in his Life of Augustus, p. 40. mentions a similar Charm. "He was so much afraid of Thunder and Lightning, that he ever carried about with him for a preservative remedy *a Seale's skinne*." Here a Note adds: "or of a Sea-Calfe, which, as Plinie writeth, checketh all Lightnings. Tonitrua et Fulgura paulo infirmius expavescebat, ut semper et ubique pellem Vituli marini circumferret, pro remedio."

I find the following in "Natural and Artificial Conclusions," by Thomas Hill, 8vo. Lond. 1670. cxxxix. "A natural meanes to preserve your House in safety from Thunder and Lightening. An ancient author recited (among divers other Experiments of Nature which he had found out,) that if the herb *Housleek*, or Syngreen, do grow on the House-top, the same House is never stricken with Lightning or Thunder."

It is still common, in many parts of England, to plant the herb House-leek upon the tops of Cottage Houses.

The learned author of the Vulgar Errors, (Quincunx, p. 126.) mentions this Herb, as a supposed defensative, nearly in the same words with Hill.

Andrews, in his Continuation of Dr. Henry's History, 4to. p. 502. Note. tells us, from Arnot's Edinburgh, that "In 1594. the Elders of the Scottish Church

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g In a most rare piece, entitled "Diogenes in his Singularitie: wherein is comprehended his merrie baighting fit for all Men's benefits: christened by him, a Nettle for nice Noses: by T. L. of Lincolne's Inne, gent. 1591. at London, printed by William Hoskins and John Danter, for John Busbie," 4to. p. 2 b. is the following passage: "You beare the Feather of a Phœnix in your bosome against all Wethers and Thunders, *Laurell to escape Lightning*, &c."

Sheridan, in his Notes on Persius, Sat. ii. *v.* Bidental, says: "It was a custom, whenever a person fell by Thunder, there to let him lie, and to fence in the place; to sacrifice a Sheep and erect an Altar there." edit. 1739. p. 33.

The putting a cold Iron Bar upon the Barrels, to preserve the Beer from being soured by Thunder, has been noticed in a former section. This is particularly practised in Kent and Herefordshire.

exerted their utmost influence to abolish an irrational Custom among the Husbandmen, which, with some reason, gave great offence. The Farmers were apt to leave a portion of their Land untilled and uncropt year after year. This spot was supposed to be dedicated to Satan, and was styled 'the Good Man's Croft,' viz. the Landlord's Acre. It seems probable that some pagan Ceremony had given rise to so strange a Superstition:" no doubt as a Charm or Peace-offering, that the rest might be fertile[h].

Martin, in his Description of the Western Islands, p. 120. says: "It is a received opinion in these Islands, as well as in the neighbouring part of the main Land, that Women, by a Charm, or some other secret way, are able to convey the increase of their Neighbour's Cows' Milk to their own use; and that the Milk so charmed doth not produce the ordinary quantity of Butter; and the Curds made of that Milk are so tough, that it cannot be made so firm as the other Cheese, and also is much lighter in weight. The Butter so taken away and joined to the Charmer's Butter is evidently discernible by a mark of separation; viz. the diversity of colours: that which is charmed being paler than the other. If Butter, having these marks, be found on a suspected Woman, she is presently said to be guilty. To recover this loss they take a little of the Rennet from all the suspected persons, and put it into an Egg-shell full of Milk: and when that from the Charmer is mingled with it, it presently curdles, and not before."

Some Women make use of the Root of Groundsel as an Amulet against such Charms, by putting it among the Cream."

Ibid. p. 166. speaking of Fladda Chuan, Martin says: "there is a Chapel in the Isle, dedicated to St. Columbus. It has an altar in the East end, and, therein, a blue Stone of a round form on it, which is always moist. It is an ordinary custom, when any of the Fishermen are detained in this Isle by contrary winds, to wash the blue Stone with water, all round, expecting thereby to

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[h] [Professor Playfair, in a Letter to Mr. Brand, dated St. Andrew's, Jan. 26, 1804. mentioning the Superstitions of his Neighbourhood, says: "In private Breweries, to prevent the interference of the Fairies, a live Coal is thrown into the vat. A Cow's Milk no Fairy can take away, if a burning Coal is conducted across her back and under her belly immediately after her delivery. The same mischievous Elves cannot enter into a House at night, if, before bed-time, the lower end of the Crook, or iron Chain, by which a vessel is suspended over the Fire, be raised up a few links."]

procure a favourable Wind." "And so great is the regard they have for this Stone, that they swear decisive Oaths upon it[i].

Ibid. p. 109. he says, it was an antient custom among the Islanders to hang a He-Goat to the Boat's Mast, hoping thereby to procure a favourable Wind."

CHARACTS.

Characts seem to have been Charms in the form of Inscriptions. See Dugdale's Orig. Jurid. p. 81. "That he use ne hide no charme, ne charecte."

So, in Gower, De Confessione Amantis, B. i.

"With his Carrecte would him enchaunt."

Again, B. vi. fol. 140.

"Through his Carectes and figures."

Again,

"And his Carecte as he was tawght
He rad."

See Reed's edit. of Shaksp. 1803. vol. vi. p. 385.

In the Dialogue of Dives and Pauper, printed by Richard Pynson, 1493. folio.

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[i] Martin, p. 262. speaking of Jona, says, there is a Stone erected here, concerning which the credulous Natives say, that whoever reaches out his arm along the Stone three times in the name of the Father, Son, and Holy Ghost, shall never err in steering the Helm of a Vessel."

Ibid. p. 59. speaking of the Island Borera, he says: "There is a Stone in form of a Cross, in the Row, opposite to St. Mary's Church, about five foot high: the Natives call it the Water-Cross, for the antient Inhabitants had a custom of erecting this sort of Cross to procure Rain, and when they had got enough, they laid it flat on the ground; but this custom is now disused."

Ibid. p. 225. Arran. He mentions a green Stone, much like a Globe in figure, about the bigness of a Goose-Egg, which for its intrinsic value has been carefully transmitted to posterity for several ages. "The virtue of it is to remove stitches in the side, by laying it close to the place affected. They say if the patient does not outlive the distemper, the Stone removes out of the Bed of its own accord, and *è contra*. The natives use this Stone for swearing decisive Oaths upon it. The credulous Vulgar believe that if this Stone is cast among the front of an enemy, they will all run away. The custody of it is the peculiar privilege of a Family called Clan-Chattons, alias Mack-Intosh."

Signat. c. 2. among superstitious practices then in use, the following we find censured:

"Or use any Charmes in gadering of Herbes, or *hangynge of Scrowes aboute Man or Woman or Childe or Beest for any Seknesse, with any Scripture or figures and Carectes, but if it be Pater Noster, Ave, or the Crede, or holy wordes of the Gospel, or of holy Wryt, for devocion nat for Curioustie, and only with the Tokene of the holy Crosse.*"

In the "Defensative against the Poyson of supposed Prophecies," 4to. Lond. 1583. Signat. O o 4 b. we read: "One of the Reysters which served under the Frenche Admirall, at the Siege of Poictiers, was founde after he was dead, to have about his Necke a Pursse of Taffata, and within the same a piece of parchment full of characters in Hebrew; beside many Cycles, Semicircles, Tryangles, &c. with sundrie shorte cuttes and shreddings of the Psalmes. Deus misereatur nostri, &c. Angelis suis mandavit de te, &c. Super Aspidem & Basiliscum, &c. as if the prophecies which properly belong to Christe, might be wrested to the safeguard and defence of every private Man." Lord Northampton cites as his authority, "Histor. des Troubles, Liv. 8."

In "The Burnynge of Paule's Church in London 1561. and the 4. day of June by Lyghtnynge, at three of the Clocke at afternoone, &c." 8vo. Lond. 1563. Signat. I. 8 b. we read: "What wicked blindenes is this than, to thinke that wearing Prayers written in rolles about with theym, as S. John's Gospell, the length of our Lord, the measure of our Lady, or other like, thei shall die no sodain death, not be hanged[a], or yf he be hanged, he shall not die. There is to manye suche, though ye laugh, and beleve it not, and not hard to shewe them with a wet finger." Our author continues to observe that our devotion ought

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[a] The following "Charm, or Protection," was "found in a linen purse of Jackson, the murderer and smugler, who died (a Roman Catholic) in Chichester Gaol, Feb. 1749. He was struck with such horror on being measured for his Irons, that he soon after expired.

"Ye three holy Kings,
Gaspar, Melchior, Balthasar,
Pray for us, now, and the hour of death.

"These papers have touch'd the three heads of the holy Kings at Cologne. They are to preserve Travellers from Accidents on the road, Head-achs, falling Sickness, Fevers, Witchcraft, all kinds of Mischief, and sudden Death." See Gent. Mag. for Feb. 1749. vol. xix. p. 88.

to "stande in depe sighes and groninges, wyth a full consideration of our miserable state and Goddes majestye, in the heart, and not in ynke or paper: not in *hangyng written* SCROLLES *about the Necke*, but lamentinge unfeignedlye our Synnes from the hart."

Lodge, in his Incarnate Devils, 4to. Lond. 1596. Signat. C. 2. speaking of Curiosity, says: "If you long to know this Slave, you shall never take him without *a Book of Characters* in his bosome. Promise to bring him to Treasure-trove, and he will sell his Land for it, but he will be cousened. Bring him but a Table of Lead, with Crosses, (and Adonai or Elohim written in it,) he thinks it will heal the Ague[b]."

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[b] In a curious and very rare Tract, entitled "Beware of Pick-purses, or a Caveat for sick Folkes to take heede of unlearned Physitions and unskilfull Chyrurgians," 4to. Lond. 1605. p. 16. is the following passage: "Others, that they may colourably and cunningly hide their grosse ignorance, when they know not the cause of the Disease, referre it unto *Charmes*, Witchcrafts, magnifical Incantations, and Sorcerie, vainely, and with a brazen forehead, affirming that there is no way to help them, but by *Characters*, Circles, Figure-castings, Exercismes, Conjurations, and other impious and godlesse meanes.

"Others set to sale, at a great price, certaine Amulets of Gold and Silver, stamped under an appropriate and selected Constellation of the Planets, with some magical character, shamelesly boasting that they will cure all Diseases, and worke I know not what other wonders."

The author, p. 42. concludes with the very sensible observation of "a great learned Clarke in our Land, who in a daungerous sicknesse, being moved by some Friends to use an unlettered Empericke, 'Nay, quoth he, I have lived all my life *by the Booke*, and I will now (God willing) likewise dye by the Booke'."

Blagrave, in his Astrological Practice of Physick, p. 135. prescribes a Cure of Agues by a certain Writing which the patient weareth, as follows: "When Jesus went up to the Cross to be crucified, the Jews asked him, saying, Art thou afraid? or hast thou the Ague? Jesus answered and said, I am not afraid, neither have I the Ague. *All those which bear the name of Jesus about them shall not be afraid, nor yet have the Ague.* Amen, sweet Jesus, Amen, sweet Jehovah, Amen." He adds, "I have known many who have been cured of the Ague by this Writing only worn about them; and I had the Receipt from one whose Daughter was cured thereby, who had the Ague upon her two years." To this Charact then may be given, on the joint authority of the old Woman and our Doctor, "*Probatum est.*"

Ramesey, in his Elminthologia, 8vo. Lond. 1668. p. 259. says: "Neither doth Fansie only cause, but also as easily cure Diseases; as I may justly refer all magical and jugling Cures thereunto, performed, as is thought, by Saints, Images, Relicts, Holy-Waters, Shrines, Avemarys, Crucifixes, Benedictions, *Charms, Characters*, Sigils of the Planets and of the Signs, *inverted Words*, &c. and therefore all such Cures are rather to be ascribed to the force of the Imaginat ion, than any virtue in them, or their Rings, Amulets, Lamens, &c."

Cotta, in his "Short Discoverie of the unobserved Dangers of severall sorts of ignorant and unconsiderate Practisers of Physicke in England," 4to. Lond. 1612. p. 50. very sensibly observes: "If there be any good or use unto the health by *Spels*, they have that prerogative by accident, and by the power and vertue of Fancie. If Fancie then be the foundation whereupon buildeth the good of Spels, Spels must needs be as Fancies are, uncertaine and vaine: so must also, by consequent, be their use and helpe, and no lesse all they that trust unto them."

He elsewhere says: "How can Religion or Reason suffer Men that are not voyd of both, to give such impious credite unto an unsignificant and senselesse mumbling of idle words, contrary to reason, without president of any truly wise or learned, and justly suspected of all sensible Men?" citing Fernel. de abd. rer. Causis: "*Scripta, Verba, Annuli, Caracteres, Signa*, nihil valent ad profligandos morbos, si nulla superior Potestas divina vel Magica accesserit."

Waldron, in his Description of the Isle of Man, (Works, folio. p. 175.) mentions a Charect, a copy of an Inscription, found under a Cross (which was carefully preserved and carried to the Vicar, who wrote copies of it and dispersed them over the Island). "They tell you, says he, that they are of such wonderful virtue to such as wear them, that on whatever business they go, they are certain of success. They also defend from Witchcraft, evil Tongues, and all efforts of the Devil or his Agents; and that a Woman wearing one of them in her bosom, while she is pregnant, shall by no accident whatever lose the fruit of her womb. I have frequently rode by the Stone under which they say the original paper was found, but it would now be looked on as the worst Sacrilege to make any attempt to move it from the place." He gives also the tenor of the Inscription: "Fear God, obey the Priesthood, and do by your Neighbour as you would have him to do to you."

Andrews, in his Continuation of Dr. Henry's History, p. 502. tells us, from Arnot's History of Edinburgh, that "On all the old Houses still existing in

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In "The Character of a Quack Astrologer," 4to. Lond. 1673. Signat. C. 1 b. we are told, "He offers, for five pieces, to give you home with you a Talisman against Flies; a Sigil to make you fortunate at gaming; and a Spell that shall as certainly preserve you from being rob'd for the future; *a sympathetical Powder* for the violent pains of the Tooth-ach."

Edinburgh, there are remains of Talismanic or Cabalistical Characters, which the superstition of earlier ages had caused to be engraven on their fronts. These were generally composed of some Text of Scripture, of the name of God, or, perhaps, of an emblematic representation of the Resurrection [c].

Park, in his Travels in the Interior of Africa, speaking of "certain Charms or Amulets called Saphies, which the Negroes constantly wear about them," says: "These Saphies are Prayers or Sentences from the Koran, which the Mahometan Priests write on scraps of paper and sell to the Natives, who suppose them to possess extraordinary virtues. Some wear them to guard against the attack of Snakes and Alligators: on such an occasion the Saphie is enclosed in a Snake or Alligator's skin, and tied round the Ancle. Others have recourse to them in time of war, to protect their persons from hostile attacks: but the general use of these Amulets is to prevent or cure bodily diseases, to preserve from hunger and thirst, and to conciliate the favour of superior powers." He informs us in another place, that his Landlord requested him to give him a lock of his Hair to make a Saphie, as he said he had been told it would give to the possessor all the knowledge of white Men. Another person desired him to write a Saphie; Mr. Park furnished him with one containing the Lord's Prayer. He gave away several others.

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[c] "It is recorded in divers authors, that in the Image of Diana, which was worshipped at Ephesus, there were certaine obscure words or sentences, not agreeing together, nor depending one upon another: much like unto Riddles written upon the Feete, Girdle, and Crowne of the said Diana: the which, if a Man did use, having written them out, and carrying them about him, hee should have good lucke in all his businesses: and hereof sprung the proverbe *Ephesiæ Literæ*, where one useth any thing which bringeth good successe." Mason's Anatomie of Sorcerie, 4to. Lond. 1612. p. 90.

Ibid. p. 91. our author mentions the superstition of "Curing Diseases with certaine Words or Characters."

Cotta, in his "Short Discoverie, &c." 4to. Lond. p. 49. inserts "a merrie historie of an approved famous Spell for sore Eyes. By many honest testimonies, it was a long time worne as a Jewell about many Necks, written in paper and inclosed in Silke, never failing to do soveraigne good when all other helps were helplesse. No sight might dare to reade or open. At length a curious mind, while the patient slept, by stealth ripped open the mystical cover, and found the powerful Characters Latin: 'Diabolus effodiat tibi oculos, impleat foramina stercoribus'."

Nash, in his Notes on Hudibras, says: "Cato recommends the following as a Charm against Sprains: 'Haut, haut, hista pista vista'."

AMULETS.

Burton, in his Anatomy of Melancholy, edit. 4to. 1621. p. 476. has the following passage on this subject: "Amulets, and Things to be borne about, I find prescribed, taxed by some, approved by others: looke for them in Mizaldus, Porta, Albertus, &c. A Ring made of the Hoofe of an Asse's right fore-foot carried about, &c. I say with Renodeus they are not altogether to be rejected. Piony doth help Epilepsies. Pretious Stones most diseases. A Wolf's dung carried about helps the Cholick. A Spider, an Ague, &c.

"Such Medicines are to be exploded that consist of Words, Characters, Spells, and Charms, which can do no good at all, but out of a strong conceit, as Pomponatius proves, or the Divel's policy that is the first founder and teacher of them."

Dr. Hering, in his "Preservatives against the Pestilence," 4to. Lond. 1625. Signat. B. 2 b. has the following: "Perceiving many in this Citie to weare about their Necks, upon the region of the Heart, certaine Placents, or Amulets, (as preservatives against the Pestilence,) confected of Arsenicke, my opinion is that they are so farre from effecting any good in that kinde, as a preservative, that they are very dangerous and hurtfull, if not pernitious, to those that weare them."

Bourne, chap. xviii. cites a passage of Bingham, from St. Austin, on these superstitious observations: "To this kind," says he, "belong all Ligatures and Remedies, which the Schools of Physitians reject and condemn; whether in Inchantments or in certain marks, which they call Characters, or in some other things which are to be hanged and bound about the Body, and kept in a dancing posture. Such are Ear-rings hanged upon the tip of each Ear, and Rings made of an Ostriche's bones for the Finger; or, when you are told, in a fit of Convulsions, or shortness of Breath, to hold your left Thumb with your right hand."

I remember it was a custom in the North of England for Boys that swam, to wear an Eel's Skin about their naked Leg to prevent the Cramp.

Armstrong, in his History of Minorca, p. 212. says: "I have seen an old Woman placed on a Bier, dressed like a Franciscan Monk, and so conducted by the good brothers of that order, with singing, and the tinckling of the hand-bell, to their Church. This Superstition was observed by Milton in his Travels through Roman Catholic Countries; for, when describing the Paradise of Fools, he does not forget to mention those,

—— "Who to be sure of Paradise,
Dying, put on the Weeds of Dominick,
Or in Franciscan think to pass disguis'd." Par. Lost, b. iii.

That this practice was not unknown in our own country at an earlier period will be seen by the following extract from the Berkeley Manuscripts by Smith, vol. i. p. 117. "It is recorded that on the 13th of May 1220 (4th Hen. III.) died Robert the second Lord Berkeley ætis 55. or thereabouts, and was buried in the North Isle of the Church of the Monastery of St. Augustines (Bristol) over against the high Altar, in a Monck's Cowle, an usual fashion for great Peeres in those tymes, esteemed as an Amulet or Defensative to the Soule, and as a Scala Cœli, a Ladder of Life eternal[a]."

[In Mr. Douce's Illustrations of Shakspeare, and of Ancient Manners, vol. i. p. 493. are wood Engravings of several Roman Amulets: these were intended against fascination in general, but more particularly against that of the evil Eye. Such he observes, p. 497. are still used in Spain by women and children, precisely in the same manner as formerly among the Romans.]

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[a] Gaule, in his Mag-astro-mancer posed and puzzel'd, p. 192. enquires "whether Pericepts, Amulets, Præfiscinals, Phylacteries, Niceteries, Ligatures, Suspensions, Charmes, and Spels, had ever been used, applyed, or carryed about, but for Magick and Astrologie? Their supposed efficacy (in curing Diseases and preventing of Perils) being taught from their fabrication, configuration, and confection, under such and such sydereal Aspects, Conjunctions, Constellations." His preceding Observations upon Alchymy are too pointed and sensible not to be retained: "Whether Alchymie (that enticing yet nice Harlot) had made so many Fooles and Beggars, had she not clothed or painted herself with such Astrological Phrases and Magical Practises? But I let this Kitchen Magick or Chimney Astrology passe. The sweltering Drudges and smoaky Scullions of it (if they may not bring in new fuel to the Fire) are soon taught (by their past observed folly) to ominate their own late Repentance. But, if they will obstinately persist, in hope to sell their smoak, let others beware how they buy it too dear."

Lupton, in his fourth Book of Notable Things, (edit. 8vo. 1660. p. 92.) 41. says: "a piece of a Child's Navell string, born in a Ring, is good against the Falling Sickness, the pains of the Head, and the Collick. Miz."

Park, in his Travels in the Interior of Africa, speaking of a Mahometan Negro, who, with the ceremonial part of that religion, retained all his antient superstition, says that, "in the midst of a dark Wood he made a sign for the Company to stop, and, taking hold of an hollow piece of Bamboo that hung as an Amulet round his Neck, whistled very loud three times; this, he said, was to ascertain what success would attend the Journey. He then dismounted, laid his spear across the road, and, having said a number of short Prayers, concluded with three loud Whistles; after which he listened for some time, as if in expectation of an Answer, and receiving none, said the Company might proceed without fear, as there was no danger."

DIVINATION.

"Tu ne quæsieris scire (nefas) quem mihi, quem tibi
Finem dederint, Leuconoë: nec Babylonios
Tentaris numeros." Hor. Carm. lib. i. Od. 11.

Since 'tis Impiety to pry
Into the Rolls of Destiny,
Heed not the secrets they impart
Who study the divining Art.

DIVINATIONS differ from Omens in this, that the Omen is an Indication of something that is to come to pass, which happens to a person, as it were by accident, without his seeking for it: whereas Divination is the obtaining of the knowledge of something future, by some endeavour of his own, or means which he himself designedly makes use of for that end.

Gaule, in his Mag-astro-mancer posed and puzzel'd, p. 165. enumerates as follows the several Species of Divination: "*Stareomancy*, or divining by the Elements; *Aeromancy*, or divining by the Ayr; *Pyromancy*, by Fire; *Hydromancy*, by Water[a]; *Geomancy*, by Earth; *Theomancy*, pretending to divine by the Revelation of the Spirit, and by the Scriptures, or word of God; *Dæmonomancy*,

[a] There were among the Antients Divinations by *Water*, Fire, Earth, Air; by the Flight of Birds, by Lots, by Dreams, by the Wind, &c.

I suppose the following species of Divination must be considered as a vestige of the antient Hydromancy. An Essayist in the Gent. Mag. for March 1731. vol. i. p. 110. introduces "a person surprising a Lady and her company in close cabal over their Coffee; the rest very intent upon one, who by her dress and intelligence he guessed was a Tire-woman; to which she added the secret of divining by Coffee Grounds: she was then in full Inspiration, and with much solemnity observing the Atoms round the cup: on one hand sat a Widow, on the other a Maiden Lady, both attentive to the predictions to be given of their future fate. The Lady (his acquaintance) tho' marryed, was no less earnest in contemplating her Cup than the other two. They assured him that every Cast of the Cup is a picture of all one's life to come: and every transaction and circumstance is delineated with the exactest certainty." From the Weekly Register, March 20. No. xc.

The same practice is noticed in the Connoisseur, No. 56, where a Girl is represented divining to find out of what rank her Husband shall be: "I have seen him several times in Coffee Grounds, with

by the suggestions of Evill Dæmons or Devils; *Idolomancy*, by Idolls, Images, Figures; *Psychomancy*, by Men's Souls, Affections, Wills, religious or morall Dispositions; *Antinopomancy*, by the Entrails of Men, Women, and Children; *Theriomancy*, by Beasts; *Ornithomancy*, by Birds; *Ichthyomancy*, by Fishes; *Botanomancy*, by Herbs; *Lithomancy*, by Stones; *Cleromancy*, by Lotts; *Oniromancy*, by Dreams; *Onomatomancy*, by Names; *Arithmancy*, by Numbers; *Logarithmancy*, by Logarithmes; *Sternomancy*, from the Breast toth e Belly; *Gastromancy*, by the sound of, or Signes upon the Belly; *Omphelomancy*, by the Navel; *Chiromancy*, by the Hands; *Pædomancy*, by the Feet; *Onychomancy*, by the Nayles; *Cephaleonomancy*, by brayling of an Asses head; *Tuphramancy*, by Ashes; *Capnomancy*, by Smoak; *Livanomancy*, by burning of Frankincence; *Carromancy*, by melting of Wax; *Lecanomancy*, by a basin of Water; *Catoxtromancy*, by looking Glasses; *Chartomancy*, by writing in papers;" (this is retained in chusing Valentines, &c.) "*Macharomancy*, by Knives or Swords; *Chrystallomancy*, by Glasses; *Dactylomancy*, by Rings; *Coseinomancy*, by Sieves; *Axinomancy*, by Sawes: *Cattabomancy*, by Vessels of brasse or other metall; *Roadomancy*, by Starres; *Spatalamancy*, by Skins, Bones, Excrements; *Sciomancy*, by Shadows: *Astragalomancy*, by Dice; *Oinomancy*, by Wine; *Sycomancy*, by Figgs; *Typomancy*, by the coagulation of Cheese; *Alphitomancy*, by Meal, Flower, or Branne; *Crithomancy*, by Grain or Corn; *Alectromancy*, by Cocks or Pullen; *Gyromancy*, by Rounds or Circles; *Lampadomancy*, by Candles and Lamps; and in one word for all, *Nagomancy*, or *Necromancy*, by inspecting, consulting, and divining by, with, or from the Dead[b]."

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a sword by his side; and he was once at the bottom of a Tea Cup in a Coach and six with two Footmen behind it."

To the Divination by Water also must be referred the following passage in a List of superstitious practices preserved in the Life of Harvey the famous Conjurer of Dublin, 8vo. Dubl. 1728. p. 58. "Immersion of wooden Bowls in Water, sinking incharmed and inchanted Amulets under Water, or burying them under a Stone in a Grave in a Church-yard."

Among *Love Divinations* (of which see vol. i. p. 300. under ALLHALLOW EVEN,) may be reckoned the Dumb Cake, so called because it was to be made without speaking, and afterwards the parties were to go backwards up the stairs to bed, and put the Cake under their pillows, when they were to dream of their Lovers. See Strutt's Manners and Customs, vol. iii. p. 180. For *Knot Divinations* see p. 41.

[b] See a prodigious variety of these Divinations alphabetically enumerated and explained in "Fabricii Bibliographia Antiquaria," cap. xii. Consult also Potter's Greek Antiq. vol. i. p. 348. & seq.

In Holiday's "TEXNOΓAMIA, or the Marriage of the Arts," 4to. Signat. G. is introduced a Species of Divination not in the above ample List of them, intitled "Anthropomancie."

DIVINING ROD.

Divination by the Rod or Wand is mentioned in the prophecy of Ezekiel. Hosea too reproaches the Jews as being infected with the like superstition: "My people ask Counsel at their Stocks, and *their* STAFF declareth unto them." Chap. iv. v. 12.[a]

We read the following in the Gent. Mag. for Sept. 1734. vol. iv. p. 488. from Bayle: "There's no prescribing against Truth from universal Tradition, or the general consent of Mankind; because, so we must receive all the Superstitions the Roman people borrowed from the Tuscans, in the matter of Augury, Prodigy, and all the pagan Impertinencies in the point of Divination, as incontestible Truths."

John of Salisbury enumerates no fewer than thirteen different kinds of Diviners or Fortune tellers, who (in his time) pretended to foretell future events, some by one means and some by another. De Nugis Curialium, lib. i. c. 12. p. 36.

Divination *by Arrows*, says Gibbon, in his Decline and Fall, vol. x. p. 345. is ancient, and famous in the East.

The following compendious new way of magical Divination which we find so humourously described in Butler's Hudibras as follows, is affirmed by Monsieur Le Blanc, in his Travels, to be used in the East Indies:

"Your modern Indian Magician
Makes but a hole in th' Earth to pisse in,
And straight resolves all Questions by't,
And seldom fails to be i' th' right."

[a] Not only the Chaldeans used Rods for Divination, but almost every Nation which has pretended to that Science, has practised the same method. Herodotus mentions it as a custom of the Alani; and Tacitus of the old Germans. See Mr. Cambridge's Scribleriad, Book v. note on line 21.

I find the following on this subject in "Bartholini Causæ contemptæ a Danis Mortis," p. 676. "Virgis Salignis divinasse Scythas, indicat libro quarto Herodotus, eamque fuisse illis traditam a majoribus divinationem. Et de Alanis, Scytharum gente, idem memorat Ammianus Marcellinus: 'futura miro præsagiunt modo: nam rectiores virgas vimineas colligentes, easque cum Incantamentis quibusdam secretis præstituto tempore discernentes, aperte quid portendatur norunt'."

In the Manuscript Discourse on Witchcraft, 1705, written by Mr. John Bell, p. 41. I find the following account from Theophylact on the subject of Rabdomanteia or Rod Divination. "They

The vulgar notion, still prevalent in the North of England, of the Hazel's tendency to a vein of Lead Ore, Seam or Stratum of Coal, &c. seems to be a vestige of this Rod Divination.

The Virgula divina, or Baculus divinatorius, is a forked branch in the form of a Y, cut off an Hazle Stick, by means whereof people have pretended to discover Mines, Springs, &c. under ground. The method of using it, is this: the person who bears it, walking very slowly over the places where he suspects Mines or Springs may be, the effluvia exhaling from the Metals, or vapour from the Water impregnating the Wood, makes it dip, or incline, which is the sign of a discovery[b].

In the Living Library, or Historicall Meditations, fol. 1621. p. 283. we read: "No Man can tell why forked Sticks of Hazill (rather than sticks of other Trees growing upon the very same places) are fit to shew the places where the Veines of Gold and Silver are. The sticke bending itselfe in the places, at the bottome, where the same Veines are." See Lilly's History of his Life and Times, p. 32. for a curious Experiment (which he confesses however to have failed) to discover hidden treasure by the Hazel rod[c].

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set up two Staffs; and having whispered some verses and incantations, the Staffs fell by the operation of Dæmons. Then they considered which way each of them fell, forward or backward, to the right or left hand, and agreeably gave responses, having made use of the fall of their Staffs for their Signs."

Dr. Henry, in his History of Great Britain, tells us, vol. ii. p. 550. that "after the Anglo Saxons and Danes embraced the Christian Religion, the Clergy were commanded by the Canons to preach very frequently against *Diviners*, Sorcerers, Auguries, Omens, Charms, Incantations, and all the filth of the wicked and dotages of the Gentiles." He cites Johnson's Eccles. Canons, A. D. 747. c. 3.

The following is from Epigrams, &c. by S. Sheppard, Lond. 1651. Lib. vi. Epigr. 1. p. 141.

"*Virgula divina.*

Some Sorcerers do boast they have a Rod,
Gather'd with Vowes and Sacrifice,
And (borne about) will strangely nod
To hidden Treasure where it lies:
Mankind is (sure) that Rod divine,
For to the Wealthiest (ever) they incline."

[b] See the Scottish Encyclopædia.

[c] In the Gent. Mag. for Feb. 1752. vol. xxii. p. 77. we read: "M. Linnæus, when he was upon his Voyage to Scania, hearing his Secretary highly extol the virtues of his divining Wand, was will-

With the Divining Rod seems connected a Lusus Naturæ of Ash Tree Bough, resembling the Litui of the Roman Augurs and the Christian pastoral Staff, which still obtains a place, if not on this account I know not why, in the Catalogue of popular Superstitions. Seven or eight Years ago I remember to have seen one of these, which I thought extremely beautiful and curious, in the House of an old Woman at Beer Alston in Devonshire, of whom I would most gladly have purchased it, but she declined parting with it on any account, thinking it would be unlucky to do so. The late Mr. Gostling, in the Antiquarian Repertory, vol. ii. p. 164. has some observations on this subject. He thinks

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ing to convince him of its Insufficiency, and for that purpose concealed a purse of one hundred Ducats under a Ranunculus, which grew by itself in a meadow, and bid the Secretary find it if he could. The Wand discovered nothing, and M. Linnæus' mark was soon trampled down by the Company who were present; so that when M. Linnæus went to finish the Experiment by fetching the Gold himself, he was utterly at a loss where to seek it. The Man with the Wand assisted him, and pronounced that it could not lie the way they were going, but quite the contrary: so pursued the direction of his Wand, and actually dug out the Gold. M. Linnæus adds, that such another Experiment would be sufficient to make a proselyte of him.

We read, in the same Work, for Nov. 1751. vol. xxi. p. 507. "So early as Agricola the divining Rod was in much request, and has obtained great credit for its discovering where to dig for Metals and Springs of Water; for some years past its reputation has been on the decline, but lately it has been revived with great success by an ingenious Gentleman, who, from numerous Experiments hath good reason to believe its effects to be more than Imagination. He says that Hazel and Willow Rodds he has by experience found, will actually answer with all persons in a good state of health if they are used with moderation and at some distance of time, and after meals, when the operator is in good Spirits. The Hazel, Willow, and Elm, are all attracted by Springs of Water: some persons have the virtue intermittently, the Rod, in their hands, will attract one half hour, and repel the next. The Rod is attracted by all Metals, Coals, Amber, and Lime Stone, but with different degrees of strength. The best Rods are those from the Hazel or Nut Tree, as they are pliant and tough, and cut in the Winter Months. A shoot that terminates equally forked is to be preferred, about two feet and a half long; but as such a forked Rod is rarely to be met with, two single ones, of a length and size, may be tied together with thread, and will answer as well as the other."

In the Supplement to the Athenian Oracle, p. 234. we read, that "the Experiment of a Hazel's tendency to a Vein of Lead Ore is limited to St. John Baptist's Eve, and that with an hazel of that same year's growth."

There is a Treatise in French, entitled "La Physique occulte, ou Traité *de la Baguette divinatoire*, et de son utilité pour la decouverte des Sources d'Eau des Minieres, de Tresors cachez, des Voleurs, & des Meurtriers fugitifs: par M. L.L. de Vallemont, Pretre & Docteur en Theologie." 12mo. Amst. 1693. 464 pages.

the Lituus or Staff, with the Crook at one end, which the Augurs of old carried as Badges of their Profession and Instruments in the superstitious exercise of it, was not made of Metal, but of the substance above mentioned. Whether, says he, to call it a Work of Art or Nature may be doubted: some were probably of the former kind: others, Hogarth in his Analysis of Beauty calls Lusus Naturæ, found in Plants of different Sorts, and, in one of the Plates to that Work, gives a specimen of a very elegant one, a Branch of Ash. I should rather, continues he, style it a Distemper, or Distortion of Nature; for it seems the effect of a wound by some Insect, which piercing to the heart of the plant with its proboscis, poisons that, while the bark remains uninjured, and proceeds in its growth, but formed into various stripes, flatness, and curves, for want of the support which Nature designed it. The Beauty some of these arrive at, might well consecrate them to the mysterious Fopperies of Heathenism, and their rarity occasion Imitations of them by Art. The pastoral Staff of the Church of Rome seems to have been formed from the vegetable Litui[d], though the general idea is, I know, that it is an Imitation of the Shepherd's Crook. The Engravings given in the Antiquarian Repertory are of carved Branches of the Ash.

DIVINATION

by VIRGILIAN, HOMERIC, *or* BIBLE LOTS.

This is a Species of Divination performed by opening the Works of Virgil, &c. and remarking the Lines which shall be covered with your Thumb the instant the Leaves are opened: by which, if they can be interpreted in any respect to relate to you, they are accounted prophetic.

This Custom appears to have been of very antient date, and was tried with Homer's Poem as well as Virgil's. They who applied to this kind of Oracle were said to try the *Sortes Homericæ*, or *Sortes Virgilianæ*.

King Charles the first is said to have tried this method of learning his Fate[a],

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[d] Moresin, in his Papatus, p. 126. says; "Pedum Episcopale est Lituus Augurum, de quo Livius, i."

[a] See Wren's Parentalia, p. 56. from Dr. Welwood's Memoirs, 6th edit. Lond. 1718.*

* [Dr. Welwood says that King Charles I. and Lord Falkland, being in the Bodleian Library, made this experiment of their future fortunes, and met with passages equally ominous to each. Aubrey, however, in his

and to have found the Oracle but too certain. I have subjoined the Lines as printed in Dryden's Miscellanies, vol. vi.

" At bello audacis populi vexatus et armis,
Finibus extorris, complexu avulsus Iuli,
Auxilium imploret, videatque indigna suorum
Funera; nec, cum se sub leges pacis iniquæ
Tradiderit; regno aut optatâ luce fruatur:
Sed cadat ante diem: mediâque inhumatus arenâ[b]."

Æneid, lib. iv. l. 615.

Dr. Johnson, in his Life of Cowley, suspects that great Poet to have been tinctured with this Superstition, and to have consulted the Virgilian Lots on the great occasion of the Scottish Treaty, and that he gave credit to the Answer of the Oracle[c].

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[b] " But vex'd with Rebels and a stubborn Race,
His country banish'd, and his Son's embrace,
Some foreign Prince for fruitless succours try
And see his friends ingloriously die:
Nor, when he shall to faithless terms submit,
His Throne enjoy, nor comfortable Light,
But, immature, a shameful death receive
And in the ground th' unbury'd body leave."

[c] Dr. Ferrand, in his Love Melancholy, 8vo. Oxford, 1640. p. 177. mentions the " kinde of Divination *by the opening of a Booke at all adventures:* and this was called the *Valentinian Chance*, and by some, *Sortes Virgilianæ:* of which the Emperour Adrian was wont to make very much use." He adds: " I shall omit to speak here of *Astragalomancy*, that was done with Huckle-bones; *Ceromancy*, and all other such like Fooleries."

Dr. Nathaniel Home, in his Dæmonologie, 1650. p. 81. says: " For Sorcery, properly so called, viz. Divination by Lotts, it is too much apparent how it abounds. For lusory Lots the State groans under the losse by them, to the ruine of many Men and Families; as the Churches lament under the Sins by them: and for other Lots, by Sieves, *Books*, &c. they abound as Witchery, &c. abounds."

Manuscript on the Remains of Gentilism, tells the story of consulting the Virgilian Lots differently. He says: " In December 1648, King Charles the first being in great trouble, and prisoner at Carisbrooke, or to be brought to London to his tryal, Charles Prince of Wales, being then at Paris, and in profound sorrow for his father, Mr. Abraham Cowley went to wayte on him. His Highnesse asked him whether he would play at Cards, to divert his sad thoughts. Mr. Cowley replied he did not care to play at Cards, but if his Highness pleased they would use *Sortes Virgilianæ:* (Mr. Cowley always had a Virgil in his pocket:) the Prince liked the proposal, and pricked a Pin in the fourth Book of the Æneid," &c. " The Prince understood not Latin well, and desired Mr. Cowley to translate the Verses; which he did admirably well."]

Jodrell, in his Illustrations of Euripides, vol. i. p. 174. informs us that a similar practice prevailed among the Hebrews, by whom it was called *Bath-Kol.*

The superstitious among the ancient Christians practised a similar kind of Divination *by opening the Old and New Testament.* See Gibbon's Decline and Fall, vol. vi. p. 333. He is speaking of Clovis, A. D. 507. who, marching from Paris, as he proceeded with decent reverence through the holy diocese of Tours, consulted the Shrine of St. Martin, the Sanctuary and Oracle of Gaul. His Messengers were instructed to remark the Words of the Psalm, which should happen to be chaunted at the precise moment when they entered the Church. These Words most fortunately expressed the valour and victory of the Champions of Heaven, and the application was easily transferred to the new Joshua, the new Gideon, who went forth to battle against the enemies of the Lord. He adds: "This mode of Divination by accepting as an Omen the first sacred words which in particular circumstances should be presented to the Eye or Ear, was derived from the Pagans, and the Psalter or Bible was substituted to the poems of Homer and Virgil. From the fourth to the fourteenth Century, these *Sortes Sanctorum,* as they are styled, were repeatedly condemned by the Decrees of Councils, and repeatedly practised by Kings, Bishops, and Saints. See a curious Dissertation of the Abbe de Resnel, in the Memoires de l'Academie, tom. xix. p. 287—310."

It appears from "Eccho to the Voice from Heaven," 1652. p. 227. that the Fanatic Arise Evans, in the time of the Commonwealth, used this Species of Divination by the Bible. It appears also from Lord Berkeley's Historical Applications, 8vo. Lond. 1670. p. 90. that the good Earl, being sick, and under some dejection of spirit, had recourse to this then prevailing superstition. His words are: "I being sick, and under some dejection of Spirit, opening my Bible to see what place I could first light upon, which might administer comfort

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Allan Ramsay, in his Poems, 4to. Edinb. 1721. p. 81. has these Lines:

"Waes me, for baith I canna get,
To ane by Law we're stented;
Then *I'll draw Cuts,* and take my Fate,
And be with ane contented."

In the Glossary he explains "*Cutts,* Lots. These Cuts are usually made of *Straws unequally cut,* which one hides between his Finger and Thumb, while another draws his Fate."

to me, casually I fixed upon the sixth of Hosea: the three first Verses are these. I am willing to decline Superstition upon all occasions, yet think myself obliged to make this Use of such a providential place of Scripture: 1st, by hearty repenting me of my Sins past: 2dly, by sincere reformation for the time to come[d]."

DIVINATION

by the SPEAL, *or* BLADE BONE.

Mr. Pennant gives an account of another sort of Divination used in Scotland, called *Sleina-nachd*, or *reading the Speal Bone, or the Blade Bone of a Shoulder of Mutton*, well scraped (: Mr. Shaw says picked; no Iron must touch it). See Tacitus's Annals, xiv. When Lord Loudon, he says, was obliged to retreat before the Rebels to the Isle of Skie, a common soldier, on the very moment the Battle of Culloden was decided, proclaimed the Victory at that distance, pretending to have discovered the event by looking through the Bone. Tour in Scotl. 1769. p. 155.

See also Pennant's Tour to the Hebrides, p. 282. for another instance of the use of the Speal Bone. The wood Speal is evidently derived from the French *Espaule*, humerus.

Drayton, in his Polyolbion, Song. v. mentions:

> "A Divination strange the Dutch-made English have
> Appropriate to that place (as though some power it gave)
> By th' Shoulder of a Ram from off the right side par'd
> Which usually they boile, the spade-bone being bar'd,
> Which when the wizard takes, and gazing thereupon
> Things long to come foreshowes, as things done long agone."

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[d] In "Mount Tabor," pp. 199. 200. we read: "As I was to passe through the roome where my little Grand-Childe was set by her Grandmother to read her Morning's Chapter, the 9th of Matthew's Gospell, just as I came in she was uttering these words in the second verse, 'Jesus said to the sicke of the palsie, Sonne, be of good comfort, thy sinnes are forgiven thee,' which words sorting so fitly with my case, whose whole left side is taken with that kind of Disease, I stood at a stand at the uttering of them, and could not but conceive some Joy and Comfort in those blessed words, though by the Childe's reading, as if the Lord by her had spoken them to myselfe, a paralytick and a Sinner, as that sicke man was," &c. This may be called a Bible Omen.

He alludes to a Colony of Flemings planted about Pembrokeshire[a].

In Caxton's Description of England, at the end of the Scholemaster of St. Alban's Chronicle, fol. Lond. 1500. Signat. C. 1. b. we read: "It semeth of these men a grete wonder that in a Boon of a Wethers ryght Sholder whan the Fleshe is soden awaye and not rosted, they knowe what have be done, is done, and shall be done, as it were by spyryte of prophecye and a wonderful Crafte. They telle what is done in ferre Countres, tokenes of Peas or of Warre, the state of the Royame, sleynge of Men, and Spousebreche, such thynges theye declare certayne of Tokenes and Sygnes that is in suche a Sholder Bone."

Camden, in his Antient and Modern Manners of the Irish, says: "They look through the bare blade bone of a Sheep, and if they see any spot in it darker than ordinary, foretell that somebody will be buried out of the House." Gough's Camden, 1789, vol. iii. p. 659.

There is a rustic species of Divination *by Bachelor's Buttons*, a plant so called. There was an antient Custom, says Grey in his Notes upon Shakespear, vol. i. p. 108. amongst the Country Fellows, of trying whether they should succeed with their Mistresses by carrying the Batchellour's Buttons, a plant of this Lychnis kind whose flowers resemble also a Button in form, in their Pockets: and they judged of their good or bad success by their growing or not growing there. In Greene's Quip for an Upstart Courtier, 4to. Lond. 1620. fol. 2 b. Batchelors Buttons are described as having been worn also by the

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[a] Selden, in a Note on this passage, tells us: "Under Henry II. one William Mangunel, a gentleman of those parts, finding by his skill of prediction that his wife had played false with him, and conceived by his own nephew, formally dresses the shoulder-bone of one of his own Rammes and sitting at dinner (pretending it to be taken out of his neighbour's flocke,) requests his Wife (equalling him in these divinations) to give her Judgement. She curiously observes, and at last with great laughter casts it from her. The Gentleman importuning her reason of so vehement an affection, receives answer of her, that his Wife, out of whose flocke that Ramme was taken, had by incestuous copulation with her Husband's Nephew, fraughted herself with a young one. Lay all together and judge, Gentlewomen, the sequell of this crosse accident. But why she could not as well divine of whose flocke it was, as the other secret, when I have more skill in Osteomantie, I will tell you." He refers to Girald. Itin. i. cap. 11.

Hanway, in his Travels into Persia, vol. i. p. 177. tells us, that in that country too they have a kind of Divination by the Bone of a Sheep.

young Women, and that too under their Aprons. "Thereby I saw the Bachelor's Buttons, whose virtue is to make wanton Maidens weepe, when they have worne it forty weekes under their Aprons for a Favour[b]."

DIVINATION

by the ERECTING *of* FIGURES-ASTROLOGICAL.

In Lilly's History of his Life and Times there is a curious Experiment of this sort, made, it should seem, by the desire of Charles the first, to know in what quarter of the Nation he might be most safe, after he should have effected his escape, and not be discovered until himself pleased. Madam Whorewood was deputed to receive Lilly's Judgement. He seems to have had high Fees, for he owns he got on this occasion twenty pieces of Gold[a].

By the "Nauticum Astrologicum, directing Merchants, Mariners, Captains of Ships, Ensurers, &c. how (by God's blessing) they may escape divers dangers which commonly happen in the Ocean, &c." the posthumous Work of John Gadbury, 8vo. Lond. 1710. it appears that Figures were often erected concerning the Voyages of Ships from London to Newcastle, &c. In p. 123. the predictor tells us his Answer was verified, the Ship though not lost, had been in great danger thereof, having unhappily run aground at Newcastle, sprung a shrowd, and wholly lost her keel. At p. 93. there is a Figure given of a Ship that set

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[b] "Germanos veteres *ex hinnitu* et *fremitu Equorum* cepisse Auguria, nec ulli auspicio majorem fidem adhibitam, testatur Tacitus, Lib. de Moribus Germanorum. Pet. Molinæi Vates, p. 218.

Borlase, in his Antiquities of Cornwall, p. 133. says: that the Druids, "besides the ominous appearances of the Entrails, had several ways of divining. They divined by Augury, that is, from the Observations they made on the Voices, Flying, Eating, Mirth or Sadness, Health or Sickness of Birds."

[a] Dr Johnson probably alluded to this fact in his Lives of the Poets. Speaking of Hudibras, he says: "Astrology, against which so much of this Satire is directed, was not more the folly of the Puritans than of others. It had at that time a very extensive dominion. Its predictions raised hopes and fears in minds which ought to have rejected it with contempt. In hazardous undertakings care was taken to begin under the Influence of a propitious Planet; and, when the King was prisoner in Carisbrook Castle an Astrologer was consulted what Hour would be found most favourable to an escape."

sail from London towards Newcastle, Aug. 27. 11 P. M. 1669. This proved a fortunate Voyage[b].

Henry, in his History of Great Britain, vol. iii. 575. speaking of Astrology, tells us, "Nor did this passion for penetrating into futurity prevail only among the common people, but also among persons of the highest rank and greatest learning. All our Kings, and many of our Earls and great Barons, had their Astrologers, who resided in their families, and were consulted by them in all undertakings of great importance[c]." The great man, he observes, ibid. chap. iv. p. 403. kept these "to cast the horoscopes of his Children, discover the success of his Designs, and the public Events that were to happen." "Their predictions," he adds, "were couched in very general and artful terms." In another part of his History, however, Dr. Henry says: "Astrology, though ridiculous and delusive in itself, hath been the best friend of the excellent and useful Science of Astronomy."

Mason in his Anatomie of Sorcerie, 4to. Lond. 1612. p. 91. mentions in his List of the then prevailing Superstitions: "erecting of a Figure to tell of stolne Goods."

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[b] "As indeed," saith our Author, "under so auspicious a position of Heaven it had been strange if she had missed so to have done; for herein you see Jupiter in the ascendant in sextile aspect of the Sun; and the Moon who is Lady of the Horoscope, and Governess of the Hour in which she weighed anchor, is applying ad Trinum Veneris. She returned to London again very well laden, in three weeks time, to the great content as well as advantage of the owner." I have to observe here that the Ship-owners in the Newcastle Trade are now much wiser than to throw away money on such Fooleries, and, with much greater propriety, when things augur ill, apply to the Assurance Office, in preference to that of the Diviner or Fortune-teller.

[c] "Of this," he says, "we meet with a very curious example, in the account given by Matthew Paris of the Marriage of Frederick Emperor of Germany and Isabella, Sister of Henry III. A. D. 1235. 'Nocte vero prima qua concubuit Imperator cum ea, noluit eam carnaliter cognoscere, donec competens hora ab astrologis ei nunciaretur.' M Paris, p. 285. ad ann. 1235." See Henry, vol. iv. p. 577.

Zouch, in his edition of Walton's Lives, 4to. York, 1796. p. 131. Note, says, mentioning Queen Mary's reign, "Judicial Astrology was much in use long after this time. Its predictions were received with reverential awe; and men, even of the most enlightened understandings, were inclined to believe that the Conjunctions and Oppositions of the Planets had no little influence in the affairs of the World. Even the excellent Joseph Mede disdained not to apply himself to the study of Astrology."

Astrology is ridiculed in a masterly manner in Shakspeare's King Lear, Act i. sc. 8.

In the Dialogue of Dives and Pauper, printed by Pynson, A. D. 1493. folio. Signat. E. 2. among superstitious practices then in use and censured, we meet with the following: "Or take hede to the Judicial of Astronomy—or dyvyne a Mans lyf or deth by nombres and by the Spere of Pyctagorus, or make any dyvyning therby, or by Songuary or Sompnarye, the Boke of Dremes, or by the Boke that is clepid the Apostles lottis." The severe author adds: "and alle that use any maner Wichecraft or any misbileve, that alle suche forsaken the feyth of holy Churche and their Cristendome, and bicome Goddes Enmyes and greve God full grevously and falle into dampnacion withouten ende, but they amende theym the soner[d]."

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[d] Cornelius Agrippa, in his Vanity of Sciences, p. 98. exposes Astrology as the Mother of Heresy, and adds: "Besides this same fortune-telling Astrology, not only the best of moral Philosophers explode, but also Moses, Isaias, Job, Jeremiah, and all the other Prophets of the ancient Law; and among the Catholick writers, St. Austin condemns it to be utterly expelled and banish'd out of the territories of Christianity. St. Hierome argues the same to be a kind of Idolatry. Basil and Cyprian laugh at it as most contemptible. Chrysostome, Eusebius, and Lactantius, utterly condemn it. Gregory, Ambrose, and Severianus inveigh against it. The Council of Toledo utterly abandon and prohibit it. In the Synod of Martinus, and by Gregory the younger, and Alexander the third, it was anathematized and punished by the civil Laws of the Emperors. Among the ancient Romans it was prohibited by Tiberius, Vitellius, Dioclesian, Constantin, Gratian, Valentinian, and Theodosius, ejected also, and punish'd. By Justinian made a capital crime, as may appear in his Codex." He pleasantly observes of Astrologers, that "undertaking to tell all people most obscure and hidden secrets abroad, they at the same know not what happens in their own Houses and in their own Chambers. Even such an Astrologer as More laught at them in his Epigram:

'The Stars, ethereal Bard, to thee shine clear,
And all our future Fates thou mak'st appear.
But that thy Wife is common all Men know,
Yet what all see, theres not a Star doth show.
Saturn is blinde, or some long Journey gone,
Not able to discern an Infant from a Stone.
The Moon is fair, and as she's fair she's chast,
And wont behold thy wife so leudly embrac't,
Europa Jove, Mars Venus, she Mars courts,
With Daphne Sol, with Hirce Hermes sports.
Thus while the Stars their wanton Love pursue,
No wonder, Cuckold, they'll not tell thee true'."

Strype, in his Annals of the Reformation. vol. ii. p. 16. sub anno 1570. says "And because the welfare of the Nation did so much depend upon the Queen's Marriage, it seems some were em-

Thomas Lodge, in his "Incarnate Devils," 4to. Lond. 1596. p. 12. thus glances at the superstitious Follower of the Planetary Houses: "And he is so busie in finding out the Houses of the Planets, that at last he is either faine to house himselfe in an Hospitall, or take up his Inne in a Prison." At p. 11. also, is the following: "His name is Curiositie, who not content with the Studies of Profite and the practise of commendable Sciences, setteth his mind wholie on Astrologie, Negromancie, and Magicke. This Divel prefers an Ephimerides before a Bible; and his Ptolemey and Hali before Ambrose, golden Chrisostome, or S. Augustine: promise him a Familier, and he will take a Flie in a Box for good paiment." "He will shew you the Devill in a Christal, calculate the Nativitie of his gelding, talke of nothing but Gold and Silver, Elixir, Calcination, Augmentation, Citrination, Commentation, and swearing to enrich the World in a Month, he is not able to buy himself a new Cloake in a whole year. Such a Divell I knewe in my daies, that having sold all his Land in England to the benefite of the Coosener, went to Andwerpe with protestation to enrich Monsieur the King's Brother of France, le feu Roy Harie I meane; and missing his purpose, died miserably in spight at Hermes in Flushing." Ibid. p. 95. speaking of Desperation, Lodge says: "He persuades the Merchant not to traffique, because it is given him in his Nativity to have losse by Sea; and not to lend, least he never receive again."

Hall, in his Virgidemiarum, Book ii. Sat. 7. says:

"Thou damned Mock-Art, and thou brain-sick Tale
Of old Astrologie"—
"Some doting Gossip 'mongst the Chaldee wives
Did to the credulous world thee first derive:
And Superstition nurs'd thee ever sence,
And publisht in profounder Arts pretence:
That now, who pares his Nailes, or libs his Swine,
But he must first take counsell of the Signe."

In "A Map of the Microcosme, or a morall Description of Man, newly compiled into Essayes, by H. (Humphry) Browne," 12mo. Lond. 1642. Signat. D. 8 b.

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ployed secretly by calculating her Nativity, to enquire into her Marriage. For which Art even Secretary Cecil himself had some opinion. I have met among his Papers with such a Judgement made, written all with his own hand."

we read: "Surely all Astrologers are Erra Pater's Disciples, and the Divel's Professors, telling their opinions in spurious ænigmatical doubtful Tearmes, like the Oracle at Delphos. What a blind Dotage and shamelesse Impudence is in these men, who pretend to know more than Saints and Angels? Can they read other Men's fates by those glorious Characters the Starres, being ignorant of their owne? Qui sibi nescius, cui præscius? Thracias the sooth-sayer, in the nine years drought of Egypt, came to Busiris the Tyrant and told him that Jupiter's wrath might bee expiated by sacrificing the blood of a stranger: the Tyrant asked him whether he was a stranger: he told him he was,

'Thou, quoth Busiris, shalt that Stranger bee,
Whose blood shall wet our soyle by Destinie.'

"If all were served so, we should have none that would relye so confidently on the falshood of their Ephemerides, and in some manner shake off all divine providence, making themselves equal to God, between whom and Man the greatest difference is taken away, if Man should foreknow future events."

Fuller, in his "Good Thoughts in bad Times," 12mo. Lond. 1669. p. 37. has this passage: "Lord, hereafter I will admire thee more and fear Astrologers lesse: not affrighted with their doleful predictions of Dearth and Drought, collected from the Collections of the Planets. Must the Earth of necessity be sad, because some ill-natured Star is sullen? As if the Grass could not grow without asking it leave. Whereas thy power, which made Herbs before the Stars, can preserve them without their propitious, yea, against their malignant aspects."

In "The Character of a Quack Astrologer," 4to. Lond. 1673. Signat. B. 3 b. we are told: "First, he gravely inquires the business, and by subtle Questions pumps out certain particulars which he treasures up in his memory; next, he consults his old rusty Clock, which has got a trick of lying as fast as its master, and amuses you for a Quarter of an Hour, with scrawling out the all-revealing Figure, and placing the Planets in their respective Pues; all which being dispatch'd you must lay down your Money on his Book, as you do the Wedding Fees to the Parson at the Delivery of the Ring; for 'tis a fundamental Axiome in his Art, that, without crossing his hand with Silver no Scheme can be radical: then he begins to tell you back your own Tale in other Language, and you take that for Divination which is but Repetition." Also, Signat. B. 3. "His groundlesse Guesses, he calls Resolves, and compels the Stars (like Knights

o'th' Post) to depose things they know no more than the Man i'th' Moon: as if Hell were accessary to all the cheating Tricks Hell inspires him with." Also, in the last page: "He impairs God's Universal Monarchy, by making the Stars sole keepers of the Liberties of the sublunary World, and, not content they should domineer over Naturals, will needs promote their Tyranny in things artificial too, asserting that all Manufactures receive good or ill Fortunes and Qualities from some particular radix, and therefore elects a Time for stuing of Pruins, and chuses a Pisspot by its horoscope. Nothing pusles him more than fatal Necessity: he is loth to deny it, yet dares not justify it, and therefore prudently banishes it his Theory, but hugs it in his Practice, yet knows not how to avoid the Horns of that excellent Dilemma, propounded by a most ingenious modern Poet:

'If Fate be not, how shall we ought fore-see,
Or how shall we avoid it, if it be?
If by Free-will in our own Paths we move,
How are we bounded by Decrees above'?"

Werenfels, in his Dissertation upon Superstition, p. 6. says, speaking of a superstious Man: "He will be more afraid of the Constellation-Fires, than the flame of his next Neighbour's House. He will not open a Vein till he has asked leave of the Planets. He will avoid the Sea whenever Mars is in the middle of Heaven, lest that warrior God should stir up Pirates against him. In Taurus he will plant his Trees, that this Sign, which the Astrologers are pleased to call fix'd, may fasten them deeper in the Earth." "He will make use of no Herbs but such as are gathered in the planetary Hour. Against any sort of misfortune he will arm himself with a Ring, to which he has fixed the benevolent aspect of the Stars, and the lucky hour that was just at the instant of flying away, but which, by a wonderful nimbleness, he has seized and detained[d]."

[d] Gaule, in his Mag-astro-mancer posed and puzzel'd, p. 181. asks, "Where is the Source and Root of the superstition of vain Observation, and the more superstitious Ominations thereupon to be found, save in those Arts and Speculations that teach to observe Creatures, Images, Figures, Signes, and Accidents, for constellational; and, (as they call them,) *second* Stars; and so to ominate and presage upon them, either as touching themselves, or others? as, namely, to observe dayes for lucky or unlucky, either to travail, sail, fight, build, marry, plant, sow, buy, sell, or begin any businesse in."

Sheridan, in his Notes on Persius, 2d edit. 8vo. 1739. p. 79. says: "To give some little notion of the Ancients concerning *Horoscopes*. The *Ascendant* was understood by them, to be that part of Heaven which arises in the East the moment of the Child's Birth. This, containing thirty Degrees, was called *the first House*. In this point the Astrologers observed the position of the celestial Constellations, the Planets, and the fixed Stars, placing the Planets and the Signs of the Zodiack in a Figure, which they divided into twelve Houses, representing the whole circumference of Heaven. The first was *Angulus Orientis*, (by some called the Horoscope) shewing the form and complexion of the Child then born; and likewise the rest had their several Significations, too tedious to be inserted here, because of no use in the least. The Heathen Astrologers, in casting Nativities, held, that every Man's Genius was the Companion of his Horoscope, and that the Horoscope was tempered by it: hence proceeded that Union of Minds and Friendship which was observed among some. This appears from Plutarch in his Life of Anthony, concerning the Genii of Anthony and C. Octavius. Those who have the Curiosity of being farther informed in these Astrological Traditions, let them consult Ptolomy, Alcabitius, Albo Hali, Guido Bonat, &c."

In Sir Aston Cokain's Poems, 8vo. Lond. 1658. is the following Quip for the Astrologers:

"70. *To Astrologers.*

Your Industry to you the Art hath given
To have great knowledge in th' outside of Heaven:
Beware lest you abuse that Art, and sin,
And therefore never visit it within."

"Astrology," says the Courtier's Calling, &c. by a person of honour, 12mo. Lond. 1675. p. 242. "imagines to read in the Constellations, as in a large Book, every thing that shall come to pass here below; and figuring to itself admirable Rencounters from the Aspects and Conjunctions of the Planets, it draws from thence consequences as remote from Truth as the Stars themselves are from the Earth. I confess I have ever esteemed this Science vain and ridiculous: for, indeed, it must either be true or false; if true, that which it predicts is infallible and inevitable, and consequently unuseful to be foreknown. But, if it is false, as it may easily be evinced to be, would not a Man of sense be blamed to apply his minde to, and lose his time in, the study thereof? It ought to be the occupation of a shallow Braine, that feeds itself with chimerical Fancies, or of an Impostor who makes a mystery of every thing which he understands not, for to deceive Women and credulous people."

In the Athenian Oracle, vol. iii. p. 149. we read: "Astra regunt Homines, sed regit Astra Deus," is a maxim held by all Astrologers."

Dallaway in his Tour to Constantinople, p. 390. tells us that Astrology is a favourite folly with the Turks. "Ulugh-bey," he says, "amongst very numerous Treatises is most esteemed. He remarks the 13th, 14th, and 15th of each Month as the most fortunate; the Ruz-nameh has likewise its three unlucky Days, to which little attention is paid by the better sort. The Sultan retains his chief Astrologer, who is consulted by the Council on state emergencies. When the Treaty of Peace was signed at Kainargi in 1774, he was directed to name the Hour most propitious for that ceremony. The Vizier's Court swarms with such imposters. It was asserted that they foretold the great Fire at Constantinople in 1782. There was likewise an Insurrection of the Janissaries which they did not foretel, but their credit was saved by the same Word bearing two Interpretations of *Insurrection* and *Fire*. It may now be considered rather as a state expedient to consult the Astrologer, that the Enthusiasm of the Army may be fed and subordination maintained by the prognostication of Victory."

CHIROMANCY, *or* MANUAL DIVINATION

by

PALMISTRY *or* LINES OF THE HAND.

In Indagine's Book of Palmestry and Physiognomy translated by Fabian Withers, 8vo. Lond. 1656. there is a great waste of Words on this ridiculous subject. The Lines in the Palm of the Hand are distinguished by formal Names, such as the Table Line, or Line of Fortune, the Line of Life or of the Heart, the middle natural Line, the Line of the Liver or Stomach, &c. &c. &c. the Triangle, the Quadrangle. The Thumb too, and Fingers have their "Hills" given them, from the tops of which these manual Diviners pretended that they had a prospect of Futurity[a]. The Reader will smile at the name and

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[a] Agrippa, in his Vanity of Sciences, p. 101. speaking of Chiromancy, says that it "fancies seven Mountains in the palm of a Man's Hand, according to the number of the seven Planets; and by the Lines which are there to be seen, judges of the Complection, Condition, and Fortune of the

not very delicate Etymon of it, given in this work to the little Finger. It is called the Ear Finger, because it is commonly used to make clean the Ears. This does no great honour to the delicacy of our ancestors.

Gaule, in his Mag-astro-mancer posed and puzzel'd, p. 188. exposes the folly of Palmistry which tells us, "that the Lines spreading at the bottom joynt of the Thumb, signe contentions; the Line above the middle of the Thumbe, if it meet round about, portends a hanging destiny; many Lines transverse upon the last joynt of the Fore-finger, note Riches by heirdome; and right Lines there, are a note of a jovial Nature; Lines in the points of the middle Finger (like a Grid-iron) note a melancholy wit, and unhappy; if the signe on the little Finger be conspicuous, they note a good witt and eloquent, but the contrary, if obscure.

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person; imagining the harmonious disposition of the Lines to be, as it were, certain cælestial Characters stampt upon us by God and Nature, and which, as Job saith, God imprinted or put in the Hands of Men, that so every one might know his works; though it be plain, that the divine author doth not there treat of vain Chiromancy, but of the liberty of the Will." He gives a Catalogue of great Names of such authors as have written on this Science falsely so called, but observes that "none of them have been able to make any farther progress than Conjecture, and observation of Experience. Now that there is no certainty in these Conjectures and Observations, is manifest from thence, because they are Figments grounded upon the Will; and about which the Masters thereof of equal learning and authority do very much differ."

Mason, in his Anatomie of Sorcery, 4to. Lond. 1612. p. 90. speaks of "vaine and frivolous Devices, of which sort we have an infinite number also used amongst us, as namely in Palmestry, where Men's Fortunes are tolde by looking on the palmes of the hande."

Newton, in his "Tryall of a Man's owne Selfe," 12mo. Lond. 1602. p. 145. under Breaches of the eighth Commandment enquires whether the Governors of the Commonwealth "have suffered *Palmesters*, Fortune-Tellers, Stage-Players, Sawce-boxes, Enterluders, Puppit-players, Loyterers, Vagabonds, Landleapers, and such like cozening Make-Shifts to practise their cogging Tricks and rogish Trades, within the circuite of his authoritie, and to deceive the simple people with their vile forgerie and palterie." By "Governors of the Commonwealth" here, it should seem he means Justices of the Peace.

Dr. Ferrand, in his Love's Melancholy, 8vo. Oxf. 1640. p. 173. tells us that "this Art of Chiromancy hath been so strangely infected with Superstition, Deceit, Cheating, and (if I durst say so) with Magic also; that the Canonists, and of late years Pope Sixtus Quintus, have been constrained utterly to condemn it. So that now no Man professeth publickely this cheating Art, but Theeves, Rogues, and beggarly Rascals; which are now every where knowne by the name of Bohemians, Egyptians, and Caramaras; and first came into these parts of Europe about the year 1417, as G. Dupreau, Albertus Krantz, and Polydore Vergil report."

Equal Lines upon the first joynt of the Ring-Finger, are marks of an happy wit."

"*To strike another's Palm* is the habit of expression of those who plight their troth, buy, sell, covenant, &c. He that would see the vigour of this Gesture in puris naturalibus must repaire to the Horse-Cirque or Sheep-pens in Smithfield, where those crafty Olympique Merchants will take you for no Chapman, unlesse you *strike them with good lucke and smite them earnest in the palme.*" See Bulwer's Chirologia, pp. 93. 105.

ONYCHOMANCY, *or* ONYMANCY,

DIVINATION *by the* FINGER NAILS.

There was antiently a Species of Divination called Onychomancy, or Onymancy, performed by the Nails of an unpolluted Boy. Vestiges of this are still retained. Sir Thomas Browne, as has been already noticed, admits that Conjectures of prevalent Humours may be collected from the spots in our Nails, but rejects the sundry Divinations vulgarly raised upon them: such as that spots on the top of the Nails signify things past, in the middle things present, and, at the bottom, Events to come. That white Specks presage our Felicity, blue ones our Misfortunes; that those in the Nail of the Thumb have significations of Honour; of the Fore-finger, Riches."

DIVINATION *by* SIEVE *and* SHEARS.

Butler mentions this in his Hudibras, P. II. Canto iii. l. 569.

"Th' Oracle of *Sieve* and *Shears*,
That turns as certain as the Spheres[a]."

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[a] In the Athenian Oracle, vol. ii. p. 309. the Divination by Sieve and Sheers is called "The Trick of the Sieve and Scizzars, the *Coskniomancy* of the Antients, as old as Theocritus."

Melton, in his Astrologaster, p. 45. gives a Catalogue of many superstitious Ceremonies, in the first whereof this occurs: that if any thing be lost amongst a Company of Servants, with the Trick of the Sive and Sheers it may be found out againe, and who stole it."

Theocritus's words are—

Εἶπε καὶ Ἀγροιὼ ταλαθέα, κοσκινόμαντις,
Ἅ πρὰν ποιολογεῦσα, παραιβάτις, ἕνεκ' ἐγὼ μὲν
Τὶν ὅλος ἔγκειμαι· τὺ δὲ μεῦ λόγον οὐδένα ποιῇ.

Thus translated by Creech:

"To Agrio too I made the same demand,
A cunning Woman she, I cross'd her Hand:
She turn'd the Sieve and Sheers, and told me true,
That I should love, but not be lov'd by you."

"This," says Potter, in his Greek Antiquities, vol. i. p. 352. "they call'd Κοσκινομαντεία; it was generally practised to discover Thieves, or others suspected of any Crime, in this manner: they tied a Thread to the Sieve, by which it was upheld, or else placed a pair of Sheers, which they held up by two Fingers; then prayed to the Gods to direct and assist them; after that, they repeated the names of the Persons under suspicion, and he, at whose name the Sieve whirled round, or moved, was thought to have committed the fact. Another sort of Divination was commonly practised upon the same account, which was called Ἀξινομαντεια."

At the end of the works of Henry Cornelius Agrippa, "De Occulta Philosophia," &c. 8vo. Par. 1567. p. 472. is a good representation, from an iron plate, of the mode of performing this species of Divination by Sieve and Sheers. The Title of this part is: "De speciebus Magiæ Cæremonialis, quam Goetiam vocant, Epitome per Georgium Pictorium Villinganum, Doctorem Medicum, nuperrime conscripta."—"De Coscinomantia, cap. xxi. 'Huc enim Coscinomantia scribenda venit, quæ, Dæmone urgente, per Cribrum Divinationem suscitari docet, quis rei patratæ author sit, quis hoc commiserit furtum, quis hoc dederit vulnus, aut quicquid tale fuerit. Cribrum enim inter duorum astantium medios digitos, per forcipem suspendunt, ac dejeratione facta per sex Verba, nec sibi ipsis, nec aliis intellecta, quæ sunt *Dies Mies Jeschet Benedoftet, Dovvina Enitemaus,* Dæmonem in hoc compellum ut reo nominato (nam omnes suspectos nominare oportet) confestim circum agatur, sed per obliquum Instrumentum è forcipe pendens, ut reum prodat: Iconem hic ponimus. Annis abactis plus minus triginta, ter hujus divinationis genere sum ipse usus—ubi semper pro voto aleam cecidisse comperi. Hanc Divinationem cæteris arbitrabantur veriorem, sicut etiam Erasmus scribit in proverbio, 'Cribro divinare'."

This occurs in Delrio, Disquisit. Magic. Lib. iv. edit. fol. Ludg. 1612. p. 245:

"Est Κοσκινομαντεια, quæ usurpata veteribus (unde et Adagium '*Cribro divinare,*') cribrum imponebatur forcipi, forcipem binis digitis comprehendebant et elevabant, & præmissis verbis conceptis subjiciebant nomina eorum, de quibus suspicabantur eos furtum vel aliud occultum crimen

Grose tells us that, to discover a Thief by the Sieve and Sheers, you must stick the points of the Sheers in the Wood of the Sieve, and let two persons support it, balanced upright, with their two Fingers: then read a certain Chapter in the Bible and afterwards ask St. Peter and St. Paul, if A. or B. is the Thief, naming all the persons you suspect. On naming the real Thief, the Sieve will turn suddenly round about.

Reginald Scot, in his Discovery, p. 286. tells us that "popish Priests, as the Chaldeans used the Divination by Sive and Sheers for the detection of Theft, do practice with a Psalter and Key[b] fastened upon the forty-ninth Psalm, to discover a Thief; and when the Names of the suspected persons are orderly put into the pipe of the Key, at the reading of these words of the Psalm 'If thou sawest a Thief thou did'st consent unto him,' the Book will wagg, and fall out of the fingers of them that hold it, and he whose name remaineth in the Key must be the Thief."

I must observe here that Scot has mistaken the Psalm; it is the fiftieth, and not the forty-ninth in which the passage which he has cited is found[c].

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patrasse: reum verò judicabant illum, quo nominato, cribrum tremebat, nutabat, movebatur, vel convertebatur, quasi qui digitis forcipem tenebat arbitratu suo cribrum movere non potuerit."

In the directions for performing Divination by "*Coscinomancie*, or turning of a Sive," introduced in Holiday's old Play of TEXNOΓAMIA, or the Marriage of the Arts, 4to. Signat. G. 2. The Sheers are to be fastened, and the side held up with the middle Finger, then a mystical form of words said, then name those that are suspected to have been the Thieves, and at whose name the Sieve turns, he or she is guilty. This mode of Divination is mentioned there also, as being more general, and practised to tell who or who shall get such a person for their Spouse or Husband.

Mason, in "The Anatomie of Sorcerie," 4to. Lond. 1612. p. 91. enumerates among the then prevailing Superstitions: "Turning of a Sieve *to shew who hath bewitched one.*"

[b] Thomas Lodge, in his "Incarnate Devils," 4to. Lond. 1596. p. 12. glancing at the Superstitions of his Age, under the Prosopopoeia of Curiosity, tells us: "if he loose any thing, he hath readie *a Sive and a Key.*"

[c] In the Athenian Oracle, vol. i. p. 425. *Divination by a Bible and Key* is thus described: "A Bible having a Key fastened in the middle, and being held between the two forefingers of two persons, will turn round after some words said; as, if one desires to find out a Thief, a certain Verse taken out of a Psalm is to be repeated, and those who are suspected nominated, and if they are guilty, the Book and Key will turn, else not."

DIVINATION *by the* LOOKS.

PHYSIOGNOMY[a].

In Indagine's Book of Palmistry and Physiognomy, translated by Fabian Withers, 8vo. Lond. 1656. are recorded sundry Divinations, too absurd to be transcribed, (I refer the modern Devotees of Lavater to the work itself) on "upright Brows,"—"Brows hanging over"—"playing with the Bries"—"narrow Foreheads"—"Faces plain and flat"—"lean Faces"—"sad Faces"—"sharp Noses"—"Ape-like Noses"—"thick Nostrils"—"slender and thin Lips"—"big Mouths," &c. &c.

Some faint Vestiges of these Fooleries may still be traced in our Villages, in the Observations of rustic old Women. To this Head may be referred the Ob-

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Melton, in his Astrologaster, p. 45. tells us: "That a Man may know what's a Clocke only by a Ring and a silver Beaker." This seems equally probable with what we read of Hudibras:

"And wisely tell what Hour o' th' Day
The Clocke does strike by Algebra."

[a] On this Face, or Look Divination, I find the following passage in Bartholinus on the causes of Contempt of Death amongst the Heathen Danes, p. 683. "Ex Facie, seu Fronte, ut de Prædictione ex Manuum Inspectione nihil dicam, contingendorum alteri casuum notitiam hauriebant. De quâ ex partium Corporis consideratione oriundâ Divinatione sic commentatur in secundum Librum Saxonis Brynolfius Svenonius: 'Quasi non falleret hoc Argumentum de vultu conjectandi, sic illo veteres, loco non uno, confidenter invenio usos: et præter liniamenta, atque cuticulæ tincturam, aliud nescio quid spirituale in vultu notasse, quod nos etiamnum Svip, genium vocitamus'?"

The following, on the presaging of the Mind, occurs ibid. p. 681.

"Sed rara erat ex Ostentis atque Prodigiis quæ infrequentia accidebant, Divinatio: illa communior quæ præsagientis Animi debebatur Sagacitati. Tullius his verbis in primo de Divinatione Libro contendit: 'Inest igitur in Animis præsagitio extrinsecus injecta, atque inclusa divinitus'." He had before observed: "Neque enim illud Verbum temerè Consuetudo approbavisset, si ea res nulla esset omnino. Præsagibat animus, frustra me ire, quum exirem domo. Sagire enim, sentire acutè est: ex quo sagæ anus, quia multa scire volunt: & sagaces dicti Canes. Is igitur, qui ante sagit, quam oblata res est, dicitur præsagire, id est, futura ante sentire."

servation somewhere to be met with, I think in one of our dramatic Pieces, on a rascally looking Fellow: "There's Tyburn in his Face without benefit of Clergy."

Agrippa, in his Vanity of Arts and Sciences, 8vo. 1676. p. 100. observes that "Physiognomy taking Nature for her Guide, upon an Inspection, and well observing the outward parts of the Body, presumes to conjecture, by probable Tokens, at the Qualities of the Mind and Fortune of the person; making one Man to be Saturnal, another a Jovist, this Man to be born under Mars, another under Sol, some under Venus, some under Mercury, some under Luna; and, from the Habits of the Body, collects their Horoscopes, gliding, by little and little, from Affections to Astrological Causes, upon which foundations they erect what idle Structures they themselves please:" and adds concerning Metoposcopie, a species of Physiognomy; "Metoposcopie, to know all things from the sole Observation of the Forehead, prying even into the very beginnings, progress, and end of a Man's life, with a most acute Judgement and learned Experience; making herself to be like a foster Child of Astrology[b]."

DIVINATION *by* ONIONS *and* FAGGOTS

in

ADVENT.

Burton in his Anatomy of Melancholy, edit. 1660. p. 538. speaks of "Cromnysmantia," a kind of Divination with *Onions* laid on the Altar at Christmas

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[b] "Physiognomy," says Gaule, in his Mag-astro-mancer posed and puzzel'd, l. 2. "following from the inspection of the whole Body, presumeth it can by probable signs attain to know, what are the affections of Body and Mind, and what a Man's fortune shall be; so far forth as it pronounces him Saturnial, or Jovial; and him Martial or Solar; another Venerial, Mercurial, or Lunar: and collecting their Horoscopes from the habitude of the Body, and from Affections transcending, as they say, by little and little, unto causes, namely Astrological; out of which they afterwards trifle as they list. Metoposcopy, out of a sagacious Ingenie and learned Experience, boasts

Eve, practised by Girls, to know when they shall be married, and how many Husbands they shall have."

This appears also to have been a German Custom. We have the following notice of it in Barnabe Googe's Translation of Naogeorgus's Popish Kingdome, fol. 44 b.

"In these same Dayes young wanton Gyrles, that meete for Marriage bee,
Doe search to know the Names of them that shall their Husbandes bee.
Four Onyons, five, or *eight,* they take, *and make in every one*
Such names as they do fansie most, and best do think upon.
Thus neere the Chimney them they set, *and that same Onyon than,*
That firste doth sproute, doth surely beare the name of their good Man[a].
Their Husbande's nature eke they seeke to know, and all his guise,
When as the Sunne hath hid himselfe, and left the starrie Skies,
Unto some Wood-stacke do they go, and while they there do stande,
Eche one drawes out a faggot-sticke, the next that comes to hande,
Which if it streight and even be, and have no knots at all,
A gentle Husband then they thinke shall surely to them fall.
But if it fowle and crooked be, and knottie here and theare,
A crabbed churlish Husband then, they earnestly do feare.
These things the wicked Papists beare," &c.

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herself to foresent all the beginnings, the progresses, and the ends of Men; out of the sole Inspection of the Forehead: making herself also to be the pupil of Astrologie." He concludes: "We need no other reason to impugn the error of all these Arts, than this self-same, namely, that they are void of all Reason."

[a] In "A Quartron of Reasons of Catholike Religion," by Tho. Hill, 8vo. Antw. 1600. p. 86. "with the Introduction of the Protestant Faith," he says, "were introduced your Gallegascones, your Scabilonians, your *St. Thomas Onions,* your Ruffes, your Cuffes, and a thousand such new-devised Luciferian Trinckets."

In "A Dialogue between Mistris Macquerella a suburb Bawd, Mrs. Scolopendra a noted Curtezan, and Mr. Pimpinello an Usher," &c. 4to. Lond. 1650. p. 4. is the following passage: "*Macq.* Some convenient well scituated Stall (wherein to sit and sell Time, Rue, and Rosemary, Apples, Garlike, and *Saint Thomas Onyons,)* will be a fit Palace for me to practice Pennance in."

DIVINATION
by a
GREEN-IVIE LEAF.

Lupton, in his Tenth Book of Notable Things, edit. 8vo. 1660. p. 300. No. 87. says: "Lay a green Ivie-Leaf in a Dish, or other Vessel of fair Water, either for yourselfe or for any other, on New-Year's Even at Night, and cover the Water in the said Vessel, and set it in a sure or safe place, until Twelfe Even nexte after, (which will be the 5th day of January,) and then take the said Ivie-Leafe out of the said Water, and mark well if the said Leafe be fair and green as it was before, for then you, or the party for whome you lay it into the Water, will be whole and sound, and safe from any sicknesse all the next yeare following. But if you find any black spots thereon, then you, or the parties for whome you laid it into the Water, will be sicke the same yeare following. And if the spots be on the upper part of the Leafe toward the Stalke, then the sicknesse or paine will be in the Head, or in the Neck, or thereabout. And if it be spotted nigh the midst of the Leaf, then the sicknesse will be about the Stomach or Heart. And likewise judge, that the disease or grief will be in that part of the body, according as you see the black spots under the same in the Leafe, accounting the Spots in the nether or sharp end of the Leafe to signifie the paines or diseases in the Feet. And if the Leafe bee spotted all over, then it signifies that you, or the partie, shall dye that yeare following. You may prove this for many or few, at one time, by putting them in Water, for everie one a Leaf of green Ivie (so that every Leafe be dated or marked to whom it doth belong). This was credibly told me to be very certain."

DIVINATION
by
FLOWERS.

In a most rare Tract in my possession, dated April 23d, 1591. entitled "The Shepherd's Starre," &c. quarto. by Thomas Bradshaw, Signat. B. we find "a paraphrase upon the third of the Canticles of Theocritus, Dialogue-wise. Amaryllis.

Corydon. Tityrus. Corydon says: "There is a Custome amongest us Swaynes in Crotona, (an auncient Towne in Italy, on that side where Sicilia bordereth,) to elect by our divination Lordes and Ladies, with the leaf of the flower Telephilon, which being laide before the fier leapeth unto them whom it loveth, and skippeth from them whom it hateth. Tityrus and I, in experience of our lott, whose happe it should be to injoye your Love, insteade of Telephilon we burned Mistletoe and Boxe for our divination, and unto me Amaryllis you fled, and chose rather to turne to an unworthy Shepherd, then to burne like an unworthy Lover."—Signat. G. 2. "Lately, I asked counsell of Agræo, a Prophetesse, how to know Amaryllis should ever love mee, shee taught mee to take Telephilon, a kinde of leafe that Pepper beareth, so called of Δηλεφιλον, because it foresheweth Love, and to clap the leaves in the palme of my hand. If they yeelded a great sound, then surely shee should love me greatly; if a little sound, then little love. But either I was deafe, being senceles through Love, or else no sound at all was heard, and so Agræo the Divinatrix tolde me a true Rule. Now I preferre my Garlande made in sorrowful hast, of which the flowers, some signifying Death, and som Mourning, but none belonging to Marriage, do manifest that Amaryllis hath no respect of meane Men." He had before said "I will go gather a Coronet, and will weave and infolde it with the knottes of truest Love, with greene Lawrell Apollo's scepter, which shall betoken her Wisedome, and with the Myrtle faire Venus poesie, which shall shewe her beautie. And with Amaranthus Diana's Herbe, whereby bloud is stenched, so may shee imitate the herbe, and have remorce."

Borlase, in his Antiquities of Cornwall, p. 91. speaking of the Druids, says: "They were excessively fond of the Vervaine, they used it in casting Lots, and foretelling Events." "It was to be gathered at the rise of the Dog-Star."

Herrick, in his Hesperides, p. 40. has the following

"*Divination by a Daffadill.*

When a Daffadill I see,
Hanging down her head t'wards me;
Guesse I may, what I must be:
First, I shall decline my head;
Secondly, I shall be dead,
Lastly, safely buried."

VULGAR ERRORS.

THE WANDERING JEW.

THIS is a vulgar Error of considerable antiquity. Dr. Percy tells us that it obtained full credit in this part of the World before the year 1228. as we learn from Matthew Paris.

In that year it seems there came an Armenian Archbishop into England to visit the Shrines and Reliques preserved in our Churches; who being entertained at the Monastery of St. Albans, was asked several questions relating to his Country, &c. Among the rest a Monk, who sat near him, enquired "if he had ever seen or heard of the famous Person named Joseph, that was so much talked of, who was present at our Lord's Crucifixion and conversed with him, and who was still alive in confirmation of the Christian Faith." The Archbishop answered, that the fact was true; and afterwards one of his train, who was well known to a Servant of the Abbot's, interpreting his Master's words, told them in French, that his Lord knew the person they spoke of very well; that he dined at his Table but a little while before he left the East; that he had been Pontius Pilate's porter; by name Cartaphilus: who when they were dragging Jesus out of the Door of the Judgement Hall, struck him with his Fist on the back, saying, go faster Jesus, go faster; why dost thou linger? Upon which Jesus looked at him with a frown, and said; "I, indeed, am going; but thou shalt tarry till I come." Soon after, he was converted and baptized by the name of Joseph. He lives for ever, but at the end of every hundred years, falls into an incurable illness, and at length into a fit of extacy, out of which when he recovers, he returns to the same state of youth he was in when Jesus suffered, being then about thirty years of age. He remembers all the circumstances of the death and resurrection of Christ, the Saints that arose with him, the composing of the

Apostle's Creed, their preaching, and dispersion; and is himself a very grave and holy person. This is the substance of Matthew Paris's account, who was himself a Monk of St. Alban's, and was living at the time when this Armenian Archbishop made the above relation. Since his time several Impostors have appeared at intervals under the name and character of the Wandering Jew. See Calmet's Dictionary of the Bible; and the Turkish Spy, vol. II. B. iii. Lett. 1.

I remember to have seen one of these Impostors some years ago in the North of England, who made a very Hermit-like appearance, and went up and down the Streets of Newcastle with a long train of Boys at his heels, muttering "poor John alone, alone! poor John alone[a]!" I thought he pronounced his name in a manner singularly plaintive.

BARNACLES.

It seems hardly credible in this enlightened age that so gross an error in Natural History could so long have prevailed, as that the Barnacle, a well known kind of Shellfish which is found sticking on the bottom of ships, should when broken off become a species of Goose.

Old writers of the first credit[a] in other respects have fallen into this mistaken

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[a] Otherwise "Poor Jew alone." But Sir William Musgrave, Bart. had a Portrait of him inscribed "Poor Joe alone!" This corresponds with his name in the above account.

[a] Mr. Steevens, (See Reed's edition of Shakspeare's Works, vol. iv. p. 146.) has favoured us with some curious extracts on this head. The first is from Hall's Virgidemiarum, Lib. iv. Sat. 2.

"The Scottish Barnacle, if I might choose,
That of a Worme doth waxe a winged Goose."

So likewise Marston in his Malecontent, 1604.

— "Like your Scotch Barnacle, now a block,
Instantly a Worm, and presently a great Goose."

"There are (says Gerard in his Herbal, edit. 1597. p. 1391.) in the North parts of Scotland certaine Trees, whereon do grow Shell-fishes, &c. &c. which, falling into the Water, do become Fowls, whom we call *Barnakles;* in the North of England *Brant Geese;* and in Lancashire *Tree Geese,* &c."

and ridiculous notion: and we find no less an authority than Holinshed gravely declaring that with his own eyes he saw the feathers of these Barnacles "hang out of the shell, at least two inches." It were unnecessary to add that so palpable an error merits no serious confutation.

HADOCK.

Mr. Pennant tells us in his Zoology, vol. iii. p. 182. edit. 1776. that, "on each side beyond the Gills of a Hadock is a large black spot. Superstition assigns this mark to the impression St. Peter left with his Finger and Thumb, when he took the Tribute out of the Mouth of a Fish of this Species, which has been continued to the whole Race of Ha docks ever since that miracle[a]."

DOREE.

The same author, ibid. p. 221. informs us that "Superstition hath made the Doree rival to the Hadock for the honour of having been the Fish out of whose mouth St. Peter took the Tribute-Money, leaving on its sides those incontestible proofs of the identity of the Fish, the marks of his Finger and Thumb."

It is rather difficult at this time to determine on which part to decide the dispute; for the Doree likewise asserts an origin of its Spots of a similar nature, but of a much earlier date than the former. St. Christopher[b] in wading through an arm of the Sea, having caught a Fish of this kind *en passant*, as an eternal memorial of the fact, left the impression on its sides to be transmitted to all posterity.

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[a] "But superstitious *Haddock*, which appear
With marks of Rome, *St. Peter's Finger* here.

Haddock has spots on either side, which are said to be marks of St. Peter's Fingers, when he catched that Fish for the Tribute." Metellus his Dialogues, &c. 8vo. Lond. 1693. p. 57.

"*O superstitious Dainty, Peter's Fish,*
How com'st thou here to make so godly Dish?" Ibid.

[b] His History is in his Name, Χριστοφορος, being said to have carried our Saviour, when a Child, over an Arm of the Sea.

THE ASS.

There is a Superstition remaining among the Vulgar concerning the Ass, that the marks on the Shoulders of that useful and much injured Animal, were given to it as memorials that our Saviour rode upon an Ass. "The Asse," says Sir Thomas Browne in his Vulgar Errors, p. 282. "having a peculiar mark of a Crosse made by a black list down his Back, and another athwart, or at right Angles down his Shoulders, common Opinion ascribes this figure unto a peculiar Signation: since that Beast had the honour to bear our Saviour on his back."

DARK LANTERNS.

The Hon. Daines Barrington, in his Observations on the Antient Statutes, p. 154. Note. speaking of the Curfew, observes that there is a general Vulgar Error, that it is not lawful to go about with a Dark Lantern. All popular Errors, he adds, have some foundation: and the regulation of the Curfew may possibly have been the occasion of this. But, ibid. p. 474. he derives this notion from Guy Fawkes's dark Lantern in the Gun-powder Plot.

That BEARS *form their* CUBS *into shape by licking them.*

"In Natural History, I shall here gainsay that gross opinion, that the Whelps of Bears are, at first littering, without all form or fashion, and nothing but a little congealed Blood, or Lump of Flesh, which afterwards the Dam shapeth by licking, yet is the Truth most evidently otherwise, as by the Eye-witness of Joachimus Rheticus, Gesner, and others it hath been proved. And herein, as

in many other fabulous Narrations of this Nature (in which experience checks report) may be justly put that of Lucretius,

> —'Quid nobis certius ipsis
> Sensibus esse potest? quî vera ac falsa notemus?'
> What can more certain be than sense
> Discerning Truth from false pretence."
> A Brief Natural History, &c. with refutations of Vulgar Errours by Eugenius Philalethes, 8vo. Lond. 1669. p. 87.

Sir Thomas Browne places this among his Vulgar Errors, but Alexander Ross in his "Refutation of Dr. Browne's Vulgar Errors, at the end of his Arcana Microcosmi," 8vo. Lond. 1652. p. 115. affirms that "the Bears send forth their young ones deformed and unshaped to the sight, by reason of the thick membran in which they are wrapt, which also is covered over with so mucous and flegmatick matter, which the Dam contracts in the winter time, lying in hollow Caves, without motion, that to the Eye it looks like an unformed Lump. This mucosity is licked away by the Dam, and the Membran broken, and so that which before seemed to be informed, appears now in its right shape. This is all that the Antients meant, as appears by Aristotle (Animal. lib. vi. c. 31.) who says, that, in some manner, the young Bear is for a while rude and without shape."

OSTRICHES EATING AND DIGESTING IRON.

Alexander Ross, in the work just quoted, p. 141. says: "But Dr. Brown denies this for these reasons: (Book iii. c. 22.) Because Aristotle and Oppian are silent in this singularity. 2. Pliny speaketh of its wonderful digestion. 3. Ælian mentions not Iron. 4. Leo Africanus speaks diminutively. 5. Fernelius extenuates it, and Riolanus denies it. 6. Albertus Magnus refutes it. 7. Aldrovandus saw an Ostrich swallow Iron, which excluded it again undigested.

Answ. Aristotle's, Oppian's, and Ælian's silence are of no force; for arguments taken from a negative authority, were never held of any validity. Many things are omitted by them, which yet are true. It is sufficient that we have Eye-witnesses

to confirm this truth. As for Pliny, he saith plainly that it concocteth whatsoever it eateth. Now the Doctor acknowledgeth it eats Iron; ergo, according to Pliny, it concocts Iron. Africanus tells us that it devours Iron. And Fernelius is so far from extenuating the matter, that he plainly affirms it, and shews, that this concoction is performed by the nature of its whole essence. As for Riolanus, his denial without ground we regard not. Albertus Magnus speaks not of Iron, but of Stones which it swallows, and excludes again without nutriment. As for Aldrovandus, I deny not but he might see one Ostrich, which excluded his Iron undigested; but one Swallow makes no Summer."

THE PHŒNIX.

Sir Thomas Browne tells us: "that there is but one Phœnix in the World, which, after many hundred years burns herself, and from the Ashes thereof riseth up another, is a Conceit not new or altogether popular, but of great antiquity: not only delivered by humane authors, but frequently expressed by holy writers; by Cyril, Epiphanius and others, by Ambrose in his Hexameron, and Tertullian in his Poem de Judicio Domini, and in his excellent Tract de Resurrectione Carnis — all which notwithstanding we cannot presume the existence of this animal, nor dare we affirm there is any Phœnix in Nature. For first there wants herein the definitive Confirmator and Test of things uncertain, that is, the Sense of Man. For though many writers have much enlarged thereon, there is not any ocular describer, or such as presumeth to confirm it upon aspection; and therefore Herodotus, that led the story unto the Greeks, plainly saith, he never attained the sight of any, but only the picture." The learned author proceeds to make Herodotus himself confess that the account seems to him improbable; as also Tacitus and Pliny expressing very strong doubts on the subject. Some, he says, refer to some other rare Bird, the Bird of Paradise, &c. He finds the passage in the Psalms, "Vir justus ut Phœnix florebat," a mistake arising from the Greek word Phœnix, which signifies also a Palm Tree. By the same equivoque he explains the passage in Job where it is mentioned. In a word the unity, long life, and generation of this ideal Bird, are all against the existence of it.

BIRD OF PARADISE. PELICAN.

In a curious little Book entitled "A short Relation of the River Nile," &c. 12mo. Lond. 1673. edited by the Royal Society: at p. 27. we read: "The Unicorn is the most celebrated among Beasts, as among Birds are the Phœnix, the PELLICAN, and the BIRD OF PARADISE: with which the World is better acquainted by the fancies of Preachers and Poets, than with their native Soyle. Little knowledge is of any of them; for some of them, nothing but the received report of their being in Nature. It deserves reflection, that the industry and indefatigable labour of Men in the discovery of things concealed, can yet give no account where the Phœnix and Bird of Paradise are bred. Some would have Arabia the Country of the Phœnix, yet are the Arabians without any knowledge of it, and leave the discovery to the work of Time. The Bird of Paradise is found dead with her Bill fixed in the Ground, in an Island joyning to the Maluccos not far from Macaca; whence it comes thither, unknown, though great diligence hath been imployed in the search, but without success. One of them dead came to my hands. I have seen many. The Tayl is worn by Children for a penashe, the Feathers fine and subtile as a very thin cloud. The Body not fleshy, resembling that of a Thrush. The many and long Feathers (of a pale invivid colour, nearer white than ash colour,) which cover it, make it of great beauty. Report says of these Birds, that they alwaies fly, from their birth to their death, not discovered to have any feet. They live by flyes they catch in the ayr, where, their diet being slender, they take some little repose. They fly very high, and come falling down with their wings displayed. As to their generation, Nature is said to have made a hole in the back of the Male, where the Female laies her Eggs, hatcheth her young, and feeds them till they are able to fly: great trouble and affection of the Parent! I set down what I have heard. This is certainly the Bird so lively drawn in our Maps. The *Pelican* hath better credit, (called by Quevedo the self-disciplining Bird,) and hath been discovered in the land of Angola, where some were taken. I have seen two. Some will have a Scar in the Breast, from a wound of her own

making there, to feed (as is reported) her young with her own bloud, an action which ordinarily suggests devout fancies. So much of Birds."

In a Brief Natural History, by Eugenius Philalethes, p. 93. we read, there is a vulgar Error "that the PELICAN turneth her Beak against her Brest and therewith pierceth it till the blood gush out, wherewith she nourisheth her young: whereas a Pelican hath a Beak broad and flat, much like the slice of Apothecaries and Chirurgions, wherewith they spread their Plaisters, no way fit to pierce, as Laurentius Gubertus, Counsellor and Physitian to Henry the fourth of France, in his Book of Popular Errors hath observed."

THE REMORA,

of which the Story is that it stays Ships under Sail.

Sir Thomas Browne doubts whether the story of the Remora be not unreasonably amplified. But Alexander Ross, in his refutation of the Doctor's Vulgar Errors, in his Arcana Microcosmi, cites Scaliger as saying that this is as possible as for the Load-stone to draw Iron: for neither the resting of the one, nor moving of the other, proceeds from an apparent, but an occult virtue: for as in the one there is an hid principle of motion, so there is in the other a secret principle of quiescence.

That the CAMELION *lives on Air only.*

Alexander Ross, in his Refutation of Sir Thomas Browne's Vulgar Errors, asserts this to be true. However, the Doctor writes to the contrary, for the following reasons: 1. The testimonies both of antient and modern writers, except a few, and the witnesses of some yet living, who have kept Camelions a long time, and never saw them feed but on Air. 2. To what end hath Nature given it such large Lungs beyond its proportion? Sure not for refrigeration; lesse Lungs would serve for this use, seeing their heat is weak; it must be then for

nutrition. 3. There is so little Blood in it, that we may easily see it doth not feed on solid meat. 4. To what end should it continually gape more than other Animals but that it stands more in need of Air than they, for nutrition as well as generation. 5. He that kept the Camelion which I saw, never perceived it to void excrements backwards: an argument it had no solid Food.

The BEAVER *biting off his Testicles when he is pursued.*

"That the Bever being hunted and in danger to be taken, biteth off his Stones, knowing that for them his Life only is sought, and so often escapeth: hence some have derived his name, Castor, *a castrando seipsum;* and upon this supposition, the Egyptians in their Hierogliphicks, when they will signifie a Man that hurteth himself, they picture a Bever biting off his own Stones, though Alciat in his Emblems turnes it to a contrary purpose, teaching us by that example to give away our purse to Theeves, rather than our Lives, and by our wealth to redeem our danger. But this relation touching the Bever is undoubtedly false, as both by sense and experience and the testimony of Dioscorides, lib. iii. cap. 13. is manifested. First, because their Stones are very small, and so placed in their Bodies as are a Bore's: and therefore impossible for the Bever himself to touch or come by them: and secondly, they cleave so fast unto their back, that they cannot be taken away, but the Beast must of necessity lose his Life, and consequently, most ridiculous is their Narration who likewise affirm that when he is hunted, having formerly bitten off his Stones, he standeth upright, and sheweth the Hunters that he hath none for them, and therefore his death cannot profit them, by means whereof they are averted and seek for another." Brief Natural History, by Eugenius Philalethes, p. 89.

MOLE. ELEPHANT.

In the Brief Natural History just quoted, p. 89. we are told; "That the Mole hath no Eyes, nor the Elephant Knees, are two well known Vulgar Errors: both, which, notwithstanding, by daily and manifest experience are found to be untrue."

OVUM ANGUINUM.

The *Ovum Anguinum,* or Druids Egg, has been already noticed among the Physical Charms. The reputed history of its formation has been reserved for insertion among the Vulgar Errors. "Near Aberfraw," in the Isle of Anglesey, says Mr. Gough in his Camden, edit. 1789. vol. ii. p. 571. "are frequently found the Glain Naidr or Druid Glass Rings(, Hist. of Anglesey, p. 41). Of these the vulgar Opinion in Cornwall and most parts of Wales is, that they are produced through all Cornwall by Snakes joining their heads together and hissing, which forms a kind of bubble like a ring about the head of one of them, which the rest by continual hissing blow on, till it comes off at the Tail, when it immediately hardens and resembles a Glass Ring[a]. Whoever found it, was to prosper in all his undertakings. These Rings are called *Glain Nadroedh,* or Gemmæ Anguinæ. Glûne in Irish signifies Glass. In Monmouthshire they are called *Maen magl,* and corruptly *Glaim* for *Glain.* They are small glass annulets, commonly about half as wide as our finger rings, but much thicker, usually of a green colour, though some are blue, and others curiously waved with blue, red, and white. Mr. Lluyd had seen two or three earthen Rings of this kind, but glazed with blue, and adorned with transverse strokes or furrows on the outside. The smallest of them might be supposed to have been glass beads worn for ornaments by the Romans, because some quantities of them, with several amber beads, had been lately discovered in a stone pit near Garford, in Berkshire, where they also dig up Roman Coins, Skeletons, and pieces of Arms and Armour. But it may be objected, that a battle being fought there between the Romans and Britans, as appears by the bones and arms, these

[a] See also, vol. i. p. 257.

glass beads might as probably belong to the latter. And, indeed, it seems very likely that these snake stones, as we call them, were used as charms or amulets among our Druids of Britain on the same occasion as the Snake-eggs[b] among the Gaulish Druids.

" Thus, continues Mr. Lluyd, we find it very evident that the opinion of the vulgar concerning the generation of these Adder-beads, or Snake-stones, is no other than a relic of the Superstition or perhaps imposture of the Druids; but whether what we call Snake-Stones be the very same Amulets that the British Druids made use of, or whether this fabulous origin was ascribed formerly to the same thing, and in aftertimes applied to these glass beads, I shall not undertake to determine. As for Pliny's Ovum Anguinum it can be no other than a shell (marine or fossil) of the kind we call *Echinus marinus*, whereof one sort, though not the same he describes, is found at this day in most parts of Wales."

" Dr. Borlase, who had penetrated more deeply into the Druidical Monuments in this Kingdom than any writer before or since, observes that instead of the natural Anguinum which must have been very rare, artificial rings of stone, glass, and sometimes baked clay, were substituted as of equal validity."

The Doctor adds, from Mr. Lhwyd's Letter, March 10, 1701, at the end of Rowland's Mona Antiqua, p. 342. that " the Cornish retain variety of Charms, and have still, towards the Land's End, the Amulets of *Maen Magal* and *Glain-neider*, which latter they call a Melprev (or Milprev, *i. e.* a thousand Worms), and have a Charm for the Snake to make it, when they have found one asleep, and stuck a hazel wand in the centre of her Spiræ."

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[b] The following is Pliny's Description of the Snake-Egg: a poetical version of part of which has been quoted in p. 589. from Mason's Caractacus.

" Præterea est Ovorum genus in magna Galliarum fama, omissum Græcis. Angues innumeri æstate convoluti, salivis faucium corporumque spumis artifici complexu glomerantur, Anguinum appellatur. Druidæ sibilis id dicunt in sublime jactari, sagoque oportere intercipi, ne tellurem attingat. Profugere raptorem equo: Serpentes enim insequi, donec arceantur amnis alicujus interventu. Experimentum ejus esse, si contra aquas fluitet vel auro vinctum. Atque, ut est Magorum solertia occultandis fraudibus sagax, certa Luna capiendum censent, tanquam congruere operationem eam serpentium, humani sit arbitrii. Vidi equidem id ovum mali orbiculati modici magnitudine, crusta cartilaginis, velut acetabulis brachiorum polypi crebris, insigne Druidis. Ad victorias litium, ac regum aditus, mire laudatur: tantæ vanitatis, ut habentem id in lite in sinu equitem Romanum e Vecontiis, a Divo Claudio Principe interemptum non ob aliud sciam." edit. Harduin, lib. xxix. 12.

The opinion of the Cornish, Dr. Borlase continues[a], is somewhat differently given us by Mr. Carew, "The country-people have a persuasion that the Snakes here breathing upon a hazel wand, produce a stone ring of blue colour, in which there appears the yellow figure of a snake, and that beasts bit and envenom'd being given some water to drink, wherein this stone has been infus'd, will perfectly recover of the poison."

These Beads are not unfrequently found in Barrows; (see Stukeley's Abury, p. 44.) or occasionally with Skeletons, whose nation and age is not ascertained. Bishop Gibson engraved three: one, of earth enamelled with blue, found near Dol Gelhe in Merionethshire; a second of green glass, found at Aberfraw; and a third, found near Maes y Pandy, co. Merioneth.

SALAMANDER.

There is a vulgar Error, says the author of the Brief Natural History, p. 91. "that a Salamander lives in the Fire. Yet both Galen and Dioscorides refute this Opinion: and Mathiolus in his Commentaries upon Dioscorides, a very famous Physician, affirms of them, that by casting of many a Salamander into the Fire for tryal, he found it false. The same Experiment is likewise avouched by Joubertus[b]."

MANNA.

Peacham, in his "Truth of our Times, 18mo. Lond. 1638. p. 174. tells us, "There are many that believe and affirm the Manna which is sold in the Shoppes of our Apothecaries, to be of the same which fell from Heaven, and

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[a] Antiq. of Cornwall, p. 137.

[b] "Should a Glass-House Fire be kept up, without extinction, for a longer term than seven years, there is no doubt but that a Salamander would be generated in the Cinders. This very rational Idea is much more generally credited than wise Men would readily believe." Anecdotes, &c. antient and modern: by James Pettit Andrews, p. 359.

wherewith the Israelites were fedde." He then proceeds to give reasons why this cannot be. See also Browne's Vulgar Errors, fol. edit. p. 299.

TENTH WAVE *and* TENTH EGG.

Sir Thomas Browne tells us "that Fluctus decumanus, or the tenth wave, is greater or more dangerous than any other, some no doubt will be offended if we deny: and hereby we shall seem to contradict Antiquity: for, answerable unto the literal and common acceptation, the same is averred by many Writers, and plainly described by Ovid:

'Qui venit hic fluctus, fluctus supereminet omnes
Posterior nono est, undecimoque prior.'

which, notwithstanding, is evidently false; nor can it be made out by Observation either upon the shore or the Ocean, as we have with diligence explored in both. And surely in vain we expect a regularity in the Waves of the Sea, or in the particular motions thereof, as we may in its general Reciprocations, whose Causes are constant and Effects therefore correspondent. Whereas its fluctuations are but motions subservient: which Winds, Storms, Shores, Shelves, and every Interjacency irregulates."

"Of affinity hereto is that Conceit of Ovum decumanum, so called because the tenth Egg is bigger than any other, according to the reason alledged by Festus, 'Decumana Ova dicuntur, quia Ovum decimum majus nascitur.' For the honour we bear unto the Clergy, we cannot but wish this true: but, herein, will be found no more verity than the other." He adds: "The Conceit is numeral."

The SWAN SINGING, *a little* BEFORE ITS DEATH.

It is said "that Swans, a little before their death, sing most sweetly, of which, notwithstanding, Pliny, Hist. x. 23. thus speaks: 'Olorum morte narratur flebilis Cantus, falsò ut arbitror aliquot experimentis.' Swans are said to sing sweetly

before their death, but falsely, as I take it, being led so to think by some experiments.

"And Scaliger, Exercitat. 23. to the like purpose 'de Cygni vero cantu suavissimo quem cum Mendaciorum parente Græcia jactare ausus es, ad Luciani Tribunal, apud quem aliquid novi dicas, statuo te.' Touching the sweet singing of the Swan, which with Greece, the mother of Lies, you dare to publish, I cite you to Lucian's Tribunal, there to set abroach some new stuff.

"And Ælian, lib. x. c. 14. 'Cantandi studiosos esse jam communi Sermone pervulgatum est. Ego, vero, Cygnum nunquam audivi canere, fortasse neque alius.' That Swans are skilful in singing is now rife in every man's mouth, but, for myself, I never heard them sing, and perchance no man else." Brief Natural History, by Eugenius Philalethes, p. 88.

BASILISK, *or* COCKATRICE.

Sir Thomas Browne informs us that the Generation of a Basilisk is supposed to proceed from a Cock's Egg hatched under a Toad or Serpent. A Conceit, which he observes is as monstrous as the Brood itself.

This learned Writer accounts, or rather endeavours to account for its killing at a distance. "It killeth at a distance—it poisoneth by the Eye, and by priority of Vision. Now that deleterious it may be at some distance, and destructive without corporal contaction, what uncertainty soever there be in the effect, there is no high improbability in the relation. For, if plagues or pestilential Atomes have been conveyed in the Air from different Regions: if Men at a distance have infected each other: if the Shadowes of some Trees be noxious: if Torpedoes deliver their Opium at a distance, and stupifie beyond themselves: we cannot reasonably deny that there may proceed from subtiller Seeds, more agile Emanations, which contemn those Laws, and invade at distance unexpected. Thus it is not impossible what is affirmed of this Animal; the visible Rayes of their Eyes carrying forth the subtilest portion of their poison, which, received by the Eye of Man or Beast, infecteth first the Brain, and is from thence communicated

unto the Heart." He adds: "Our Basilisk is generally described with Legs, Wings, a serpentine and winding Taile, and a Crist or Comb somewhat like a Cock. But the Basilisk of elder times was a proper kind of Serpent, not above three palmes long, as some account, and differenced from other Serpents by advancing his head and some white marks or coronary Spots upon the Crown, as all authentic Writers have delivered."

In Andrews's Anecdotes, p. 359. is given from "a folio Book of some price," a Receipt "how to make a Basiliske." It is too ridiculous to merit a place even in a Collection of Vulgar Errors.

UNICORN.

The original word Rem, translated Unicorn in our Version of the Book of Job, xxxix. 9. is by Jerome, or Hierom, Montanus, and Aquila, rendered Rhinoceros; in the Septuagint Monoceros, which is nothing more than "One Horn." I have no doubt but that the Rhinoceros is the real Unicorn of Antiquity. The fabulous Animal of Heraldry so called, is nothing more than a Horse with the Horn of the Pristis or Sword Fish stuck in his forehead.

MANDRAKE.

It is a vulgar Error "that the Mandrakes represent the parts and shape of a Man: yet Mathiolus, in his Commentary upon Dioscorides, affirms of them, Radices porro Mandragoræ humanam effigiem representare, ut vulgo creditur, fabulosam est: that the Roots of the Mandrakere present the shape of a Man, as is commonly believed, is fabulous, calling them cheating Knaves and Quacksalvers that carry them about to be sold, therewith to deceive barren Women." Brief Natural History, by Eugenius Philalethes, p. 92.

ROSE OF JERICHO. GLASTONBURY THORN.

Sir Thomas Browne tells us "*The Rose of Jericho*, that flourishes every year just about Christmas Eve, is famous in Christian Reports. Bellonius tells us it is only a monastical Imposture. There is a peculiarity in this plant; though it be dry, yet, on imbibing moisture, it dilates its leaves and explicates its flowers, contracted, and seemingly dried up: which is to be effected not only in the Plant yet growing, but also in some measure may be effected in that which is brought exsuccous and dry unto us: which quality being observed, the subtlety of contrivers did commonly play this shew upon the eve of our Saviour's Nativity: when by drying the plant again, it closed the next day, referring unto the opening and closing of the womb of Mary. Suitable to this Relation is *the* THORN *of* GLASTONBURY, and perhaps the daughter thereof. Strange effects are naturally taken for Miracles by weaker Heads, and artificially improved to that apprehension by wiser. Certainly many precocious Trees, and such as spring in the Winter, may be found in England. Most Trees sprout in the fall of the Leaf, or Autumn, and if not kept back by Cold and outward causes, would leaf about the Solstice. Now if it happen that any be so strongly constituted as to make this good against the power of Winter, they may produce their Leaves or Blossoms at that Season, and perform that in some singles which is observable in whole kinds: as in Ivy, which blossoms and bears at least twice a year, and once in the Winter: as also in Furze, which flowereth in that Season."

Walsingham has the following passage, Historia Brevis, fol. Lond. 1574. p. 119. Anno 1336. "In multis locis Angliæ Salices in Januario flores protulerunt, Rosis in quantitate et colore persimiles."

I have no doubt but that the early blossoming of the Glastonbury Thorn was owing to a natural cause. It is mentioned by Gerard and Parkinson in their Herbals. Camden also notices it. Ashmole tells us that he had often heard it spoken of, "and by some who have seen it whilst it flourished at Glastonbury." He adds: "Upon St. Stephen's Day, Anno 1672. Mr. Stainsby (an ingenious enquirer after things worthy memorial,) brought me a branch of Hawthorne having green Leaves, faire Buds, and full Flowers, all thick and very beautifull,

and (which is more notable) many of the Hawes and Berries upon it, red and plump, some of which Branch is yet preserved in the Plant Booke of my Collection. This he had from a Hawthorne Tree now growing at Sir Lancelote Lake's House, near Edgworth, in Middlesex, concerning which, falling after into the Company of the said Knight 7 July, 1673. he told me that the Tree, whence this Branch was plucked, grew from a slip taken from the Glastonbury Thorn about sixty years since, which is now a bigg Tree, and flowers every Winter about Christmas. E. Ashmole." See the Appendix to Hearne's Antiquities of Glastonbury, p. 303.

A pleasant writer in the World, No. 10. (already quoted in vol. i. p. 115.) has the following Irony on the alteration of the Stile in 1752. The paper is dated March the 8th, 1753. "It is well known that the correction of the Calendar was enacted by Pope Gregory the thirteenth, and that the reformed Churches have, with a proper spirit of opposition, adhered to the old calculation of the Emperor Julius Cæsar, who was by no means a Papist. Near two years ago the Popish Calendar was brought in (I hope by persons well affected). Certain it is that the Glastonbury Thorn has preserved its inflexibility[a], and observed its old anni-

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a The following is from the Gent. Mag. for January 1753. vol. xxiii. p. 49. dated Quainton in Buckinghamshire, Dec. 24.

"Above two thousand people came here this Night with Lanthorns and Candles, to view a black Thorn which grows in this neighbourhood, and which was remembered (this year only) to be a slip from the famous Glastonbury Thorn, that it always budded on the 24th, was full blown the next day, and went all off at night; but the people finding no appearance of a Bud, 'twas agreed by all, that Dec. 25th, N. S. could not be the right Christmas Day, and accordingly refused going to Church, and treating their Friends on that Day as usual: at length the affair became so serious, that the Ministers of the neighbouring Villages, in order to appease the people, thought it prudent to give notice, that the Old Christmas Day should be kept holy as before."

"Glastonbury. A vast concourse of people attended the noted Thorns on Christmas Eve, New Stile; but to their great disappointment, there was no appearance of its blowing, which made them watch it narrowly the 5th of January, the Christmas Day Old Stile, when it blowed as usual."

"Millar, in his Dictionary, observes on this Glastonbury Thorn, that the fabulous Story of its budding on Christmas Day in the Morning, flow'ring at Noon, and decaying at Night, is now with great reason disbelieved; for although it may sometimes happen that there may be some Bunches of Flowers open on the Day, yet, for the most part it is later in the year before they appear; but this in a great measure depends on the mildness of the Season."

versary. Many thousand Spectators visited it on the parliamentary Christmas Day—not a Bud was to be seen!—On the true Nativity it was covered with Blossoms. One must be an Infidel indeed to spurn at such authority."

Collinson, in his History of Somersetshire, vol. ii. p. 265. speaking of Glastonbury, says: "South-west from the Town is Wearyall Hill, an eminence so called (if we will believe the Monkish writers,) from St. Joseph and his companions sitting down here, all weary with their journey. Here, St. Joseph struck his stick into the earth, which, although a dry Hawthorn staff, thenceforth grew, and constantly budded on Christmas-Day. It had two trunks or bodies, till the time of Queen Elizabeth, when a puritan exterminated one, and left the other, which was of the size of a common Man, to be viewed in wonder by strangers; and the Blossoms thereof were esteemed such curiosities by people of all nations, that the Bristol Merchants made a traffick of them, and exported them into foreign parts.

"In the Great Rebellion, during the time of King Charles the first, the remaining Trunk of this Tree was also cut down: but other Trees from its branches are still growing in many Gardens of Glastonbury and in the different Nurseries of this Kingdom. It is probable that the Monks of Glastonbury procured this Tree from Palestine, where abundance of the same sort grew, and flower about the same time. Where this Thorn grew is said to have been a Nunnery dedicated to St. Peter, without the Pale of Weriel Park, belonging to the Abbey. It is strange to say how much this Tree was sought after by the credulous; and though a common Thorn, Queen Anne, King James, and many of the nobility of the realm, even when the times of monkish Superstition had ceased, gave large sums of Money for small cuttings from the original."

VARIOUS VULGAR ERRORS.

Barrington, in his Observations on our Antient Statutes, p. 474. says, it is supposed to be penal to open a Coal Mine, or to kill a Crow, within five Miles of London: as also to shoot with a Wind-Gun. As to the Wind-Gun, he takes that to arise from a Statute of Henry the seventh, prohibiting the use of a Cross-Bow.

To these vulgar Errors may be added the supposing that the King signs the Death-Warrant (as it is called) for the execution of a Criminal: as also that there is a Statute which obliges the Owners of Asses to crop their Ears, lest the length of them should frighten the Horses which they meet on the Road.

In the Gentleman's Magazine for September 1734, vol. iv. p. 489. we have the following, from Bayle: "There is nothing strange in Errors becoming universal, considering how little Men consult their reason. What multitudes believe, one after another, *that a Man weighs more fasting than full; that a Sheepskin Drum bursts at the beat of a Wolfskin Drum; that young Vipers destroy the old Females* when they come to the Birth[a], and *strike the Male dead at the instant of their Conception*, with many other truths of equal validity?"

To these vulgar Errors, adds Barrington ut supra, p. 475. may be added perhaps the notion, *that a Woman's marrying a Man under the Gallows, will save him from the execution*[b]. This probably arose from a Wife having brought an Appeal against the Murderer of her Husband; who afterwards, repenting the prosecution of her Lover, not only forgave the offence, but was willing to marry the Appellee.

I may likewise add to these *that any one may be put into the Crown Office for no cause whatsoever, or the most trifling Injury.*

It is also a very prevailing Error *that those who are born at Sea belong to Stepney parish.*

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[a] Scaliger, from his own Experience and Observations, asserts the falsehood of this.

[b] In "Warning for Servants, or the Case of Margaret Clark, lately executed for firing her Master's House in Southwark, 4to. Lond. 1680. p. 31. we read: "Since this poor Maid was executed, there has been a false and malicious story published concerning her in the 'True Domestick Intelligence' of Tuesday the 30th of March—"Kingstone, March the 21. There was omitted in the Protestant Domestick Intelligence, in relating the last words and confession of *Mary* Clark (so he falsely calls her) who was executed for firing the House of Mr. De la Noy, Dyer in Southwark: viz. that at her execution, there was a Fellow who designed to marry her under the Gallows (according to the antient laudable Custome) but she being in hopes of a Reprieve, seemed unwilling, but when the Rope was about her neck, she cryed she was willing, and then the Fellow's friends disswaded him from marrying her; and so she lost her Husband and her Life together." There is added: "We know of no such Custome allowed by Law, that any man's offering at a place of execution to marry a Woman condemned, shall save her."

Barrington, ut supra, p. 474. supposes that an exemption granted to Surgeons from serving on Juries is the foundation of the vulgar Error that a Surgeon or Butcher (from the barbarity of their business) may be challenged as Jurors. It is difficult, he adds, to account for many of the prevailing vulgar Errors with regard to what is supposed to be Law. Such are *that the Body of a Debtor may be taken in Execution after his death:* which, however, was practised in Prussia before the present King abolished it by the Code Frederique. Other vulgar Errors are, *that the old Statutes have prohibited the planting of Vineyards*, or *the use of Sawing Mills*, relating to which I cannot find any Statute: they are however established in Scotland, to the very great advantage both of the Proprietor and the Country.

An ingenious Correspondent, to whom I have not only this obligation, suggests two additional vulgar Errors. *When a Man designs to marry a Woman who is in debt, if he take her from the hands of the Priest, clothed only in her Shift, it is supposed that he will not be liable to her Engagements.* The second is *that there was no Land Tax before the Reign of William the third.*

There is a vulgar Error *that the Hare is one Year a Male and the other a Female.* This deserves no serious consideration.

That a Wolf, if he see a Man first, suddenly strikes him dumb. To the relators of this Scaliger wishes as many blows as at different times he had seen Wolves without losing his voice. This is well answered.

That Men are sometimes transformed into Wolves, and again from Wolves into Men. Of this vulgar Error, which is as old as Pliny's time, that author exposes the Falsehood.

That there is a Nation of Pigmies, not above two or three feet high, and that they solemnly set themselves in battle array to fight against the Cranes. Strabo thought this a Fiction; and our Age, which has fully discovered all the Wonders of the World, as fully declares it to be one.

The Race of Giants too seems to have followed the Fate of the Pigmies: and yet what shall we say to the late Accounts of Patagonia?

A Writer in the Gentleman's Magazine for June 1771. vol. xli. p. 251. refutes the following Errors; asserting "*that the Scorpion does not sting itself when surrounded by Fire,* and that its sting is not even venemous:" "*that the Tarantula is not poisonous,* and *that Music has no particular effects on per-*

sons bitten by it, more than on those stung by a Wasp:" "*that the Lizard is not friendly to man in particular*, much less does it awaken him on the approach of a Serpent:" "*that the Remora has no such power as to retard the sailing of a Ship by sticking itself* to its bottom:" "*that the stroke of the Cramp Fish is not occasioned by a Muscle:*" "*that the Salamander does not live in fire*, nor is it capable of bearing more heat than other Animals:" "*that the bite of the Spider is not venemous*, that it is found in Ireland too plentifully, that it has no dislike to fixing its Web on Irish Oak, and that it has no antipathy to the Toad:" "*that the Porcupine does not shoot out his Quills for annoying his Enemy;* he only sheds them annually, as other feathered Animals do:" "*that the Jackall, commonly called the Lion's provider, has no connection at all with the Lion:*" &c.

NECK VERSE.

In a curious Book in my Collection, already frequently quoted, entitled, "Whimzies: or a New Cast of Characters," 12mo. Lond. 1631. p. 69. in the Character of "a Jaylor" is the following passage: "If any of his more happy Prisoners be admitted to his *Clergy*, and by helpe of a compassionate *Prompter*, hacke out his NECKE-VERSE, hee has a cold Iron in store, if he be hot; but a hot Iron if hee be cold. If his pulse (I meane his purse) bee hot, his Fist may cry fizze, but want his Impression: but if his pulse be cold, the poore beggarly Knave must have his *literal* expression."

In Lodge's Incarnate Devils, 4to. 1596. Signat. M. 3 b. speaking of an Intelligencer, (an Informer) he says: "hee will give a shroud wound with his Tongue, that may bring a Man to his *Necke-Verse*."

This Verse has derived its name of Neck Verse, from the circumstance of the Prisoner's saving his Neck, that is his Life, by repeating it[a].

[a] [Mr. Walter Scot notices the Neck-Verse as a cant term formerly used by the Marauders on the Border:

In the British Apollo, vol. iii. fol. Lond. 1710. No. 72. is the following Query:

"*2.* Apollo prepare; I'll make you to stare;
For I'll put you to your *Neck Verse:*
Howe'er you harangue, you'll certainly hang,
Except you the matter rehearse:

And that is to tell, (and pray do it well,
Without any Banter I charge ye)
Why the Neck Verse is said, and when it was made
The Benefit of the Clergy?

A. When Popery long since, with Tenets of Nonsense
And Ignorance fill'd all the Land,
And Latin alone, to Church-men was known,
And the reading a legible hand:

This privilege then, to save learned Men,
Was granted 'em by Holy Church,
While Villains, whose crimes were lesser nine times
Were certainly left in the lurch.

If a Monk had been taken for stealing of Bacon,
For Burglary, Murder, or Rape:
If he could but rehearse, (well prompt) his *Neck Verse*
He never could fail to escape.

When the World grew more wise, and with open eyes,
Were able to see through the mist,
'Twas thought's just to save a Laity-Knave,
As well as a rascally Priest."

"Letter nor line know I never a one,
Wer't my *Neck Verse* at Hairibee."
Lay of the Last Minstrel, C. i. 24.

A Note says: "Hairibee, the place of executing the Border marauders at Carlisle. The Neck Verse *is the beginning of the fifty-first Psalm,* 'Miserere mei,' &c. anciently read by criminals claiming the benefit of Clergy."]

BISHOP *in the* PAN.

In Tusser's Five Hundred Points of Husbandry, under the Month of April, are the following Lines:

"Blesse Cisley (good Mistress) that Bushop doth ban,
For burning the Milke of hir Cheese to the Pan."

On which is the following Note in Tusser Redivivus, 8vo. Lond. 1744. p. 53. "When the Bishop passed by (in former times) every one ran out to partake of his Blessing, which he plentifully bestow'd as he went along: and those who left their Milk upon the Fire, might find it burnt to the Pan when they came back, and perhaps ban or curse the Bishop as the occasion of it, as much or more than he had blessed them: hence it is likely it grew into a Custom to curse the Bishop when any such disaster happen'd, for which our Author would have the Mistress bless, *Anglice* correct her Servant, both for her negligence and unmannerliness[a]."

To an Enquiry in "The British Apollo, vol. i. folio Lond. 1708. No. 1. Supernumerary for the Month of April, "Why, when any thing is burnt to, it is said the Bishop's Foot has been in it?" it is answered: "We presume 'tis a Proverb that took its original from those unhappy times, when every thing that went wrong was thought to have been spoil'd by the Bishops[b]."

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[a] Grose, in his Provincial Glossary, *in verbo*, says: "The Bishop has set his foot in it, a saying in the North used for Milk that is burnt to in boiling. Formerly, in Days of Superstition, whenever a Bishop passed though a Town or Village, all the Inhabitants ran out in order to receive his blessing: this frequently caused the milk on the Fire to be left till burnt to the Vessel, and gave origin to the above allusion."

[b] [It has been suggested, with greater propriety, to the Editor, that "Bishops were in Tusser's time much in the habit of burning Hereticks. The allusion is to the Episcopal disposition to burn." This is corroborated by a singular passage in Tyndale's "Obedyence of a Chrysten Man," 4to. printed at Malborowe in the lande of Hesse by Hans Luft, 1528. In fol. 109. the author says: "When a thynge speadeth not well we borowe speach and saye *the byshope hath blessed it*, because that nothynge speadeth well that they medyll wythall. If the podech be burned to, or the meate ouer rosted, we saye *the byshope hath put his fote in the potte*, or *the byshope hath playd the Coke*, BECAUSE THE BISHOPES BURN WHO THEY LUST AND WHO SOEUER DISPLEASETH THEM."]

DINING *with* DUKE HUMPHREY.

THE meaning of the common expression "to dine with Duke Humphrey," applied to persons, who being unable either to procure a Dinner by their own Money or from the favour of their Friends, walk about and loiter during Dinner time, has, after many unsuccessful attempts, been at last satisfactorily explained. It appears that in the antient Church of St. Paul in London, to which, in the earlier part of the day, many persons used to resort for exercise, to hear news, &c. one of the Ailes was called Duke Humphrey's Walk, not that there ever was in reality a Cenotaph there to the Duke's memory, who, every one knows, was buried at St. Alban's in Hertfordshire, but because, says Stowe, ignorant people mistook the fair Monument of Sir John Beauchampe, son to Guy and brother to Thomas Earl of Warwick, who died in 1358, and which was in the south side of the Body of St. Paul's Church, for that of Humphrey Duke of Gloucester[a]. Abundance of passages in the Works of our old Writers tend

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[a] So Sandford; Genealog. Hist. p. 317. On this mistake the following Dialogue in Elyot's "Fruits of the French," Part. ii. p. 165. and which seems to throw some light on the disputed origin of the saying in the Title, was founded.

"What ancient Monument is this?
It is, as some say, of Duke Humphrie of Gloucester,
Who is buried here.
They say that he hath commonly his Lieftenant
Here in Paules, to know if there be
Any newes from Fraunce or other strange
Countries.
'Tis true my Friend, and also he hath
His Steward, who inviteth the bringers of
These Newes to take the paines to dine with
His Grace."

Gayton, in his Art of Longevity, 4to. Lond. 1659. p. 1. says:

"Wherefore we do amand Duke Humphrey's Guest,
For their provision truly is o'th' least:

to confirm this explanation. See Reed's edition of Shakspeare, vol. xiv. pp. 458. 459.

Thus in Dekkar's Gul's Hornbooke, 1609. in the chapter "How a Gallant should behave himself in Powles Walkes" we read: "By this I imagine you have walked your belly ful and therefore being weary, or (which is rather I believe) being most gentleman like hungry, it is fit that as I brought you unto the Duke, so (because he follows the fashion of great men in keeping no house, and that therefore you must go seeke your dinner) suffer me to take you by the hand and leade you unto an Ordinary."

Thus we find in Harvey's Letters and Sonnets, 1592. "To seeke his dinner in Poules with Duke Humphrey, to licke Dishes, to be a Beggar."

Thus too, in Nash's 'Return of the Knight of the Post,' 1606. "In the end comming into Poules to behold the old Duke and his Guests."

Thus too Hall, in his Virgidemiarum, B. iii. sat. 7.

> "'Tis Ruffio: trow'st thou where he din'd to day?
> In sooth I saw him sit with Duke Humfray:
> Many good welcoms and much gratis cheere
> Keeps hee for everie stragling Cavaliere;
> An open House, haunted with great resort," &c.

And, in "A wonderful, straunge, and miraculous prognostication for the year 1591." by Nash, we read: "Sundry Fellows in their Silkes shall be appointed to keepe Duke Humfrye company in Poules, because they know not where to get their Dinners abroad."

In another of Dekkar's Tracts, in my possession, entitled "The dead Tearme, or Westminster's Speech to London," &c. 4to. 1607. Signat. D. 4. b. St. Paul's Steeple is introduced as describing the Company walking in the body of the Church, and among other things, says: "What layinge of heads is there together and sifting of the brains, still and anon, as it growes towardes eleven of the Clocke,

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> A Dog doth fare much better with his Bones,
> Than those whose Table, Meat, and Drink are Stones."

Speaking of the Monument in St. Paul's of Owen the Epigrammatist, he says:

> "He was set up with such a peaking face,
> As if to the Humphreyans h'had been saying Grace."

(even amongst those that wear guilt Rapiers by their sides,) where for that noone they may shift from Duke Humfrey, and bee furnished with a Dinner at some meaner Man's table." And afterwards observes: "What byting of the Thumbs to beget Quarrels:" adding that, "at one time, in one and the same ranke, yea, foote by foote, and elbow by elbow, shall you see walking, the Knight, the Gull, the Gallant, the Upstart, the Gentleman, the Clowne, the Captaine, the Appel-Squire, the Lawyer, the Usurer, the Cittizen, the Bankerout, the Scholler, the Beggar, the Doctor, the Ideot, the Ruffian, the Cheater, the Puritan, the Cut-throat, the Hye Men, the Low-Men, the True Man, and the Thiefe: of all Trades and Professions some, of all Countryes some. Thus whilest Devotion kneeles at her Prayers, doth Profanation walke under her Nose in contempt of Religion."

In Vox Graculi, 4to. 1623. p. 54. is the following passage under the month of February: "To the ninth of this month, it will be as good dining well in a matted Chamber, as dialoguing with Duke Humphrey in Paule's."

In "The Burnynge of Paule's Church in London, 1561. and the 4 day of June, by Lightnynge, &c. 8vo. Lond. 1563. Signat. G. 5. the then well-known Profanations of St. Paul's Church are thus enumerated: "The South alley for Usurye and Poperye, the North for Simony, and the Horse faire in the middest for all kind of Bargains, Metinges, Brawlinges, Murthers, Conspiracies, and the Font for ordinary Paimentes of Money, are so well knowen to all Menne as the Begger knowes his dishe."

In the very curious Roman Catholic Book entitled the Life of the Reverend Father Bennet, of Canfilde, (Essex) 8vo. Douay, 1623. p. 11. is the following passage: "Theyre (the protestants) Sundayes and Feastes, how are they neglected, when on these dayes there are more idle persons walking up and downe the Streetes and in St. Paule's Church, (which is made a walking and talking place,) then there is on others."

MILLER'S THUMB.

In the old Play stiled "The Vow-breaker, or the fayre Maid of Clifton, by William Sampson," 4to. Lond. 1636. Signat. D. Miles, a Miller, is introduced saying: "Fellow Bateman farwell, commend me to my old Wind-Mill at Rudington, Oh the Mooter Dish, *the Miller's Thumbe*, and the Maide behinde the Hopper?"

In Chaucer the Miller is thus described:

> "Well couth he steale Corne and told it thrise,
> And yet he had *a Thombe of Gold parde.*
> A white Coate and a blew hode weared he—&c."
>
> edit. fol. 1602. Sign. A. 5.

Tyrwhitt observes on this passage: "If the allusion be, as is most probable, to the old Proverb, 'Every honest Miller has a Thumb of Gold,' this passage may mean, that our Miller, notwithstanding his thefts, was an honest Miller, *i. e.* as honest as his Brethren[a]."

I suspect "The Miller's Thumb" to have been the name of *the Strickle* used in measuring Corn, the Instrument with which Corn is made level and struck off in measuring; in Latin called "Radius," which Ainsworth renders "a Stricklace or Strike, which they use in measuring of Corn." Perhaps this Strickle had a rim of Gold, to shew it was standard; true, and not fraudulent[b].

In Randle Holme's Academy of Armory and Blazon, p. 337. we read: "The *Strickler* is a thing that goes along with the Measure, which is a straight Board with a Staffe fixed in the side, to draw over Corn in measureing, that it exceed

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[a] Among Ray's Proverbial Phrases relating to several Trades, occurs the following:

"It is good to be sure. Toll it again, quoth the Miller." edit. 8vo. 1768. p. 71.

Ibid. p. 136. "An honest Miller hath a golden Thumb."

Ibid. p. 167. "Put a Miller, a Weaver, and a Tailor in a bag, and shake them, the first that comes out will be a Thief."

[b] In Ainsworth's Dictionary, "*A Miller's Thumb* [the Fish] is rendered *Capito, Cephalus fluvialis.*" Capito is explained, ibid. "Qui magno est capite, unde et piscis ita dictus. [1.] *a Jolt-head.* [2.] also a kind of Cod Fish, a Pollard." In Cotgrave's French Dictionary "A Miller's Thumb," the Fish, is rendered "*Cabot, Teste d'Asne, Musnier.*"

not the height of the Measure. Which measureing is termed *Wood and Wood*[c]."

TURNING CAT IN PAN.

Dr. Pegge, in the Gent. Mag. vol. xxiv. p. 67. supposes turning "Cat in Pan" a corruption of turning Cate, the old word for Cake, in Pan. See also p. 212. of the same volume: "When the lower side is made brown in the Frying-pan, the Cake is turned the other side downwards:" and again, Ibid. vol. liii. p. 928.

In the Workes of John Heiwood newlie imprinted, 4to. Lond. 1598. Signat. H. 3. is the following Line:

"Thus may ye see *to turne the Cat in the Pan.*"

[See also Gent. Mag. for 1812. vol. lxxxii. pp. 228. 308. 429. 627.]

PUTTING THE MILLER's EYE OUT.

In the same Gent. Mag. for Nov. 1783. vol. liii. p. 926. the enquiry after the meaning of the expression "putting the Miller's Eye out," when too much liquid is put to any dry or powdery substance, is answered by another Query: "One merit of flour, or any powdered substance, being dryness, is it not a reflection on, or injury to, a Miller or vender of such substances, when they are debased or moistened by any heterogeneous mixture?"

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[c] Shaw, in his History of Staffordshire, vol. ii. P. 1. p. 207. speaking of some Provincialisms of the South of Staffordshire respecting *Measures*, Quantities, &c. &c. says: "STRIKE is now the same thing with *Bushel*, though formerly *two Strikes were reckoned to a Bushel*; for the old Custom having been to measure up Grain in a Half-Bushel Measure, each time of striking off was deemed *a Strike*, and thus *two Strikes* made one Bushel; but this is now become obsolete, Bushel Measures being in use; or if a Half-Bushel be used, it is deemed a Half-Strike: at present, therefore, STRIKE and BUSHEL are synonymous terms.

"The grosser Articles are heaped, but Grain is *stricken off with the strait Edge of a strip of Board*, called a STRICKLESS: this level Measure of Grain is here provincially termed STRIKE, and STRICKLESS.

To BEAR THE BELL.

A writer in the Gent. Mag. vol. l. p. 515. says: "*A Bell was a common Prize:* a little golden Bell was the reward of victory in 1607. at the Races near York; whence came the Proverb for successe of any kind, 'To bear the Bell.' In Ray's Collection of English Proverbs we find 'to bear away the Bell,' which seems to be the more genuine reading." A writer, Ibid. li. p. 25. enquires "If the Proverb '*Bearing away the Bell,*' does not mean carrying or winning the fair Lady. *(Belle*[a]*)*."

In Dudley Lord North's Forest of Varieties, p. 175 b. we read:

"Jockey and his Horse were by their Master sent
To put in for the BELL——
Thus right, and each to other fitted well,
They are to run, *and cannot misse the* BELL.

To PLUCK A CROW WITH ANY ONE.

IN the second Part of Dekkar's Honest Whore, 4to. Lond. 1630. Signat. G. 3 b. I find the following passage:

"We'll pull that old Crow my Father."

The subsequent occurs in the Workes of John Heiwood, newlie imprinted, 4to. Lond. 1598. Signat. G. 4.

"He loveth well Sheep's flesh, that wets his Bred in the Wull
If he leave it not, *we have a crow to pull.*"

A jealous Wife is speaking concerning certain Liberties which her Husband is always taking with her Maid.

In Howell's Proverbs, fol. Lond. 1659. p. 2. we read: "I have a *Goose* to pluck with you: viz. I have something to complain of."

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[a] In "Paradoxical Assertions and Philosophical Problems, by R. H. 8vo. Lond. 1664. p. 4. speaking of Women, the author says: "Whoever bears *the Bell* away, yet they will ever carry *the Clapper.*"

OF *certain other* OBSCURE PHRASES *and* COMMON EXPRESSIONS.

A WRITER in the Gent. Mag. vol. li. p. 367. enquires after the origin of the phrase "I found every thing at *Sixes and Sevens*, as the old Woman left her House."

T. Row, (Dr. Pegge,) in the Gent. Mag. for Sept. 1767. vol. xxxvii. p. 442. derives the word *Dab*, in the phrase of "a dab at such or such a thing," as a vulgar corruption of the Latin *adeptus*: "a *cute* Man," in like manner from the Latin *acutus*: and the word *spice*, when meaning a jot, bit, small portion, or least mixture, (as "there is no *spice* of evil in perfect goodness,) from the French word *Espece*: thus Caxton, in his Mirrour of the World, cap. i. 'God's bounte is all pure—without ony espece of Evyll.' The French *Espece* is derived from the Latin *Species*."

A writer under the signature of G. S. in the same Work for March 1755. vol. xxv. p. 115. says: "*Spick and span new* is an expression, the meaning of which is obvious, tho' the words want explanation; and which, I presume, are a corruption of the Italian *spiccata da la Spanna*, snatched from the hand; *opus ablatum incude*; or, according to another expression of our own, *Fresh from the Mint*; in all which the same idea is conveyed by a different metaphor. Our language abounds with Italicisms."

He adds: "There is another expression much used by the vulgar, wherein the sense and words are equally obscure: *A'nt please the Pigs*. Pigs is most assuredly a corruption of *Pyx*, the vessel in which the Host is kept in Roman Catholic Countries. The expression, therefore, means no more than *Deo volente*, or as it is translated into modern English by Coachmen and Carriers, *God willing*."

So the phrase *Corporal* Oath, is supposed to have been derived—"not from the touching the New Testament, or the bodily act of kissing it, but from the antient use of touching the *Corporale*, or Cloth which covered the consecrated Elements."

In Sir John Sinclair's Statistical Account of Scotland, vol. iii. 8vo. Edinb. 1792. p. 380. the Minister of Applecross, in the County of Ross, speaking of his

Parish, says: "This parish, like some of the Western Isles, hath its characteristical expressions: the *Leabharfein* of Sky, *i.e.* by the Book itself, meaning the Bible: the Danish *Mhoirc* of Lewes, *i. e.* by the great Sabbath: and the *Ider* of Applecross, *i. e.* by St. Iderius; are so characteristical of the Natives of these several places, that, when talking the Gaelic Language, they can, with few exceptions, be easily distinguished in any part of the Globe. They are the remnants of Popish Oaths, which having lost their original meaning, are now used merely as expletives in conversation."

Of the PHENOMENON
vulgarly called
WILL, *or* KITTY WITH A WISP, *or* JACK WITH A LANTHORN[a].

—— "A wand'ring fire
Compact of unctuous Vapour, which the Night
Condenses, and the Cold environs round,
Kindled through Agitation to a flame,
Which oft, they say, some Evil Spirit attends,
Hovering and blazing with delusive Light,
Misleads th' amaz'd Night-Wand'rer from his way
To bogs and mires, and oft through Pond or Pool,
There swallow'd up and lost, from succour far."
Milton's Par. Lost. B. ix. l. 634.

"How Will a' Wisp misleads night-faring Clowns,
O'er Hills, and sinking Bogs, and pathless Downs. Gay.

THIS Appearance, called in Latin *Ignis fatuus,* has long composed an Article in the Catalogue of popular Superstitions. Clowns, however, are not

[a] To these vulgar names of it may be added "Kit with the Canstick," (*i. e.* Candlestick) for so it is called by Reginald Scot, p. 85.

Wisp, in the name of this Phenomenon, implies *a little Twist of Straw,* a kind of Straw Torch. Thus Junius in verbo: "Frisiis 'wispien,' etiamnum est ardentes straminis fasciculos in altum tollere." These names have undoubtedly been derived from its appearance, as if Will, Jack, or Kit, some country Fellows, were going about with lighted straw Torches in their hands.

the only persons who have been misled by it, for as the subsequent account of it will evince, it has hitherto eluded the most diligent pursuit of our writers of Natural History[b].

Wisp properly signifies a little Twist of Straw, for the purpose of easing the head under the pressure of some heavy burthen. In the vulgar dialect of Newcastle upon Tyne it has been corrupted into *weeze*. It means also a handful of Straw, folded up a little, to wipe any thing with. Thus in the Vision of Piers Plowman:

"And wish'd it had been wiped with a *Wisp* of Firses." Pass. v.

In the old Play of "The Vow-breaker, or the fayre Maid of Clifton, 4to. Lond. 1636. Act. ii. sc. 1. we read: "Ghosts, Hobgoblins, *Will with a Wispe*, or *Dicke a Tuesday*."

[b] It is called *Ignis fatuus*, or foolish Fire, says Blount, because it only *feareth Fools*. Hence it is, when Men are led away with some idle Fancy or Conceit, we use to say an Ignis fatuus hath done it.

The expression in Shakspeare's Tempest, Act iv. sc. 1. "Played the Jack with us" is explained by Johnson "he has played *Jack with a Lanthern*, he has led us about like an *Ignis fatuus*, by which Travellers are decoyed into the Mire."

Milton's Frier's Lantern in L'Allegro, is the Jack and Lantern, says Mr. Warton, which led people in the Night into Marshes and Waters: the Poet's account of the philosophy of this Superstition has been already quoted in the first Motto.

This Appearance has antiently been called *Elf-fire*: thus in the Title page of a curious old Tract called "Ignis Fatuus or the Elf-fire of Purgatorie," &c. 4to. Lond. pr. by W. Guild, 1625. 57 pages. In Warwickshire, *Mab-led*, (pronounced Mob-led) signifies led astray by a Will o'the Wisp. Johnson and Steevens's Shaksp. 1803. vol. x. p. 265.

It had the Title also of "Gyl burnt Tayle or Gillion a burnt Taile." So in Gayton's Festivous Notes upon Don Quixot, fol. Lond. 1654. p. 268. "An *Ignis fatuus*, an Exhalation and *Gillion a burnt Taile*, or Will with the Wispe." Also in p. 97. "Will with the Wispe, or *Gyl burnt tayle*."

It is called also *a Sylham Lamp*. Thus, in Gough's Camden, vol. ii. p. 90. Suffolk. "In the low grounds at Sylham, just by Wingfield in Suffolk, are the Ignes fatui, commonly called Sylham Lamps, the Terror and Destruction of Travellers and even of the Inhabitants, who are frequently misled by them." Reginald Scot, p. 85. before he mentions "Kit with the Kanstick," has the word "Sylens," which, I have no doubt, is a corruption of the above *Sylham*.

In a very rare Tract in my Collection, entitled "A personall Treaty with his Majesty and the two Honourable Houses to be speedily holden, who knowes where? At no place, or when? Can ye tell? 31 July. Printed in the yeare 1648." 4to. we read: p. 81. "No, it may be conjectured that some Ignis fatuus, or a Fire Drake, some *William with a Wispe*, or some Gloworme illumination did inlighten and guide them, &c."

Blount defines it to be a certain viscous substance, reflecting Light in the Dark, evaporated out of a fat Earth, and flying in the Air. It commonly haunts Church-yards, Privies and Fens, because it is begotten out of fatness: it flies about Rivers, Hedges, &c. because in those places there is a certain flux of Air. It follows one that follows it, because the Air does so.

This phenomenon is said to be chiefly seen in Summer Nights, frequenting Meadows, Marshes, and other moist places. It is often found also flying along Rivers and Hedges, as if it met there with a stream of Air to direct it.

The Ignis fatuus is not it should seem, confined to the Land: Sailors often meet with it at sea[c]. With them the appearance is ominous, and if in stormy

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One of the popular attributes of the *Ignis fatuus*, as has been already noticed, is the Love of Mischief in leading Men astray in dark Nights, which in Drayton's Nymphydia is given to the Fairy Puck:

"Of purpose to deceive us:
And leading us makes us to stray
Long Winter Nights out of the way,
And when we stick in mire or clay,
He doth with Laughter leave us."

Hentzner, in his Travels in England, A. D. 1598. tells us, that returning from Canterbury to Dover, "there were a great many *Jack-w'-a-Lanthorns*, so that we were quite seized with horror and amazement." Strawberry Hill edition, 1757. p. 101.

The author of "The Comical Pilgrim's Pilgrimage into Ireland," 8vo. Lond. 1723. p. 92. says: "An Ignis fatuus the silly people deem to be a Soul broke out of Purgatory:" and, in "A Wonderful History of all the Storms, Hurricanes, Earthquakes, &c. &c. and Lights that lead people out of their way in the Night, &c. 8vo. Lond. 1704. p. 75. we are told of these "Lights usually seen in Churchyards and moorish places," that in superstitious times the popish Clergy perswaded the ignorant people, they were *Souls come out of Purgatory all in flame*, to move the people to pray for their entire deliverance; by which they gulled them of much money to say Mass for them, every one thinking it might be the Soul of his or her deceased Relations."

In the Account of the surprising preservation and happy deliverance of the three Women, buried thirty-seven days in the Ruins of a Stable, by a heavy Fall of Snow from the Mountains, at the Village of Bergemoletto, in Italy, 1755, by Ignazio Somis, Physician to his Sardinian Majesty, it is stated p. 114. of the English Translation, published in 1768, 8vo. that on the melting of the Snow, &c. when the unhappy prisoners "seemed for the first time to perceive some Glimpse of Light, the appearance of it scared Anne and Margaret to the last degree, as they took it for *a Forerunner of Death*, and thought it was occasioned by the dead Bodies; for it is a common Opinion with the peasants, that those *wandering Wild-Fires* which one frequently sees in the open Country, are a sure presage of Death to the persons constantly attended by them, which ever way they turn themselves, and they accordingly call them *Death-Fires*."

[c] Burton, in his Melancholy (P. 1. S. ii. p. 30. edit. 1632.) says, that "the Spirits of Fire in form of Fire-Drakes and Blazing-Stars, sit on Ship Masts, &c." Hence the passage in Shakspeare's Tempest:

— "On the Top Masts,
The Yards, and Bowsprits, would I flame distinctly."

Weather a single one is seen flitting about the Masts, Yards, or Sails, it is thought to indicate certain Shipwreck: but if there are two of them, the Crew

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We find the subsequent passage in Hakluyt's Voyages, 1598. "I do remember that in the great and boysterous Storme of this foule Weather, in the Night there came upon the top of our Maine Yard and Maine Mast a certaine little Light, much like unto the light of a little Candle, which the Spaniards call the *Cuerpo Santo* *. This Light continued aboord our Ship about three houres, flying from Maste to Maste, and from Top to Top; and sometimes it would be in two or three places at once." See Steevens's edit. of Shaksp. vol. iii. p. 26.

The following is much to our purpose: "Experimento sane didicerunt Nautæ quod in magnis Tempestatibus conspiciantur sæpius Flammulæ quædam Velis Navium insidentes, aut huc illuc tremulæ volitantes: hæ si geminæ appareant, sedatum Neptunum portendunt; sin aliter, certa et imminentia Naufragia prænunciant." From a curious, though mutilated MS. written by the learned John Gregory, called in Wood's Athenæ "Observationes in loca quædam excerpta ex Johannis Malalæ, &c. in the possession of the Rev. Mr. Wrighte, S. A. S.

In Erasmus's Dialogue, intitled Naufragium, the following account of a marine *Ignis fatuus* occurs:

"Nox erat sublustris et in summo malo stabat quidam e Nautis in Galea, circumspectans, si quam terram viderat: huic cœpit adsistere Sphæra quædam ignea: id Nautis tristissimum ostentum est, si quando solitarius ignis est; felix, cum gemini. Hos Vetustas credidit Castorem et Pollucem. Mox globus igneus delapsus per funes devolvit sese usque ad Nauclerum: ubi paullisper commoratus, volvit se per margines totius Navis: inde per medios foros dilapsus evanuit. Fori sunt Tabulata Navis, ac veluti Tectum, sub meridiem cœpit magis ac magis increscere Tempestas."

In the Scottish Encyclopædia, *v.* Lights, we read: "Dr. Shaw tells us that in thick hazy weather he has observed those luminous Appearances which at Sea skip about the Masts and Yards of Ships, and which the Sailors call *Corpusanse*, which is a corruption of the Spanish *Cuerpo Santo*."

In the same work, under Meteor, we are told: "Pliny, in his second Book of Natural History, calls these appearances Stars; and tells us that they settled not only upon the Masts and other parts of Ships, but also upon Men's Heads. Two of these Lights forbode good Weather and a prosperous Voyage; and drive away the single one, which wears a threatning aspect. This the Sailors

* To an Enquiry after the occasion of "a Vapor which by Marriners is called a *Corpo Zanto*, usually accompanying a Storm, in the British Apollo, vol. iii. (fol. Lond. 1710.) No. 94. there is the following Answer: "*A.* Whenever this Meteor is seen, it is an Argument that the Tempest which it accompanied was caused by a sulphureous Spirit, rarifying and violently moving the Clouds. For the cause of the Fire is a sulphureous and bituminous matter, driven downwards by the impetuous motion of the Air and kindled by much agitation. Sometimes there are several of these seen in the same Tempest, wandring about in various motions, as other Ignes fatui do, tho' sometimes they appear to rest upon the Sails or Masts of the Ship: but for the most part they leap upwards and downwards without any Intermission, making a Flame like the faint burning of a Candle. If five of them are seen near together, they are called by the Portuguese *Cora de nostra Senhora*, and are looked upon as a sure sign that the Storm is almost over."

hail them with shouts of joy, and augur from them that a Calm will very shortly ensue[d].

A species of this Phenomenon, known in Buckinghamshire by the name of

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call *Helen,* but the two they call *Castor* and *Pollux,* and invoke them as Gods. These Lights do sometimes about the evening rest on Men's Heads, and are a great and good Omen*."

"These Appearances are called by the French and Spaniards inhabiting the Coasts of the Mediterranean *St. Helmes* or *St. Telmes Fires:* by the Italians the *Fires of St. Peter and St. Nicholas,* and are frequently taken notice of by the Writers of Voyages†."

[d] Thus in "Greene in Conceipt," &c. 4to. Lond. 1598. p. 27.

> "As when a wave-bruis'd Barke, long tost by the Windes in a Tempest,
> Straies on a forraine Coast, in danger still to be swallow'd,
> After a World of Feares, with a winter of horrible objects—
> The Shipman's solace, *faier Ledas twinnes* at an instant
> *Signes of a Calme are seen,* and seene, are shrilly saluted."

* Mr. Wrighte's MS. has the following also: "Hoc certum satis, cum ejusmodi faculæ ardentes olim insidissent super capita Castoris & Pollucis ad Expeditionem Argonauticam, exinde Dioscuri in Deos indigites relati, et tanquam solida & sola Maris numina ab omnibus Navigantibus summa in veneratione habiti, cumque procellis suborientibus Tempestas immineat, astraque illa ab olim ominosa Antennis incubent, Castorem et Pollucem in auxilium adesse nemo dubitat." Hence Gregory adds that through the Superstition of antient Sailors the Signs of Castor and Pollux were placed on the Prows of Ships.

So, in "A Wonderful History of all the Storms, Hurricanes, Earthquakes, &c." 8vo. Lond. 1704. p. 82. there occurs the following account "of Fiery Impressions that appear mostly at Sea, called by Mariners Castor and Pollux. When thin clammy Vapours, arising from the Salt Water and ugly slime, hover over the Sea, they, by the motion in the winds and hot blasts, are often fired, these Impressions will oftentimes cleave to the Masts and Ropes of Ships, by reason of their clamminess and glutinous substance, and the Mariners by experience find that when but one flame appears it is the forerunner of a storm; but when two are seen near together, they betoken fair weather and good lucke in a Voyage. The naturall cause why these may foretell fair or foul weather, is, that one flame alone may forewarn a Tempest, forasmuch as the matter being joyn'd and not dissolv'd, so it is like that the matter of the Tempest, which never wanteth, as Wind and Clouds, is still together, and not dissipate, so it is likely a Storm is engend'ring; but two flames appearing together denote that the exhalation is divided, which is very thick, and so the thick matter of the Tempest is dissolved and scattered abroad, by the same cause that the Flame is divided: therefore no violent Storm can ensue, but rather a calme is promised."

† In Cotgrave we read "*Feu d'Helene, Feu S. Herme,* St. Helen's or St. Herme's Fire; a meteor that often appears at sea: looke Furole." "*Furole,* a little Blaze of Fire appearing by Night on the tops of Souldiers Lances, or at Sea on the Sayle Yards, where it whirles and leapes in a moment from one place to another. Some Mariners call it St. Hermes Fire; if it come double, 'tis held a signe of good lucke, if single otherwise."

Among the Apothegmes at the end of "Herberts Remains," 12mo. Lond. 1652. p. 194. is the following; "After a great Fight there came to the Camp of Gonsalvo, the great Captain, a Gentleman, proudly horsed and armed; Diego de Mendoza asked the great Captain, who's this? who answered, *'Tis St. Ermyn* that never appears but after a Storm."

" the Wat[e]," is said also to haunt prisons. The Night before the arrival of the Judges at the Assizes it makes its appearance like a little Flame, and, by every Felon to whom it becomes visible, is accounted a most fatal Omen. The moment the unhappy wretch sees this, he thinks that all is over with him, and resigns himself to the Gallows.

Some have thought the Ignis fatuus to arise from a viscous Exhalation, which being kindled in the Air, reflects a sort of thin flame in the dark without any sensible heat[f].

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[e] "Audivi sæpius a Buckingamiensibus meis tale quid (φαινομένα) nebulonibus desperatis accidens ad regium Carcerem Ailesburiensem, ubi nocte præeunte Judicis adventum, prodigiosa quædam flammula apparere solet in Carcere, illis omnibus fatalis a quibus visitur. Unusquisque enim ex incarceratis cui contigit hanc flammulam (quem vocant *the Wat*) conspexisse, actum est de illo: nihilque in posterum expectat præter patibulum. Non adeo sum infeliciter peritus ut hæc ex propria experientia affirmare ausim: at ex Oppidanis ipsis diligenter didici; iisque hominibus fide dignis." Gregory's MS. in Mr. Wrighte's possession.

In this curious Work, the Ignis fatuus is thus explained: "Hujusmodi flammulas Philosophi ad Meteora traducunt, causantes Exhalationem ad infimam Aeris regionem elevatam, ibique per Antiperistasin accensam (Garatum leges) quæ dum ascendere nititur, frigore mediæ Regionis depellitur, et apparet quasi saltans loca decliviora quærens, unde et ad Aquas sequentem ducit, sæpe etiam in magnis Tempestatibus aut velis affigitur aut præcedit vel sequitur. Meteorol. fol. 50. Stellulas istas sic a philosophis fabrefactas, ne non sibi aliisve quid altum sapere videantur, vocaverunt *Ignes fatuos*."

[f] I know not whether the learned Reader will think himself much edified with the following Account of the Ignis fatuus in a curious old Book entitled, "A Helpe to Discourse," 12mo. Lond. 1633. in Question and Answer.

"*Q.* What Fire is that that sometimes followes and sometimes flyeth away?

A. An Ignis fatuus, or a walking Fire (*one whereof keepes his station this time near Windsor*) the pace of which is caused principally by the motion of the Ayre enforcing it."

Should this be considered as not very satisfactory, what will be thought of the subsequent Explanation from a very rare Book entitled, "Curiosities, or the Cabinet of Nature," 12mo. Lond. 1637. p. 79. which too is in Question and Answer.

"*Q.* What is the Cause of the Ignis fatuus, that either goes before or follows a Man in the Night?

In Thomas Heyrick's Submarine Voyage, 4to. Cambr. 1691. p. 2. we read:

"For lo! a suddain Storm did rend the Air:
The sullen Heaven, curling in frowns its brow,
Did dire presaging Omens show;
Ill-boding Helena ALONE *was there.*"

Sir Isaac Newton calls it a Vapour shining without heat, and says that there is the same difference between this Vapour and Flame, as between rotten wood shining without heat, and burning Coals of Fire.

Some have supposed the Ignis fatuus to be nothing more than some nocturnal flying Insects.

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[r] *A.* It is caused of a great and well compacted Exhalation, and being kindled, it stands in the Aire, and by the Man's motion the Ayre is moved, and the Fire by the Ayre, and so goes before or follows a Man: and these kind of Fires or Meteors are bred near execution places, or Church Yards, or great Kitchens, where viscous and slimy matters and vapours abound in great quantity."

Willsford, in his Nature's Secrets, 8vo. Lond. 1658. p. 56. says: "The lowest Meteor in the Air is the burning Candle, or as some call it, Ignis fatuus. This is a hot and moist vapour, which striving to ascend, is repulsed by the Cold, and fiered by Antiperistasis, moves close by the Earth, carried along with the vapours that feed it, keeping in low or moist places. The Light is of an exceeding pale colour, very unwholesome to meet withal, by reason of the evil vapours it attracts unto it, which nourishes the pallide flame, and will often ascend (as those Exhalations do,) and as suddainly fall again, from whence the name is derived." He adds, p. 120. "These pallid Fires appear but at some times of the Year, and that in certain places; and in those parts where they are most usual, they are not commonly seen, but as forerunners of sultry heat in Sommer, and wet in the Winter: they are usually observed to appear in open Weather."

The following elegant Simile founded on this popular Superstition of the Ignis fatuus conducting its followers into dangerous situations, is taken from "The Times anatomized in severall Characters," by T. F. 12mo. Lond. 1647. Character 24th. "A Novice Preacher;" of whom the author says: "No wonder that instead of shining Lights they prove *foolish Fires to lead their Flocks into a maze of Errours*, in which they wander, not having the clue of Learning or Judgement to guide them out." Signat. E. 1.

[s] In favour of this Hypothesis, we are informed that the Ignes fatui give proof as it were of sense by avoiding Objects: that they often go in a direction contrary to the Wind: that they often seem extinct, and then shine again: that their passing along a few feet above the ground or surface of the water, agrees with the motion of some insect in quest of prey: as does also their settling on a sudden, as well as their rising again immediately.

Some indeed have affirmed that Ignes fatui are never seen but in salt marshes, or other boggy places. On the other hand it is proved that they have been seen flying over Fields, Heaths, and other dry places.

The appearance commonly called *a Falling Star*, or more properly "a Fallen Star," has by a late writer been referred to the half-digested food of the Winter Gull, or some other Bird of that kind.

Dr. Charlton's Description of this in his Paradoxes has perhaps the quaintest thought on it that can be found in any Language. "It is," says he, "the Excrement blown from the Nostrils of

Merian has given us an Account of the famous Indian Lanthorn Fly, published among her Insects at Surinam. It has a hood or bladder on its head, which gives a light like a Lanthorn in the Night, but by day-light is clear and transparent, curiously adorned with stripes of red or green colour. Writing of tolerable large character may be read by the light of it at Night. It is said that the Creature can either dilate or contract the hood or bladder over its head at pleasure, and that when taken it hides all its light, which only when at liberty it affords plentifully.

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some Rheumatic Planet falling upon plains and sheep pastures, of an obscure red or brown Tawney; in consistence like a Jelly, and so trembling if touched," &c.

Widely different are the sentiments of the ingenious Mr. Pennant in his Zoology, vol. ii. p. 538. on this subject: speaking of the Winter Gull, he says, that "it frequents during Winter, the moist Meadows in the inland parts of England, remote from the sea. The gelatinous substance known by the name of Star-shot, or Star Gelly, owes its origin to this Bird, or some of the kind; being nothing but the half digested remains of Earthworms, on which these Birds feed and often discharge from their Stomachs. He refers to Morton's Natural History of Northamptonshire.

In a very rare Book entitled "Peripateticall Institutions in the way of that eminent person and excellent philosopher Sir Kenelm Digby, &c. by Thomas White, gent." 12mo. Lond. 1656. at p. 148. speaking of the matter of falling Starres, the author says: "Amongst ourselves, when any such matter is found in the Fields, the very Countrey-men cry it fell from Heav'n and the Starres, and as I remember call it the *Spittle of the Starres*." He tells us, ibid. "An Ignis fatuus has been found fallen down in a slippery viscous substance full of white spots." He defines "Ignes fatui (or Wills o' the Wisp) to be a certain viscous substance, reflecting light in the dark, evaporated out of a fat Earth and flying in the Aire. They commonly haunt Churchyards, Privies, and Fens; because they are begotten out of fatnesse. They follow one that flies them, and fly one that follows them; because the Aire does so. They stay upon military Ensigns and Spears; because such are apt to stop and tenacious of them. In the Summer and hot regions they are more frequent; because the good Concoction produces fatnesse."

In the Statistical Account of Scotland, vol. xix. 8vo. Edinb. 1797. p. 351. Parish of Bendothey, Perthshire; we read: "The substance called Shot Stars is nothing else than frosted Potatoes. A Night of hard Frost, in the end of Autumn, in which those Meteors called falling Stars are seen, reduces the Potatoe to the consistence of a Jelly, or soft Pulp, having no resemblance to a Potatoe, except when parts of the skin of the Potatoe adhere below undissolved. This pulp remains soft and fluid, when all things else in Nature are consolidated by Frost; for which reason it is greedily taken up by Crows and other Fowls, when no other sustenance is to be had, so that it is often found by Man in the actual circumstance of having fallen from above, having its parts scattered and dispersed by the fall, according to the law of falling bodies. This has given rise to the Name and vulgar Opinion concerning it."

We gather from Boreman's second Volume of his Description of a great variety of Animals, Vegetables, &c. &c. that a respectable person in Hertfordshire, presuming upon the knowledge of the Grounds about his House, was tempted one dark night to follow one of these Lights, which he saw flying over a piece of fallow ground. It led him over a plowed Field, flying and twisting about from place to place — sometimes it would suddenly disappear, and as suddenly appear again. It once made directly to a Hedge, when it came near, it mounted over, and he lost sight after a full hour's chase.

On his return home he saw it again, but was already too much fatigued to think of renewing the pursuit[h].

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[h] At Astley, seven miles from Worcester, three Gentlemen saw one of these appearances in a Garden about nine o'clock in a dark night. At first they imagined it to be some country fellow with a Lanthorn, till approaching within about six yards, it suddenly disappeared. It became visible again in a dry field, thirty or forty yards off. It disappeared as suddenly a second time, and was seen again a hundred yards off. Whether it passed over the hedge, or went through it, could not be observed, for it disappeared as it passed from field to field. At another time, when one approached within ten or twelve yards, it seemed to pack off as in a fright.

Hutchinson, in his History of Cumberland, vol. i. p. 552. speaking, in the Parish of Whitbeck, of a Lake on the Estate of R. Gibson, Esq. at Barfield, he observes: "Here, and in the adjoining Morasses, is much of that inflammable Air which forms the lucid Vapour vulgarly called *Will with the Wisp*, frequently seen in the Summer Evenings."

In the "Rusticæ Nundinæ," in Woodward's Poems, 8vo. Oxf. 1730. p. 139. we read:

"Sæpe autem, dum Tecta petunt, vestigia fallit
Materiâ pingui exoriens *erraticus Ignis*;
(Quem densant Tenebræ, circumdant Frigora, donec
Sæpe agitando rapit spatiosam in fomite flammam.)
Ille per aerios fallaci lumine campos
Cursitat, erroresque vagos seducit in altum
Nocte silente Lacum, alit sparsas per prata paludes."

Another account of the "Ignis fatuus" occurs in Fawkes's Poems, p. 174. by the rev. R. Oakeley, M.A. Fellow of Jesus College, Cambridge.

"*Ignis fatuus.*

Aspice! cum rebus nox abstulit atra colorem,
Fusus ad irriguas ripas *micat igneus humor*,
Mobilitate vigens et eundo flumina verrit
Summa levis, liquidisque sororibus oscula libat.

The Ignis fatuus is said to have been observed to stand still as well as to move, and sometimes seemed fixed on the surface of the Water.

In Italy two kinds of these Lights are said to have been discovered; one, in the Mountains, the other in the Plains: they are called by the common people Cularsi, because they look upon them as Birds, the belly and other parts of which are resplendent like the Pyraustæ, or Fire Flies.

Mr. Bradley, F. R. S. supposed the Will with a Wisp to be no more than a groupe of small enlightened Insects.

Mr. Francis Willoughby and Mr. Ray were of opinion that the Ignis fatuus is nothing but the shining of some night-flying Insect.

Dr. Derham, on the other hand, thought this Phenomenon was composed of fired Vapours.

The Scottish Encyclopædia, (voce IGNIS *fatuus*,) defines it to be "a kind of Light, supposed to be of an electric nature[i], appearing frequently in Mines,

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Jam varios meditans excursus ocyus Euro
Ardet abire fugâ per inane volatile lumen.
Stare loco nescit, saliensque per omnia puncto,
Temporis itque reditque vagans sine corpore vita.
Hinc sæpe obscœnos iterat dum noctua cantus,
Nigrantes inter Tenebras prope limina Divum
Tristibus insultat lux importuna sepulchris.
Ægros huc gressus si forte advertat Anus quæ
Igneolos cernit lemures, simulachraque mille
Horret inops animi, stolidi figmenta timoris.
Jamque adeo late fabellam spargit anilem
Fama volans, trepidat mentes ignobile vulgus.
Scilicet hîc Animæ tenues, defunctaque vitâ
Corpora, subsiliunt obscura nocte per umbram.
Quin et mille dolos volvens sub pectore flamma
Avia pervolitat, quam *cæca nocte Viator*
Deprensus sectatur ovans; quid cogitet Ignis
Nescius heu! *Fax ante volans per opaca locorum*
Errabunda regit vestigia, perfida tandem
Deserit immersum stagno squalenti Colonum
Eructantem iras, hirsutaque Colla madentem."

[i] It is with great deference to the opinion of modern philosophers that I make the observation, but I cannot help suspecting that what our plain Forefathers, in the unenlightened ages, attri-

marshy places, and near stagnating Waters[k].

The present learned and very excellent President of the Royal Society could never, after the most laborious Investigation on this head, satisfy himself, and doubts entirely the existence of the phenomenon.

Having summoned such respectable Witnesses, and found their Depositions so diametrically opposite to each other, I shall neither presume to sum up the Evidence, nor pronounce Sentence in the Cause under consideration.

We must therefore leave the decision of the Controversy to future Discoveries in Natural History, or the more successful Investigations of succeeding times.

There is sometimes an appearance of Light or Fire upon the Manes of Horses, or Men's Hair; these, (in Latin *flammæ lambentes*,) I know not why, are called "HAGGS."

Blount, in verbo, says, "Hags are said to be made of Sweat or some other Vapour issuing out of the Head: a not unusual sight among us when we ride by night in Summer time. They are extinguished like Flames by shaking the

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buted to supernatural agency, *to Elves* and *Fairies*, as being otherwise unable to account for or explain it, it is at present the fashion to ascribe to I know not what "*electric fluid*;" or to huddle it up, as in this instance, under the vague idea of something "of an electric nature."

[k] The account adds: "It was formerly thought, and is still by the superstitious believed, to have something ominous in its nature, and to presage death and other misfortunes. There have been Instances of people being decoyed by these Lights into marshy places, where they have perished; whence the names of Ignis fatuus, Will with a Wisp, and Jack with a Lanthorn, as if this appearance was an Evil Spirit, which took delight in doing mischief of that kind."

So, in the Ode on the Popular Superstitions of the Highlands of Scotland:

"Ah homely Swains! your homeward steps ne'er lose
Let not *dank Will* mislead you on the heath,
Dancing in mirky Night, o'er Fen and Lake
He glows to draw you downward to your death,
In his bewitch'd, low, marshy, willow brake!
What though far off, from some dark dell espied,
His glimmering mazes cheer th' excursive sight,
Yet turn, ye Wand'rers, turn your steps aside,
Nor trust the guidance of that faithless Light." p. 15.

Horse's Manes, but I believe rather it is only a Vapour reflecting light, but fat and sturdy, compacted about the Manes of Horses, or Men's Hair[1]."

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[1] See also White's Peripateticall Institutions, p. 149. whence Blount has had his account.

In a very rare Work by Thomas Hyll, entitled "A Contemplation of Mysteries: containing the rare Effectes and Significations of certayne Comets, &c." 12mo. Lond. pr. by Hen. Denham, *t. Eliz.* Signat. E. 2 b. et seq. are the following passages: "*Of the Fire cleaving and hanging on the Partes of Men and Beastes.* This Impression for troth is prodigious without any phisicke cause expressing the same when as the Flame or Fire compasseth about anye person's heade. And this straunge wonder and sight doth signifie the royal Assaultes of mightie Monarchies, and Kinges, the Governementes of the Emperie, and other matters worthie memory, of which the Phisicke Causes, sufficient can not be demonstrated. Seing then, such fyers or lightes are, as they wer counterfets or figures of matters to come: it sufficiently appeareth, that those not rashely do appeare or showe but by God's holy will and pleasure sent, that they maye signifie some rare matter to Men. This Light doth Virgill write of in the seconde Booke of Æneados, of Ascanius: which had a like flame burning without harme, on his heade. Also Livius in his first Book, and Valerius Maximus reporte of Tullius Servius, a childe, who, sleeping on bedde, such a Flame appeared on his heade and burned rounde aboute the heade without harme, to the wonder of the beholders: which sight pronounced after his ripe age, the comming unto royall Estate."

"*What is to be thought of the Flame of Fyre, which cleaveth to the Heares of the Heade and to the Heares of Beastes.*

Experience witnesseth, that the Fyre to cleave manye times to the Heads and Eares of Beastes, and often times also to the heades and shoulders of Men ryding and going on foote. For the Exhalations dispearsed by the Ayre, cleave to the heares of Horses, and Garments of Men: which of the lightnesse doe so ascend, and by the heate kindled. Also this is often caused when Men and other Beastes by a vehement and swift motion wax very hote, that the Sweate, fattie and clammye, is sent forth, which kindled yeldeth this forme.

And the like maner in all places, (as afore uttered,) as eyther in moyst and clammie places, and Marishes, in Churchyards, Cloysters, Kitchins, under Galosses, Valleys, and other places, where many deade Bodies are laide, doe such burning Lightes often appeare. The reason is, in that these places the Earth continually breatheth forth fatte fumes, grosse and clammy, which come forth of dead Bodyes: and when the fume doth thus continually issue forth, then is the same kindled by the labouring heate, or by the smiting togither: even as out of two Flint Stones smitten togither, fyre is gotten.

To conclude, it appeareth that such Fyres are seene in moyst Kitchins, Sinckes, or Guttours, and where the Orfall of Beastes killed are throwne: or in such places, most commonly are woont to be seene. Such fires cleaving, doe marveylously amase the fearfull. Yet not all fires which are seene in the Night are perfite Fiers: in that many have a kinde without a substaunce and heate, as those which are the Delusions of the Devill, well knowne to be the Prince of the World, and flyeth about in the Ayre."

By the subsequent Description, also from Blount, the Fire-Drake should seem to be a distinct appearance from the Ignis fatuus.

"There is a Fire sometimes seen flying in the Night, like a Dragon: it is called a Fire-Drake. Common people think it a Spirit that keeps some treasure hid, but Philosophers affirm it to be a great unequal exhalation inflamed between two Clouds, the one hot, the other cold, (which is the reason that it also smokes,) the middle part whereof, according to the proportion of the hot Cloud, being greater than the rest, makes it seem like a belly, and both ends like a head and tail[m]."

"A Fire-Drake, says Mr. Steevens, (see Reed's edit. of Shaksp. 1803. vol. xv. p. 203.) is both a Serpent, antiently called *a brenning-drake* or *dipsas*, and a name formerly given to a Will o' the Wisp, or Ignis fatuus. So in Drayton's Nymphidia:

'By the hissing of the Snake,
The rustling of the Fire-Drake'."

Again, in Cæsar and Pompey, a Tragedy by Chapman, 1607.

So in a curious Book entitled "A wonderful History of all the Storms, Hurricanes, Earthquakes, &c." 8vo. Lond. 1704. p. 79. occurs the following Account "of Flames that appear upon the Hairs of Men and Beasts, their Cause. These are sometimes clammy exhalations scattered in the Air in small parts, which, in the Night, by the resistance of the cold, are kindled, by cleaving to Horses' ears and Men's heads and shoulders, riding or walking; and that they cleave to Hair or Garments, it is by the same reason the Dew cleaves to them, they being dry and attractive, and so more proper to receive them. Another kind of these Flames are when the bodies of Men and Beasts are chafed and heated, they send forth a fat clammy Sweat, which in like manner kindles, as is seen by sparkles of Fire that fly about when a black Horse is very hard curryed in the dark, or as the blue Fire on the Shells of Oysters, caused by the nitrous Salt.

Livy reports of Severus Tullius, that sleeping, when a Child, his Hair seemed to be all on a flame, yet it did him no harm: he also tells us of one Marius, a Knight of Rome, who as he was making an Oration to his Soldiers in Spain, with such vehemency as heated him, his head appeared to them all in a flame, though himself was not aware of it."

[m] I suppose our author, when he says the above is like a Dragon, refers to the common graphic Descriptions of that imaginary Creature*. It should seem that Blount only copied the above from Bullokar's Expositor, 8vo.

* White, in his Peripateticall Institutions, p. 156. calls *the Fiery Dragon* "a weaker kind of Lightning. Its livid colour, and its falling without noise and slowly, demonstrate a great mixture of watry exhalation in it." "'Tis sufficient for its shape, that it has *some resemblance of a Dragon*, not the expresse figure."

" So have I seene a Fire-Drake glide along
Before a dying Man, to point his Grave,
And in it stick and hide."

Again, in Albertus Wallenstein, 1640:

" Your wild irregular lust which like those *Fire-Drakes*
Misguiding nighted travellers, will lead you
Forth from the fair path," &c.

" May 16th, 1668. mention is made in the Life of Anthony a Wood, of a Draco volans, which he and the Family at Borstall near Brill, in Bucks, saw fall from the sky between nine and ten of the clock at night. It made the place so light for a time, that a Man might see to read. It seemed to Anthony a Wood to be as long as All Saints steeple in Oxon, being long and narrow: and when it came to the lower regions it vanished into Sparkles, and, as some say, gave a report. Great Raines and Inundations followed, &c." See Caius's Antiq. of Cambridge, by Hearne, p. 579.

Add to p. 300. *art.* PICCADILLY.

" There was also a species of Ruff so called."

In " The Honestie of this Age," by Barnabe Rych, 4to. Lond. 1615. p. 25. is the following passage: " But he that some forty or fifty yeares sithens, should have asked *a Pickadilly*, I wonder who could have understood him, or could have told what a Pickadilly had bin, either fish or flesh."

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